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Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

NOVEMBER 15, 1952

No. 1

PSALM 119

SAMECH

I hate vain thoughts: but thy law do I love.
Thou art my hiding place and my shield: I hope in thy word.
Depart from me, ye evil doers: for I will keep the commandments of my God.

Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

Thou hast trodden down all them that err from thy statutes:: for their deceit is falsehood.

Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN

I have done judgment and justice: leave me not to mine oppressors.
Be surety for thy servant for good: let not the proud oppress me.

Mine eyes fail for thy salvation, and for the word of thy righteousness.
Deal with thy servant according unto thy mercy, and teach me thy statutes.

I am thy servant; give me understanding, that I may know thy testimonies.

It is time for thee, LORD, to work; for they have made void thy law.

Therefore I love thy commandments above gold, yea, above fine gold.

Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

EDITOR

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TO ELDERS \$1.50 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

SIN

In as much as sin is something that has, does and will give us trouble perhaps it would be well if it were established in our minds as to what sin is. To do this, it is necessary to consider first some of the things that are not sin. We've heard it said that this or that act is more sinful than some other act, while each are sinful. What of God's creation commits sins? Nothing but man, why is this true? Because there is no law applied to any other of His creation. "Where there is no law, there is no transgression." If a dumb brute kills another dumb brute, that is not sin. When the dog steals, that is not sin, or if he eats too much that it not sin. If the dumb brute becomes drunk from alcohol, he has committed no sin. Yet these things are considered sin in man, so if we consider each act in itself and by itself, it is not sin, for we see the same act in an animal is not sin, therefore the act in itself is not sin. Then what is sin? Sin is a transgression of the law. John 3:4 says. When we with an earthly nature, who are guilty of all of the things above mentioned, try to live up to a holy law, we become a mass of corruption.

The brute is without vanity so it never would be vain enough to try to fulfil or live up to God's law. Do you not see how fruitless it would

be for him to try to even live up to a human law, much less God's law? That is the reason nothing he does is a sin, because he is content to live the life of the brute without trying to live a Godly life, and knows nothing about God or a Godly life. Man isn't. The serpent lied to begin with and told man he could fulfil God's law with the nature he had. He is still in this deceptive work. Each time God applies his law, in the heart of one of his elect, Satan steps in with the persuasion that you are good and can surely live up to that law. Each one in turn is deceived and begins trying, fully believing he can and will. Over and over you are shocked with the knowledge that you have failed that time. Until at last the death penalty He put on Adam is also applied to each of God's children and they die to sin. That is, they have taken God's law as a standard and have tried out all their good works, so called by Satan, but "all come short of the glory of God."

When God pronounced the death sentence on Adam for this sin; that is, trying to live up to a Godly law with his low nature, not one has ever been pardoned for this sin. Each one of God's children are guilty of this sin and each one has to pay the death sentence. You've never known one to have the law put in his heart that didn't try to

fulfil it and you've never known that death sentence to be removed and a lighter one given, it's always death. The child of God is the only one that ever commits this sin and they are never pardoned, but suffer the death penalty.

Then does sin or a knowledge of sin, work together for good to God's people? Yes, because it works together with death to sin. It brings them to know just what their nature is and how much lower it is than God's. A natural man has to be born again before there is any spiritual nature about him, so it is necessary that they learn the poverty of their nature and die to any attempt to fulfil God's law; then they are in a condition to be "resurrected in the newness of life." You can easily see what it would be like for man to be born again. Born of a spiritual nature. While our earthly or natural nature is in possession or command, there is no humbling it. So it not only works together for good, it is necessary for sin, and death to sin, that there may be resurrection to a spiritual life.

If this is true, that death was not put on the whole of Adam's race for they do not die to sin, but all die a natural death, yet all do not die this death.

Rada C. Cox
Route 2
Selma, N.C.

ORDINATION

The Primitive Baptist Church of Christ, Sarah, in Boone County, West Va. and a member of the Pocatalico Association, met on Sun-

day morning, June 15, 1952, the third Sunday in the month.

Services were opened with song and prayer by Elder Layton Wingfield. Brother Ray Woodrum was examined for the purpose of being ordained to the full functions of the Gospel Ministry, if found sound and orthodox.

1st: The Presbytery was called together and Elder Josh Hammond was chosen moderator of the presbytery and Elder Layton Wingfield clerk.

2nd: Elder G. B. Bird was appointed to question the candidate.

3rd: Elder H. J. Bird was appointed to conduct the ordination prayer.

4th: Elder B. H. Martin was appointed to deliver the charge.

5th: Brother Ray Woodrum was then requested to state his experience and call to the ministry before the Presbytery and audience. This he proceeded to do and in so doing all were so completely satisfied, there was no felt need for questioning. One thing forceably impressed the writer- Brother Woodrum stated that he tried to flee in an effort to escape his call, because he felt he could not preach, not could he quit. This is the experience of each really God-called servant, in the humble opinion of the writer. The church and Presbytery were satisfied.

6th: The Presbytery proceeded with the laying on of hands, while Elder H. J. Bird was blessed to pray. Then Elder B. H. Martin delivered the charge most solemnly, and the candidate, Elder Ray Woodrum, was now delivered back into the hands of the church.

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The Presbytery was composed of the following Elders and Deacons. Elders Josh Hammond, G. B. Bird, B. H. Martin, Layton Wingfield and H. J. Bird. Deacons J. B. Johnston, A. O. Edwards, A. A. Easter and Floyd Dolin.

Done by order of the Church at Sarah, June 15th, 1952.

Elder Josh Hammond, Mod.

Elder Layton Wingfield,

Clerk of Presbytery

INSPIRING UNION MEETING

My Dear Brethren & Sisters, in Bonds of Love, I hope for Christ Sake:

My mind is dwelling in sweet meditation this morning, O, such a beautiful morning it is, when given thought on the greatness of God, his mercy and love to poor helpless sinners, such as I, my heart seems full of love. My mind is meditating on the wonderful union I was blessed to attend the fifth week-end in June, 52. The preaching was such that it filled the hearts of many present with joy and gladness. It was indeed good to be there and mingle with God's little ones, their fellowship is so sweet. God is love. O dear children of God, isn't this enough to cause one to desire to walk softly before him, fearing and trembling greatly, when enabled to catch even a tiny glimpse of his mercy and goodness toward his little flock?

O, just how corrupt man in nature is! and what he must be by the grace of God that he may qualify as a worshiper in God's holy temple in spirit and truth. A soul born again being taught in the school of grace and when all are

taught in the school of grace we are enabled to love God's little ones in deed and in truth.

I hope I can be blessed to live with God's people and be kept so I will not hurt them. I want to die with them and be buried with them. They could live without me, but I have no home or people without them and I hope God will bless me to live with them and praise, honor and adore his precious name and may he give me a thankful heart for his goodness and mercy bestowed upon one like me, just a sinner, saved by the mercy and grace of God, I hope.

May the richest blessings rest upon God's little ones.

In hope,

Mrs. Luna Harrell.

A GOOD LETTER

Dear Sister Daniels:

I have a mind to write you a few lines tonight but I do not feel worthy to take your time. I miss seeing you as I once did, and I get to the place that I wish to talk to some one who is near to me. I feel so alone with no one around me that believes as I do. I long to see one who has had a similar experience, to mine. But it is good for us to go down. This we have to do before we can be brought up, but my hope gets so small I wonder if I have been or am one at all.

These words came to me recently, The Lord has not promised his children what they want but what they need. I feel like I love all of you and hope I can always live with you, if you can fellowship me, as unworthy as I feel to be. I have often wondered why you received

me into the church. I do not mean anything to you, it seems to me I can't. I have been made to know I can do nothing of myself. If I do anything good, it is of the Lord, for without him I am helpless and there is no righteousness in this flesh of mine. If I should be in that number, I do not expect to be carried to heaven on flowery beds of ease, for in this world we are promised trials and tribulations, but in Him peace. That is my experience if I have one, and during my conviction, when I was wanting to talk to some one so badly, it seemed these words were spoken to me by a higher power, saying "tell your troubles to the church," and I feel like when I talk to some of the brethren and sisters, I am talking to the church. If I am anything, I am one of the babes desiring the sincere milk of the word.

I hope you, Brother Daniel and family, are well. Please pray for me when given a mind to do so. May his name be praised forever more. Hoping to see you soon. Write and come to see me when you have a mind to do so.

A sister in love, I hope, for Christ's sake,

Eva Bass

ASSOCIATIONS

General meetings have been held among the people of God for centuries. The Jews had three annual gatherings for social intercourse and the worship of God. The feasts of the Jews were general gatherings to worship God, and see and commune with each other.

It is of great importance that people of similar faith, in order to be

strengthened in that faith should not neglect the assembling of themselves together. To solidify a people in their faith and confirm each other, they should meet in conference; and those gifted should impart instruction that shall be confirmation of their mutual faith. It is not that they meet in order to give each other faith, but that they that fear the Lord should speak often one to another.

The enjoyment in such general meetings, when brethren of different and distant churches come together for conference, and to hear preaching, and receive the greetings, or correspondence of other brethren that live at a distance, is very great. Such feasts and greetings have cheered the hearts of many.

The chief objection to such meetings or associations is that sometimes they are abused by being made an instrument of oppression, such as associations lording it over churches. It is not claimed by defenders of associations that their purpose is to control churches, but it is charged that they sometimes do. Well that is not the kind of associations that I approve of. Take for instance the Kehukee Association which is the oldest in our country. I was received a member of the church at Kehukee from which the Association took its name, and where it was constituted in 1765. Since my connection with it in 1870- I have attended every session of that body, though I am not now a member of it. I have not known in that time a single instance in which the Association has ever attempted to rule a single church, or dictate

to it, or lord it over a single one. On the other hand its sessions have been helpful to the brethren. The chief object is preaching. The churches meet through their chosen messengers in the Association for a general conference or greeting and receive the correspondence of the churches.

We might as well object to preachers because some of them try to lord it over churches, or in some other way disturb the peace of Zion. The abuses of a thing we should seek to avoid, but if the thing is in harmony with the word of God, such as having general gatherings of saints for preaching, and correspondence, or greetings and other communications, we should not abandon it because some abuse it.

What would Associations be without correspondence? If two or more men were to meet between whom there is no fellowship or agreement then there would be no Association. One true object of Associations is the gathering together of such as are agreed and therefore fellowship each other. If a Methodist and a Primitive Baptist should have a meeting at the same place and time there would be no Association, because no agreement. How can two walk together except they be agreed?

We are to strive together, endeavoring to keep the unity of the faith in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith and one baptism; one God and Father of all, who is above you all, and in all.

That is the doctrine; but every child of God is not settled and established in this doctrine. If every one is, why are we exhorted to strive together for this unity?

It is not expected that every child of God is perfect in the sense that there is no need of preaching, teaching or exhorting him. We have not all come in the unity of the faith to a perfect man in Christ Jesus.

If Baptists meet to quarrel or dispute then they would do better if they stay apart. If however they meet to preach Jesus, and not some theory or hobby, then they will have an Association. There are some things we would do well not to take with us to Associations, nor to any other meetings, such as carnal traditions, theories, a party spirit, a recollection of the faults of others. There are things we do well to bring with us. Such as bearing about the marks of the Lord Jesus, being at the feet of our brethren, forgiving one another, if any man have a quarrel against any other one.

When we all are built on the same foundation—Jesus Christ—though we have some traditions and hobbies if we meet together in the desire of peace, we shall all be benefitted by such Associations. If we meet with daggers in our hearts, and ready for a contention, let us not charge the confusion to Association, but to our own bitter spirit, there is really no Association when we meet thus.

P. D. G

Copied from Zions Landmark of May 15, 1897.

REPRINT FROM ZION'S**LANDMARK AUGUST 15, 1883**

Elder P. D. Gold:

In the July 15th number of your paper, you use John 10:25, and John 8:47, in answer to an inquiry by J. W. Ham, in a manner, that, to my mind, clearly contradicts the thought or principle held out in the following and also many other, text or scriptures, to wit—Luke 7:50 and 18:42, John 1:1, 12-13 and Ga. 3:22-26. Rom. 4:16-17. Matt. 92.

Your position either contradicts, as I have said or I do not comprehend what is meant by a sheep of God. I understand that a sheep of God is a redeemed or saved soul from the power of Satan and the consequences of sin. I desire for my own and for many of your readers sakes to hear or see your plan of harmonizing your position with some, at least, of the texts above referred to. I will not give my views any farther at present, as I am a searcher after truth, and desire first to know the mind of an experienced, and well read man.

Afterwards, if you do not satisfy my mind, I will be pleased to have permission to give my views so that you may know better what course to pursue to enlighten me. There are in this community many that are Fullerites even as I — in error perhaps. I belong to a church denominated The Baptist Church. If you will take notice of this article I shall be very grateful.

Yours in hope,
Robt. T. Moore

REPRINTED REMARKS

Objections from two opposite quarters appear against my view

to John 10:26, "But ye believe not because ye are not of my sheep etc." And John 8:47, "He that is of God heareth God's words. Ye therefore hear them not because ye are not of God."

The objections of Mr. Ham and my remarks thereon may be seen elsewhere in this issue. The objections of Mr. Moore may be inferred from his letter. I judge from his criticisms that he is a Fullerite or Missionary Baptist who holds that Christ died for all men, but that all will not be saved because they do not act faith. The Fullerites, to contend that faith is not the gift of God, but the production of man, the creature. They present the strange case of holding that salvation is by grace, but it depends on a faith that the creature is capable in himself of producing, and if he does not do this he is lost.

The passage he cites, such as Luke 7:50 "And he said unto the woman, thy faith hath saved thee; go in peace." And Luke 18:42, "And Jesus said unto him, receive thy sight: thy faith hath saved thee." and other similar ones he offers as contradicting the interpretation I gave, namely, that those who believe in Jesus are his sheep before they believe or they would not believe. How Mr. Moore can object so seriously to my view according to his own definition of a sheep is not so plain. The position taken by me is in effect this, that the cause must exist before the effect produced by that cause. We ascribe priority to the cause as if a man steals, it shows he is a thief in principle before he stole. If one

hungers, is he not alive to that he hungers for? Make the tree good and its fruit will be good. Is not a sinner redeemed or saved before he believes? What is the cause of ones believing? Jesus said to the woman that washed his feet, "Thy faith hath saved thee:" and to the blind man, "Thy faith hath saved thee." Now we differ very much with the Fullerites and all other conditionalist, (that is those who hold that though Christ died for all mankind equally, yet all will not be saved because there is some condition to be performed by the creature which he may do or not do at his pleasure, and if he does perform it, he is saved, but if he fails to do that he is lost) It seems to us that the faith that saves the soul or man, and that evercomes the world, or justifies us, and that never fails of saving must be born of God or is the gift of God. It is the faith of Christ coming from him and therefore it saves. It is the same as receiving Christ, but no man receive anything except it be given him from above. Faith with all other spiritual blessings necessary to save the redeemed sinner is treasured up in Christ Jesus who lays down his life for the sheep, and will bring all his sheep whether Jew or Gentiles into one fold.

Jesus says other sheep I have which are not of this fold, (not Jews) This was said before Jesus had died for any one. Then he did not die for one to make him a sheep, but died for those who were already his sheep. When He says to one, thy faith hath saved thee, he does not ascribe that salvation to a faith which is produced by the operation

of the Spirit of God which leads the soul to see and trust in Jesus the author and finisher of our faith.

By or through faith is the way that souls are drawn to receive the saving power of Christ. To ascribe salvation to faith is to ascribe it to Jesus, because the faith is the faith of Christ.

We therefore in no sense dispense with the necessity of faith, but on the other hand, it is necessary, so necessary to have faith that without it, it is impossible to please God. So necessary is faith that if one has true faith he is already born of God, and is already saved: "Thy faith hath saved thee." Just as far as we have faith we have the evidence that we are saved, for faith is the evidence of things not seen. Therefore if you will show me a believer I will show you one that is a sheep and is saved.

Is Christ precious to us? Is his name dear and his kingdom glorious? Do we honor him and believe that he has all power both in heaven and earth? Do we hear his voice and follow, him? Then we have the proof that we are his sheep. Are we sensible of our guilt and helplessness? Are we lowly and humble, meek and patient? Do we love the household of faith? Then have we good signs that we are the sheep of his pasture. Is his food sweet to our taste, and do we graze near the roots of the matter? Do we walk in a straight and narrow track? Are we lovers of clean food, and do we part the hoof? Are we separate from the world, and careful to maintain good works, or do we show our faith by our works?

Then we have good signs that we are sheep.

Why Mr. Moore wishes to withhold his views I know not; I am trying publicly and privately to tell mine, and I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth.

But all this is so contrary to carnal reason and our natures and wishes. If we had salvation as we wish what cross would it be, and what principle of human nature would we deny? None in the world.

But now suppose we hunger and thirst after righteousness, what is there to hinder our salvation? Nothing can do it. If we hunger for Jesus salvation is free and we are already near the kingdom of heaven. The word is nigh thee, that is the word of faith which we preach, that is if thou shalt believe in thine heart that God hath raised Christ from the dead thou shalt be saved.

P. D. G.

**COMFORTED BY
EDITORIALS**

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams:

Please pardon my delayed renewal of my subscription to Zion's Landmark, and find P. O. Order for renewal. I am always much comforted and edified by the editorials you and your associate Editors write, also the many good letters by contributors.

Brother Adams, I feel safe to say to you and all your associate Editors that you are true witnesses of God. The God of Israel. All of you seem to me to be among those

of whom the Lord spake on the night of his crucifixion when he said: "Neither pray for these alone, but for them also which shall believe on me through their word." John 17:20. I feel that this eternal and loving power looked down through the vista of all time and prayed to his Father for all of his chosen people. Brother Adams, the fact that these sweet words of our Lord were spoken nearly two thousand years ago does not weaken our belief in him, but strengthens it; for we know that his mercy endureth for ever and to all generations. We know that Jesus Christ was God incarnated and that while down on this earth, darkness could hide nothing from him. A day is as a thousand years and visaversa, time is not essential with God, it is one eternal now. I sometimes feel that I can almost hear his voice when the Jews who were trying to deride him for telling them of his knowledge of Abraham when he was not yet 50 years old. "Verily, verily I say unto you, before Abraham was, I am." John 8:58.

In meditating upon these words of Jesus, I am led to quote David, "Lord my heart is not haughty nor mine eyes lofty: neither do I exercise myself in great matters, or things too high for me." Psalms 131:1; also, "Let Israel hope in the Lord from henceforth and forever." Psa. 131:3 In my meditation of the above experience my mind is carried to that wonderful prophet, Isaiah, whose writings were also inspired by the only begotten son of God, Jesus Christ, and that about eight hundred years before he condescended to appear to de-

praved humanity.

Brother Adams, I know that you will not charge me with attempting to teach you anything concerning the kingdom of God, for I am thankful to God that it has been my sweet privilege to read much of your writings, also to hear you preach, and I believe what you preach. You have seen in our personal conversation that I am very ignorant, but I just want you to know how my mind is running at this time. So let me quote some scripture that constantly comes into my mind, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of." Isaiah 2:22 The words "cease ye from man" are directed to me to cease from the cogitations of my own carnal mind as well as from the carnal minds of others. Now I cannot do that till I am blessed with a measure of the Holy Spirit, for the Lord has said, "Without me you can do nothing" and he has also 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

I feel to know that all of the writings of the prophets and apostles were inspired by our Lord and Saviour, Jesus Christ, who sat upon his Father's throne before this world was created. When God's spirit moved upon the face of the waters.

My health has not been good since I saw you last, but it is somewhat improved at this time. I am now near my 82nd. birthday, and my nature is just as it has always been, but I thank God for my belief in the righteousness of Jesus

Christ, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Psalm 19:14. Hoping and trusting that the Lord may send you to preach to us again real soon. I beg to remain yours in love and christian fellowship.

E. Victor Lassiter
758 Ponce-DeLeon Plc.
Atlanta, Ga.

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LOVES THE LANDMARK

Dear Brother Adams:

Please find enclosed money or order worth \$2.50 for which to renew

my landmark, for another year. It expired July 15th and it seemed as tho I couldn't get around to renew it. I surely want to take it as long as I live. I love the doctrine it sets forth. If I know my heart, I enjoy the letters and experiences; some of them tell my fellings much better than I can. If not deceived I have been impressed to write for a long time and especially so in the midnight hours, and when orning comes and the cares of the day be gin crowding in, my impressiona flees. Only for short intervals do I feel these and then whole days and even weeks I go about with mothing to feed or feast upon. Tis then I try to beg for mercy and the joys of God's Salvation, at times I feel if I am not deceived I have known that joy and at other times. I fear I am mistaken about it all.

Brother Adams I don't know why I should have written so much I only intended to renew my subscrip tion and not take up your time, for I know you must be a very busy man.

May the good Lord b'less you and yours and enable you t okeep the Landmark going out to comfort the poor and needy. Please excuse such a long letter and all mistakes.

A little sister in Christ I hope. I ask for an interest in your prayers when at the throne of grace.

Mrs. Helen Smith
Route 4, Box 199
Kinston, N. C.

Zion's Landmark

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

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VOL. LXXXVI No. 1

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. NOV. 15, 1952

DOCTRINE

"But speak thou those things
which become sound doc-
trine." (Titus 2:1)

Subsequent to the fall of Adam to the subtilty of the serpent sprang two basic doctrines pertaining to the salvation of lost sinners, which have continued to this present time.

As the origin of matter and natural life had its beginning by the word of God (John 1:3), even so the moral law and sound doctrine came by His word to Adam when He drew a solemn, discriminating distinction between the forbidden and unforbidden fruit of the trees of the Garden of Eden and the penalty of death for transgressing that law. (Gen. 2:13-17). "And the Lord God said it is not good for the man to be alone, I will make him an helpmeet for him." (Gen. 2:18).

Now appears the woman on this

wise, "And the rib which the Lord God had taken from the man, made He a woman and brought her to the man." (Gen. 2:22). It was not a voluntary act of the woman in coming to the man but she was brought by her Creator. As woman is symbolic of the church of Jesus Christ, so every individual member of that body (church) is led by the spirit of God to repentance and confession of their sins.

Following the appearance of the woman, there appeared a great mystery, the serpent with subtilty more than any beast of the field which the Lord God had made, and began his artful teaching of unsound or false doctrine in questioning the validity of the doctrine which God had taught, and had thus far guided Adam and Eve in a perfect social order. (Gen. 3:1-5). Satan's subtile, deceptive doctrine bore fruit through the weakness of the natural mind and the serpent entered and sprang the trap of death. (See Rom. 8:3).

The subtilty of the serpent, his appearance, the fall of man in obeying the doctrine of the tempter were not unknown "to God only wise" (I Tim. 1:17), "for the Lord God omnipotent reigneth," (Rev. 19:6). But the subtilty of God in His infinite understanding (Psalms 147:5), and His ingenious providence separated the precious from the vile (Jer. 15:19), for the seed of the generation of Jesus Christ and the seed of the serpent are distinguished each from the other by a positive act of Providence; "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel." (Gen. 3:15).

The enmity as expressed in the foregoing scriptural quotation is concrete proof that it was not man's voluntary choice to love God or to hate evil but that the enmity (hostility) between the woman and the serpent was the work of God expressing His love to the woman and hatred for sin, or the serpent. Proof of this assertion will be found agreeable to Paul's doctrine, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither in deed can be." (Rom. 8:7). "So then they that are in the flesh cannot please God." (Rom. 8:8).

Natural accomplishments require natural talent, ability, wisdom, and confidence, but spiritual things require a distinct and separate understanding from that which the flesh is capable of attaining in its fallen or dead state. "For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it in the power of God." (I Cor. 1:18). Paul has clarified his doctrine by teaching sound doctrine, "the power of God," instead of the power of men.

The purposes of God are so wonderfully supported by His power that the seed of the generation of Jesus Christ could not be destroyed by the venom of the serpent but lie dormant in death (fallen nature) until quickened by the spirit which puts enmity between the spirit and the flesh. It is true, that after the fall, man was dead in trespasses and sin (Eph. 2:1), but God's love is eternally alive towards His bride (church) (Jer. 31:3), for His love

is not contingent upon the dead resolving to live, for a thing that is dead has no life to begin with, so it is not man that awakens himself to his sinful nature, but it is the work of God in regeneration and a new birth. (John 3:7; 6:29).

The act of Satan in deception, terminating in the fall of man, was not subversive to the purpose of God but rather subservient in that the head of the serpent was bruised that he should not usurp power over the body of Christ (church). It was the holiness of heaven and the sinful earthly nature that met on Calvary, terminating in the death of Jesus by crucifixion. Though the serpent, through his false doctrine, deceived the woman and brought death to the Adamic race, by the same stroke the serpent dealt a death blow to himself. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Heb. 2:14).

The bruised heel is very significant when applied to the experience of true Christians, for when they are quickened to feel their dead, sinful nature by falling for the tempter's false doctrine, they go the remainder of their earthly journey as one with a bruised heel and are never able again to go in their own strength, but go limping as one with a bruised heel.

A doctrine is usually accepted or rejected according to its agreement with the experience, for it is the teaching of a principle which has been wrought in the heart—either

by tradition, the logic of men in common reason, or by the spirit of Jesus Christ in being born again. Paul testified that he "neither received of man, neither was he taught it but by the revelation of Jesus Christ." (Gal. 1:12).

To think upon Jesus as dependent upon the willingness of man, in his unregenerate, sinful dead nature, to choose Jesus before salvation is effective, would constitute a doctrine which would reduce Jesus to a passive state (something acted upon by something else—Webster) and would be no sounder or no more effective than the will of man, who in the beginning, when the mind was free of sin, chose evil instead of good.

A thing to be sound must be without defect, free from flaw. Then sound doctrine as related to the Church of Jesus Christ must of necessity be based upon a foundation which is free of human defects. It must be holiness, truth, love, faith, a sinless substance. Could any other than Jesus Christ answer to such a foundation? "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 4:11).

W. E. Turner

NOTICE TO SUBSCRIBERS

PLEASE SEND ALL SUBSCRIPTIONS AND RENEWALS FOR ZION'S LANDMARK, TO T. F. ADAMS, WILLOW SPRINGS, N. C.

NOTICE.

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SALLIE CARTER BENNETT

God in His infinite wisdom has seen fit to call to her eternal home one of our oldest members, Sister Sallie Carter Bennett. She was daughter of the late Brother J. H. Bennett and Sister Mary Holderby Bennett.

She joined the Church at Wolf Island when a girl and was baptized by the late Elder Hardy — later joining Reidsville Church by letter in November 1915.

She departed this life September 23, 1952, at the age of seventy-seven. "Miss Sallie," as we affectionately called her, taught school for many years. She had a remarkable memory, a wonderful personality, and felt a keen interest in all her former pupils.

Her delight was in the Church. She was a strong predestinarian and felt that God's ways are unquestionable. She told us several times in her illness that God could make her well if it were His will, but if not, that it was all right. She was brave, patient, and optimistic throughout her long illness. She never complained; nevertheless, some of the hours must have been tedious and tasteless; however, her faith in God never failed her. We loved her, but God loved her more, and we feel that she is at rest from her labors with Christ in Glory.

She will be greatly missed in her community, having been so friendly and hospitable. She endeared herself to all who knew her. One of her greatest pleasures was entertaining Baptists in her home. Just before she became ill, she prepared for, and had preaching service there. Elder Floyd Adams preached. It was a lovely meeting.

Funeral service was held at her ancestral home and conducted by Elders D. V. Spangler, T. F. Adams, and S. J. Reich. Interment was in the family cemetery near by. The many who attended the funeral and the beautiful floral offerings bespoke the high esteem in which she was held.

Our Church has lost a precious member—one who was kind, faithful, and consistent, but we feel that our loss is her great gain.

Therefore be it resolved:

First: That we submit to the will of God who doeth all things well.

Second: That we extend our heartfelt sympathy to the family.

Third: That a copy of this memorial be

sent to the family, a copy be recorded in our Church minutes, and copies be sent to The Signs of the Times and Zion's Landmark for publication.

Passed on by the Church in November 1952.

Elder D. V. Spangler
Mary W. Somers
Kate D. Mitchell

**IN MEMORY OF
BROTHER BURCH APPLE**

It is with a sad heart that we attempt to write a few lines to the memory of our brother who passed away on December 28, 1951.

We, the members of Reidsville Church, bow in humble submission to the Devine Providence of Almighty God, in removing Brother Apple from us. We also desire to be thankful to the God of all Grace for blessing us with his membership and presence among us.

Brother Apple was greatly afflicted during the last years of his life, but he seemed to bear his afflictions with patience. We will long remember the last meeting he was permitted to attend and how he enjoyed the service. To behold his humble manner and to see how his countenance aglow with love, which can only come from the throne of God, was an inspiration to all of us.

We believe that when Christ said, "I leave in your midst a poor and afflicted people, who shall trust in the name of the Lord," He was speaking of such as our dear Brother, and that his spirit has returned to God, to await the final resurrection, when Christ shall come the second time to change our vile bodies and fashion them like unto His glorious body.

Be it resolved:

- 1st. That we extend to his bereaved family and loved ones our heartfelt sympathy.
- 2nd. That a copy of these resolutions be entered upon our church book.
- 3rd. That a copy be sent to Zions Landmark for publication.

November 1952, done by order of the church.

D. V. Spangler
Annie Lee Nance
Kate D. Mitchell

OBITUARY OF SISTER MARTHA SUGG

Sister Martha Sugg was born January 6, 1859 and departed this life August 28, 1952, making her stay on earth ninety three years, seven months and twenty two days. She was the daughter of Mr. and Mrs. Martin Wilson. Sister Sugg was first married to Mr. C. D. Jones about the year of 1881 and was the mother of two children by her first husband, one son who died in infancy and one daughter, Mrs. Hattie Baker, who passed away in September 1952.

After the death of her first husband she was united in the holy bonds of matrimony to Brother Zola J. Sugg. To this union was born one daughter, Mrs. Oma Sugg Arnold,

both of which survive, together with eleven grandchildren and nine great grand children.

Sister Sugg received a precious hope and united with Oak Grove Primitive Baptist Church about the year of 1884. She together with her husband received letters and united with Willo wSprings Church in the year of 1943, where she remained a faithful member until her Saviour called her to her eternal home.

Sister Sugg lived a quite and humble life, possessing the spirit of love, gentleness, meekness, temperance, patience and forbearance, all of which Paul said is the fruits of the spirit, and she well measured up to injunction of her master. "And as ye would that men should do to you, do ye also to them likewise." Luke 6:31.

She was an invalid the last several months before she passed away, but her husband, daughter and grandchildren were always on hand to administer to her necessities and comfort, together with her neighbors and friends. Her body was laid to rest in Willow Springs Church cemetery, beneath a beautiful mound of flowers to await the resurrection morning. We would say to the bereaved family in the language of Paul, "But I would not have you to be ignorant, brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thes. 4:13. John said, "And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord from henceforth; yea saith the spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

Many pages could be written in describing the beautiful characteristics of her life, but we will close by saying that her life was an inspiration, and her memory a benediction.

Committee:

Mamie P. Adams
Pauline W. Adams
T. F. Adams

MRS. FLORENCE VIRGINIA SMITH

Mrs. Florence Virginia Smith was the daughter of the late Needham and Sophronia Hines Massey. She was married to John Robert Smith, December 19, 1889, and died September 16, 1952. To this union were born eight children, three boys and five girls. One daughter having preceded her in death. Surviving are Jesse P. Smith of Mt. Olive, N. C., Gordan Smith, Baltimore, Md., Randolph Smith of the home where she lived near Four Oaks, N. C., Mrs. L. M. Mumford, Jacksonville, Fla., Mrs. George Zollenhoffer, Mrs. Virginia Weisman, and Mrs. Donald Hoover all of Baltimore, Md., one sister, Mrs. R. E. Baker of Portsmouth, Va., five brothers, Joel V. Massey and Arthur Massey of Rt. 1 Four Oaks, N. C., G. W. Massey, Turkey, N. C., Samuel Massey, Smithfield, N. C. and James R. Massey, Newton Grove, N. C.

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She lived and died in the faith of the Old Baptist, she was loved by all who knew her.

Written by her unworthy sister.

Mrs. R. E. Baker
708 Hamilton Ave.
Portsmouth, Va.

DEACON ALGERNON DOUGLAS ALSTON

Algernon Douglas Alston, was the son of Nathaniel Charles and Kate Alston, and was born October the 29th, 1903 in Webster County, Georgia and died at Walter Reed Hospital, Washington, D. C. on September 22, 1952. He was admitted on July the 9th, 1952.

On December the 20th, 1931, he was married to Miss Carolyn Peters, daughter of Mrs. G. W. Peters and the late G. W. Peters of Monroe, Georgia. The union was blessed with two daughters, Miss Mildred Alston, who is now a student at Mary Washington College, Miss Saralyn Alston, who resides with her mother at Herndon, Va.

Brother Douglas obtained his master's degree in chemistry at Emory University in Atlanta, Georgia. He taught mathematics and science in high schools in Georgia and North Carolina. He entered the Army Reserve in 1934. He served overseas in World War II and was in the Rhineland campaign. After his discharge in 1946, Major Alston went to Virginia to live. He was recalled to active duty in September 1948 and served in Korea and Japan until illness necessitated his being returned and hospitalized.

Brother Alston was a deacon of Fryng Pan Old School Baptist Church near Herndon, Virginia, where he joined in May 1948 and was baptized by Elder H. H. Leferts. He was ordained a deacon in that church in May 1949. When permitted, his seat was always filled in his church and his home was a welcome place not only for old baptists, but his friends also, which were many.

He was very spiritually minded and his speaking and writing was a source of great comfort to the household of faith. In the words of his beloved wife, "his time was not idled away, but spent in reading and writing his meditations of God." What a wonderful testimony of his life by the one who knew him best! Jesus said, "A good man out of the good treasure of the heart bringeth forth good things: He also said, "Out of the abundance of the heart the mouth speaketh." Brother Douglas spoke good things!

It was always the pleasure of the writer to have him present in our meetings, though reluctant to speak, he always brought from the good treasure of his heart, the things that he felt and loved. I shall always remember the refreshing season spent in his presence.

Brother Douglas was of an amiable disposition and to talk with him was to know and love him. His meat and drink was to be in the company of his brethren, and his

conversation was always that of a spiritual nature. He loved his church and brethren above all else. The writer performed the ceremony which united Douglas and Carolyn in holy wedlock. Through the years their life together has borne testimony of their knowledge of Him, "Whom to know is life eternal."

In addition to his widow and children he is survived by his mother, Mrs. N. C. Alston, Sr., a sister Mrs. E. W. Gibson and a brother, Norris C. Alston, all of Atlanta.

Funeral services were held at H. M. Patterson and Son, Funeral Home, Atlanta, Ga., by Elder W. F. Beauford and the writer. Interment in West View Cemetery in Atlanta.

To the sorrowing, I would say in the words of Paul, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope."

H. O. Nash
Atlanta, Ga.

IN MEMORY OF MY DADDY

It was July twenty-ninth, not long after
light
When the soul of Alonza Painter took its
flight.
Doctors and nurses fought brave and true,
The Lord had called him, there was nothing
they could do.
The efforts of love ones, were all in vain
Why he was taken, we can't explain.
He was our Daddy, and we all loved him so
Made the parting hard, when his time
came to go.
We'll miss his loving ways, and that happy
smile
But cheer up friends it's for only a short
while.
To see him suffer so, with not a word of
complaint
Is what we would expect, from only a
saint.
His work ere is finished, from this life he's
gone
But we hope to meet him on that resur-
rection morn.
Not as he was here, in sickness and pain
But an Angel in Heaven, with Jesus to
reign.
He has left us now, one and all
Soon we too, will receive our last call.
Although life on this earth, is full of sorrow
We all must live for that brighter to-
morrow.
Now Mother, don't worry, though heart-
broken and blue
Your children, with God's guidance will
see you through.
Love ones and friends, we should not be
weeping
For he is not dead; he is only sleeping.
Composed by his only daughter,
Sudie P. Malone

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

DECEMBER 1, 1952

No. 2

PSALM 119

PE

Thy testimonies are wonderful therefore doth my soul keep them.
The entrance of thy words giveth light; it giveth understanding unto the simple.

I opened my mouth, and panted: for I longed for thy commandments.
Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

Order my steps in thy word: and let not any iniquity have dominion over me.

Deliver me from the oppression of man; so will I keep thy precepts.
Make thy face to shine upon thy servant; and teach me thy statutes.
Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI

Righteous art thou, O LORD, and unright are thy judgments.
Thy testimonies that thou hast commanded are righteous and very faithful.

My zeal hath consumed me: because mine enemies have forgotten thy words.

Thy word is very pure: therefore thy servant loveth it.

I am small and despised: yet do not I forget thy precepts.

Thy righteousness is an everlasting righteousness, and thy law is the truth.

Trouble and anguish have taken hold on me; yet thy commandments are my delights.

The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

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Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

WONDERFUL EXPERIENCE

Dear Brother Turner,

Due to circumstances beyond my control, I was unable to attend Church Sunday. My heart really ached to be with my brethern and sisters, who mean so much to me and especially so since it was quarterly meeting time. I felt as if I just had to be there but then I thought the matter over and asked God if I could have communion at home and take of the bread of life and drink of His blood in the Spirit with Him; and I feel of a surety that I was blessed to really do this. It was a wonderful experience to me and I was made to feel very happy and content. During the day while I was so rapturously in the Spirit, I felt that these words were spoken to me, "Lo, I bring you tidings of great joy which shall be to all men, for unto you is born this day, in the city of David, a Saviour which is Christ the Lord; and this shall be a sign unto you, you shall find the babe wrapped in swaddling clothes lying in a manger." I do not know the meaning of all this. I believe it is mostly scripture. I will appreciate comments from you on its meaning, should you be so exercised.

A Sister, I hope in the love of Christ, our Saviour,

Margaret Lassiter

"WHEN I WAS A CHILD, I

SPAKE AS A CHILD, I UNDERSTOOD AS A CHILD, I THOUGHT AS A CHILD."

GREAT WAS MY FEAR!

Taught by a loved one whose word to me

Was accepted as the only way to be—

A Christian.

Hell-fire and brimstone each night,
each 'morn;

Don't do this, don't do that - hell
will be your home.

No chance, not one.

I couldn't fight, I couldn't quell
This mounting fear of self-righteous
shell—

No victory won.

My desire to be a perfect son
Completely left this erring one—
Tempest toss.

I tried with all my wits to be
A top-scoring one in devilry—
Completely boss!

Nothing too daring, nothing too
bold;

Impudent rascal, my strength -
behold!

No one dare cross!

Vile oaths did speak and God to
dare

My body with a witness ware—
A Mighty Hand!

Did grasp my throat; I must say
My life was ebbing fast away—
A tragic man!

“Have mercy, Lord, I did not know
That you would my spirit draw,
A wandering one.”

Amazing Grace, how sweet the
sound
That saved a wretch like me;
The Masters' Voice, my faith and
guide
To whatever end that be—
A work begun.

And how to perform or what to do
my stammering tongue will be—
At His Command, His Word to
speak—
Thy Will Be Done!

“BUT WHEN I BECAME A
MAN, I PUT AWAY CHILDESS
THINGS. FOR NOW WE SEE
THROUGH A GLASS, DARKLY;
BUT THEN FACE TO FACE: NOW
I KNOW IN PART; BUT THEN
SHALL I KNOW EVEN AS ALSO
I AM KNOWN.” 13ch. 1 Corr.

Margaret Lassiter

OUR MISSION

“NOW, WE SEE THROUGH A
GLASS DARKLY THEN, FACE
TO FACE.”

My heart is filled with compassion,
Good-will is in my soul
For the ones that mistreated Jesus
Especially the one that stole—
By a kiss.

A deep concern now grips me—
Events of prophesy.

What if they'd never have happen-
ed;

What and where would we be—
Is Foreknowledge amiss?

If Phariorh and Judas of their own
free will'

Had 'accepted the plan of salvation'
That the Saviors' 'trying' to in-
still—

Begging? His Omnipotence feign-
ed?

If the Scribes and Pharisees' wis-
dom alone

Would have been sufficient in letter
to atone;

Or, if they could have had the
knowledge

A beggar was shown—
Works might have reigned!

If anyone could their color change;
A Shepherd's lot the lambs to feed
In stead a wolf the same to bleed—
Is paradise here?

If we could one Soul to save
Or, if the Master should one Spirit
crave—

A thousand hills the sheep to own—
Does His Perfection veer?

What if Eve had declined 'to eat'
Then this world would never

'meat'—
A Savior;

Or, a serpent was never in
The garden, to tempt her with the
sin—

Does His Omniscience restore?

It makes one ill and cringe in fear
To think these thoughts and still,
we peer—

Yet, who would give these thoughts
of care

For sinners, unless by Him this
virtue heir?

If He should His love withhold
From a one that He did mold;
As a child born blind and maim
And expect of him the same
As one whole?

To cast, as such, into a fire
To burn, of something —his only
knowledge and desire—
Whereas his mission, as we see, is
hell-bound;
Could this be an experience, the
'wise' to confound—
To purify the gold?

How can we howl and groan
About something which we own
Not; nor fail to do a given duty
Regardless of the nature or beauty
Saying, "What do'est Thou and why
Our Father?"

Each individual is molded of dust;
For honor or dishonor, His to ad-
just.

HIS WORD - TO PROPHECY
HIS WORK - TO EDIFY
HIS WILL- TO CERTIFY
HIS LOVE - TO GLORIFY
None can work
None can bother.

I'm persuaded to say there's
Nothing nor none
To resist His Will—
The Spirit - The Son!
What'er that be—
The mission is given
To further His purpose—
Be it hell or heaven.

Destiny —Gethsemane!!
Not
Procrastination — Free Will

But

Predestination —!!Gods' Will.
Margaret Baggett Lassiter
745 North Street
Fayetteville, N. C.

THE VALLEY OF DRY BONES

"The hand of the Lord was upon
me, and carried me out in the spirit
of the Lord, and set me down in the
midst of the valley which was full
of dry bones, And caused me to
pass by them round about; and be-
hold there were very many in the
open valley; and, Lo, they were
very dry. And he said unto me,
Son of man, can these bones live?
And I answered, O Lord God, thou
knowest."

Dear kindred in the Lord;

Again for some reason known to
God, I have been given a mind to
write a few lines for publication in
our family paper, if the Editor
feels that it is sound, and worthy
of space, I realize my weakness,
and imperfections, and it is with a
feeling of great fear, and much
trembling that I attempt to write,
knowing that unless the hand of the
Lord is upon me, as it was upon
Ezekiel, my effort will be vain, and
no comfort to God's humble poor.

The above scripture is recorded
in Ezekiel, 37; 1-2-3, and has for
some reason been lingering in my
mind for the last two days. I feel
that I have been favored a few
times in public, to speak in connec-
tion with this scripture, but if so
that will not enable, or qualify me
now, to write of any of the beauties
contained therein. As I attempt to
write, I desire that God may direct
my mind and thoughts in such a

way, that I may write nothing but the truth as it is in Christ Jesus, the only name under heaven given among men, whereby, we must be saved.

First of all dear brethren, we see in this wonderful text, the power that had possession of the Prophet, "The hand of the Lord was upon me" I feel that every child of grace that has been arrested by the power of God, has been made to feel the power of that Almighty Hand, that works all things after the counsel of his own will, and none can stay that hand, nor say why doeth thou?

To my mind, this sets forth the sovereignty of God in no uncertain terms, for he says, "The hand of the Lord was upon me, and carried me out," didn't tell him to go out, but carried him out, "in the spirit of the Lord, and set me down in the midst of the valley which was full of dry bones."

If I have ever been given any spiritual light on this wonderful subject, I feel that the Prophet here typifies Christ, the great Prophet, Priest, and King of all the redeemed family of God, and portrays his great and glorious work in the salvation of sinners.

We hear Moses, speaking to the children of Israel. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; Deut. 18; 15, also in Hebrews, 2;9, we hear the Apostle Paul Saying, "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste

death for every man," We read in St. Matt. 1; 20-21, the wonderful declaration of the Angel of the Lord, to Joseph, concerning Mary his espoused wife, who was found with child of the Holy Ghost, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son and thou shalt call his name Jesus; for he shall save his people from their sins. So the Lord was speaking by the mouth of Ezekiel, "The hand of the Lord was upon me and carried me out in the spirit of the Lord, and set me down in THE valley which was full of dry bones," We note here that he didn't say A valley but THE valley, A CERTAIN VALLEY, if he had said A valley, it could have been any valley, but he said THE VALLEY, I feel that David had some knowledge of this valley, for we hear him saying in 23, Psalm, "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," Not only was there bones in the valley, but The valley was full of dry bones, and he was set down in the midst of the valley.

Now my dear brethren, could you imagine anything more lifeless than a pile of old dry bones, if any one should see me trying to talk to an old bunch of dry bones, telling them to do something, they would say that I was crazy, yet it is just as possible for a dry bone to do something to receive natural life, as it is for a poor sinner that is dead in trespasses and in sin, to

do something to receive spiritual life.

Adam, our federal head, fell by transgression in the garden of Eden, involving all the human race, for we all are Adam multiplied, yet we believe that God had a purpose even in the fall of Adam, for according to the scripture, he chose a bride for his Son out of Adam's fallen race, and treasured grace in his Son Jesus Christ, before the foudation of the world, see Eph. chap. 1, Second Tim. 1; 9-9. And when the fullness 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. "And caused me to pass by them round about; and behold there were very many in the open valley; and Lo, they were very dry."

We hear the Lord speaking by Ezekiel, 16; 6, "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea I said unto thee when thou wast in thy blood, Live."

O! dear child of God, isn't this wonderful to a poor trembling sinner, who has been brought, as it were, to the end the earth, and made to see all his works fail as chaff before a strong wind, to hear those blessed life giving words, Jesus said to his deciples, before he was crucified, "Yet a little while, and the world seeth me no more; but Ye see me: because I live, Ye shall live also." No wonder the poet could say,

"What wonderous love is this,

O my soul, O my soul,
What wonderous love is this, O my

soul,
What wonderous love is this, that
caused the Lord of bliss,
To bear the dreadful curse for my
soul."

"And he said unto me, Son of man can these bones live? and I answered, O Lord God thou knowest."

"Again he said unto me, Prophecy upon these bones, (not Prophecy unto and say unto them, O Ye dry bones, hear the word of the Lord. Not the words of the preacher, if you please, but the word of the Lord, the same word spoken of in St. John chap. 1; "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 without him was not any thing made that was made, verses 1-2, We hear Jesus saying, "The spirit of the Lord God is upon me, Because he hath anointed me to preach good tidings to 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; Isaiah 61; 1, Luke 4; 18; Again we find in Isaiah 40; 10, "Behold the Lord will come with strong hand, and his arm shall rule for him."

These dry bones, (the elect) had sold themselves for naught, but were redeemed without money, but not without a price, it took the greatest price that heaven could afford, the blood of the Lord Jesus Christ, to redeem this pearl of great price, The Valley of dry bones. And after they were resurrected, they "stood up upon their

feet, an exceeding great army." Let us hear their testimony in the 11, verse, "Then he said unto me, Son of man, these bones are the whole house of Israel: Behold, they say, Our bones are dried and our hope is lost: we are cut off for our parts." They are a peculiar people, 'Happy art thou, O Israel, who is like thee, O people, saved by the Lord', There is no people like Primitive Baptist, There is no God like their God, "My dove, my undefiled is but one; she is the only one of her mother, the choice one of her that bare her."

Yes, dear saints of the most high God, your salvation is sure, Ye are bought with a price, and that price is the blood of the only begotten Son of God, your Saviour, the one that loved you with an everlasting love, Yea, "Greater love hath no man than this, that a man lay down his life for his friends." Jesus had that love for you, A love so great that he laid aside the glory which he had with his Father, left the shining courts of glory, almost two thousand years ago, came to this sinful world, born of the virgin Mary, not by the will of the flesh, but the will of God, lived a life of obedience to the violated law, and at the appointed time of God, was taken by the wicked hands of men, according to the predetermined counsel, and foreknowledge of God, and nailed to the rugged Roman Cross, and there shed his precious blood that we might have life and have it more abundantly, satisfying devine justice, paying the full redemption price, making his Bride free from the law of sin and death. No wonder the poet could say, "Sal-

vation through our dying God, Is finished and complete, He paid whatever his people owed, And cancelled all their debt."

Yes, brethren, Jesus bowed his blessed head, give up the Ghost and said it is finished. What was finished? The salvation of sinners, the redemption of THE VALLEY OF DRY BONES, His elect, all that was chosen in him before the foundation of the world, and not only did he die for you, but he was buried for you, he lay in Joseph's new tomb, three days and three nights, sweetened the tomb for all his saints, "The graves of all his saints he blessed, and softened every bed; Where should the dying members rest, But with the dying Head," O, dear saints, it will be a sweet sleep, to be awakened in the Resurrection morning, when Jesus shall call for the sleeping dead, and, they will come forth in his glorious likeness. Thank God, the grave is not the home of the redeemed of the Lord, for he arose the third appointed morning, a victorious conqueror, over death, hell, and the grave, ascended unto the Father, and is now seated at the right hand of God, making intercessions for you according to the will of the Father, and not only that, but he is coming back some sweet day. What for? To gather his jewels homes, yes coming for YOU; coming to claim his own. They are his in a twofold sense: they are his by gift, they were given him in covenant bonds, before the foundation of the world. They also are his by purchase: he bought and paid for them with his own precious blood. They

are his, and none is able to pluck them out of his hand. We hear him saying, "My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand," When he calls for them they will come forth, no matter where they may be sleeping. Some are, no doubt, in the deep blue sea; some are in foreign land, for he has a people in every nation, kindred, and tongue, and we hear him saying, "I will bring thy seed from the east, I will gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my Sons from far, and my Daughters from the ends of the earth. Isa. 43: 5:6. This people, have I formed for myself, they shall shew forth my praise." I have no doubt of you my dear brethren, for I believe with all my heart that you are the Church of the living God, the Church which Jesus spoke of, when he said to Peter, "Upon this Rock, I will build my Church, (not churches) and the gates of hell shall not prevail against it," There is only one Church, and if that is not Primitive Baptist, then I am deceived in all that I have ever professed and hoped for, "One Lord, one faith, and one baptism, even as ye are called in one hope of your calling, Yes, I believe I was shown the Church in a vision, they were all just alike, there was no big I's nor little you's, They could not be numbered for multitude, the most beautiful sight my eyes ever beheld, "Beautiful for situation is Mount Zion, the city of God, an innumerable host of angels."

I have been wonderfully favored, (unworthy though I be) with a home among them for almost twenty years, as the poet so beautifully proclaimed, "O what mercy is this, What a heaven of bliss; How unspeakably favored am I, Gathered into the fold, With believers enrolled, With believers to live and to die."

So dear brethren farewell in the Lord, if we never meet in this life, remember I love you I hope for Jesus sake, and have a sweet and precious hope that we'll meet where there will be no separation, where there will be no sad farewells, where congregations ne'er break up, and Sabbaths never end, around the great throne of God, where all his chosen ones will join in that song, of redeeming grace, there to be with our blessed Saviour, be like him and be satisfied, "David said, I Shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness.

Brother Adams, if, after reading this, you feel that it is sound, and wholesome, according to thus saith the word of God, and will not crowd out more worthy articles, you may publish it in The Landmark, otherwise, just throw it aside, and cast a mantle of charity over my imperfections. I desire an interest in the prayers of all God's little ones.

A little unworthy Brother in, hope.

C. D. Whitley

328 S. First St.

Albermarle, N. C.

**WANTS TO HEAR ABOUT
THE WONDERFUL WORKS
OF OUR GOD**

Dear Brother Adams:

I am sending \$2.00 for a subscription to your paper. I am not close to any of our people and I long to hear about the wonderful works of our God. All that I hear from the pulpit and the air, is what man is doing for God.

In Luke 17:10 Jesus says, "So likewise ye, when ye shall have done all those things which are commanded you, say we are unprofitable servants: we have done that which was our duty to do." We cannot do any thing for the Lord to get him to recompense unto us, but we love him and serve him because he first loved us and gave his only begotten son for us. Job 35:6-7 says, "If thou sinnest what doest thou against him? Or if thy transgressions be multiplied what doest thou unto Him? If thou be righteous, what givest thou Him? Or what receivest he of thine hand?" All our righteousnesses are as filthy rags, so all righteousness is from Him, if we are blessed to manifest it towards his saints that are in the earth as David says in Psalm 17:2-3, "O my - soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all thy delight." In Deut. 6:24, Moses told the children of Israel, "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day." So you see from the foregoing that we do

these things for our good and the good of his saints, but we can not do this of ourselves, "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Prov. 16:9 "A man's heart deviseth his way, but the Lord directeth his steps."

Jer. 10:23 says, "O, Lord I know that the way of man is not in himself: it is not in man that walketh Paul exclaimed, O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and His ways past finding out, for of and through him, and to him, are all things."

I believe in a God that does His will in heaven and earth, and we are told to pray for his will to be done. I think it teaches us to be submissive to His will. Old Nebuchadnezzar was made to eat grass like an ox until he was made to realize that the Lord rules in the army of heaven, and among the inhabitants of the earth and none can stay his hand, or say unto him, what doest thou.

You make me believe that God is not doing his will here on earth and how do I know that he will do his will in heaven? If it is God's will for every individual to be saved he is defeated to start with, for he said only a remnant shall be saved. People get regeneration and salvation mixed up. To be regenerated is to be born again, and is not of blood, nor of the will of the flesh, nor of the will of man, but of God. To be saved is to be redeemed from under the law, Paul says, "But when the fulness 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." Who is it under the law? God's children. We have all sinned and come short of the glory of God and Christ came to redeem us from our sins.

Yours unworthily,

W. W. Sikes

Campbell Texas

SQUIRE LITTLE FINDS OLD LETTER AT HOME

Epistle Is From Z. B. Little To
A Brother In This County

An old letter, written by his late great-uncle to his grandfather, was discovered recently by 'Squire A. E. Little at his home in Goose Creek township. The letter, dated 1871, is from Z. B. Little, who left Stanly county in the '60's and established his home in Georgia.

The letter, which Squire Little believes will be interesting to the many relatives and others in this area, follows:

Dallis, Pauling County, Ga.
February 5th, 1871,

S. C. Little and family, Dear Brother: I send a few lines to you to inform you of some things. First I say we are in usual health. If my sinful heart does not deceive me I would say I feel thankful that it is in every way as well with us as it is, for all blessing comes from the Faith of Light both temporal and spiritual. These things you know, my brother, and do desire when this reaches you that you will be well and in a prosperous way, especially in the devine life.

Brother, I see in your letter to

myself and our old mother that we received the other day dated the 15 Jan., that you are in the field of labour, preaching the unsearchable riches of Christ. Well my dear brother, I hope the Lord will bless your labours. You state in your letter that you have not got anything from me in a long time. I wrote to you some time the last a while before Christmas.

Brother do not entertain an idea that I have forgotten you for I have not tho I have not written as often as I ought, not knowing whether you received it or not. I did not write often. You state that your joy was full on receiving the news that myself, Carolina, mother and sister Adline all had joined the Primitive Baptist church, which is true, we all have. Your unworthy brother has a name among the Baptists who feel very unworthy, filled with doubts and fears and I feel at this time if a Christian one of the ignorantest, and least of God's children, for it does at time seem to me if I did love the Lord that I would not be so sinful and negligent of duty and would have more spiritual light than I have.

Brother I have examined myself when almost in despair when it seemed I was deluded and has missed the substance and caught a shadow and then my hope seems small (which it never seems large as I would wish) then I am made to cry out and say: O wretched man that I am, tho Brother when my hope seems so small I have then thought what would I take to be without it, my answer would be, not this world the fullness thereof.

I will now hush about my feelings for I feel you will think I am somewhat crazy.

Brother, you state in yours that from the tenor of your writing you had an idea of coming to our county on a visit of preaching. My Brother, you stated your joy was full if mine was not, I was deceived to hear of my brother coming to visit so unworthy one as I am on such a mission as my brother spoke of. Why, it seems that I can't contain myself until the time rolls around. My prayer is that it may be God's will that you may come. You know brother it is our duty to be submissive to our Father's will. I think there will be no difficulty in your obtaining half for traveling expenses if you come I will try to meet you at Marietta or Atlanta to convey you home with me.

Our association will be about 30 miles from me. I will send you the minutes of our last session. There is a Primitive church in half a mile of me where our membership is. There are seven Primitive churches and the furthest not exceeding 15 miles from me. They are in all directions.

Elder Bill Camp is our pastor. Several other preachers visit us occasionally, H. W. Eubanks, W. M. Eubanks (brothers), the last named a licentiate, a member of our church, James Osborne a licensed preacher also a member of our church, old Brother Speight, two of the Phillipses and several others in

this section. There are lots of missionaries, heap of Methodists.

I was at mother's last evening. They are all well. Our old mother has been sick but is about well again. Brother Joseph and family are well or not long since. So is Beiney Parson and family. We haven't heard from John and James in a good while. They were well the last account and doing well as to the things of this life. John is a missionary. I suppose in his standing. He sent mother one of their minutes last spring (I think it was) and it was so filled up with Sunday school and tract societies and their energies in several shapes for a spread of the Gospel. I was somewhat disgusted at it.

Brother, we have eight children living, three dead. Ruth Isabela, May Caroline both married, Ruth 2 children, Mary one, Sarah Elizabeth is grown, James Singleton 14 years, Ollen Eljirum 11, Williams Zebulon 9 years and is afflicted and has been ever since he was two years old. He can't walk nor talk but little, has fits. Silas Alexander Paul 7 years, Christina Josephine 4 years, the youngest.

Brother, we made good crops in this country last year. Brother, I will have to close for want of space. Brother, write soon and let me know or hear from you if your notion is still to come. Write about Mary and brothers-in-law and how they are doing. Farewell,

Z. B. LITTLE

Zion's Landmark

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

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VOL. LXXXVI

No. 2

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

DEC. 1, 1952

GOD'S WORD STANDS FOREVER

"The voice said, cry, and he said, what shall I cry? All Flesh is grass, and the goodliness thereof is as the flower of the field: The grass withereth the flower fadeth: because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isaiah 40:6:7:8.

In the above scripture it is clear to see that flesh is compared to grass and the goodliness thereof is compared to the flower of the grass. When seed are sown in the earth and receive the proper amount of sunshine, heat and moisture, they spring up and grow to maturity; and when the plant takes on a certain amount of growth the flower appears; which is beautiful to behold with the natural eye. But

when it gets its full growth, the plant or grass soon withers, and the flower fades away, the beauty that was once so much admired, is now withered and scattered by reason of the wind which bloweth upon it. How comparable to the life of man! When he is born of the flesh he thinks himself to be something. We find recorded in Holy writ. "For if a man thinks himself to be something, when he is nothing, he deceiveth himself." A man in nature cannot be convinced by man that he is nothing. It is not in accord with our nature to feel insignificant to see ourselves nothing. This teaching is only done by the spirit of God: "And all thy children shall be taught of the Lord." Isaiah 54:13. Paul confirms this in speaking of the gospel which he preached. "For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. 1:12. But how different is the manner and life of one before his flesh is withered and his goodliness, which is as a flower, fades away! He starts out in life confident, full of vigor and strength; he stores away his goods; he is proud, deceitful, high minded, confident of what he can do, knows nothing about the truth, or as the apostle Paul records it, "He is proud, knowing nothing, but dotting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is goodliness." 1 Tim. 6:4:5. Who knew any more about this truth than Saul of Tarsus after

he was converted? Before this time we have a record, in part, of his life. "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Gal. 1:13:14.

All of the above is a clear manifestation of the flesh. And flesh is like grass. It will continue to flourish until the sun shines with a burning heat, then it begins to wither and the flower (which is the goodness thereof) fades away. James says, "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." James 1:11. Now when this outer man, which is the flesh, perisheth by reason of the spirit of the Lord which blows upon him, it comes to our view, that a new man is renewed day by day. For the Apostle Paul said, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2nd. Cor. 4:15:16. The spirit which blows upon the outward man and causes him to perish, is the same spirit which renews the inward man day by day and enables him to bring forth fruits, unto righteousness. When the rain falls upon dead herbs, it causes them to decay and

rot, but when it falls upon living herbs it gives renewed strength and growth. As it is written, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:1-2. We find almost the same words recorded by the prophet Isaiah, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but wathereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isaiah 55: 10-11. Which is equivalent to the words in the last sentence of this subject. "But the word of our God shall stand forever."

This word is Jesus Christ, as we find recorded by John. "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 without him was not anything made that was made. In him was life; and the life was the light of men." Jno. 1:1-2-3-4. And in the 14th verse we find recorded. "And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Peter said, "And this is the word which by the gospel is preached unto you." 1 Peter 1:25 Paul, as well as many other inspired writers, gives a wonderful account of this word. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not made manifest in his sight; but all things are naked and opened unto the eye of him with whom we have to do. "Heb. 4:12-13. The disciples of Jesus also spoke of him as the one who rebuked the wind and sea and they obeyed him. "And when he was entered into a ship, his disciples followed him and behold there arose a great tempest in the sea, in so much that the ship was covered with the waves; but he was asleep. And his disciples came to him and awoke him; saying, "Lord, save us: we perish, and he saith unto them, Why are ye fearful, O, ye are of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him." Math. :23:24:25:26:27.

When Jesus taught the people in Capernaum, they were astonished at his doctrine "And in the synagogue there was a man, which had a spirit of an unclean devil." Luke 4:33. Jesus rebuked him, "saying Hold thy peace," and he came out of him. Luke 4:35. "And they were all amazed and spoke among them-

selves, saying, what a word is this for with authority and power he commandeth the unclean spirits, and they come out." Luke 4:36. It was by this word that the eyes of the blind were opened, the deaf ears were unstopped, the lame walked, the lepers were cleaned, the violence of the fire was quincched, the mouth of the lions were stopped, the dead were raised up. And it is by this word that the poor have the gospel preached unto them.

It was by this word that David was enabled by faith to say, "The heavens declare the glory of God; and the firmament sheweth his handywork." Psalm 19:1.

This Word has in all ages, and still is, quickening dead sinners into life and enabling them by his spirit to hear, "You hath he quickened who were dead in trespasses and in sin." It is by this word that you were raised up into newness of life and given a precious hope in Jesus Christ; that you are numbered among the redeemed family of God. Although you sink down low, and sometimes are made to feel forsaken by God and friends, yet he comes at the appointed time and lifts you up, as he did David of old, out of a horrible pit and miry clay, and puts your feet upon the rock, (Jesus) and when such moments are yours to enjoy, you soar above all your troubles and get a glimpse through the lattice work, and view a little of the heavenly scene beyond. All of the above is accomplished by this "Word". This "word" kills and makes alive. We find recorded in Samuel, "The Lord

killeth, and maketh alive. He bringeth down to the grave, and bringeth up. The Lord maketh poor and maketh rich. He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them." 1st. Sam. 2:6:7:8. How unworthy you feel, a poor beggar and sinner to be taken notice of by this "Word", and lifted up from the dunghill and made to sit among the princes! How fitting are the words of Me-Phi-bosheth, when David sent and fetched him out of the house of Machis, from Le-da-bor! "He bowed himself, and said, what is thy servant, that thou shouldest look upon such a dead dog as I am? 2nd. Sam. 9:8. Notwithstanding the fact that he felt to be a dead dog, yet David said to him, "And thou shalt eat bread at my table continually." What a beautiful type of Jesus in the person of David, when he said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Math. 5:6.

In conclusion may I add? It is a long drawn out and dreadful course the poor child of God is made to pass through, convicted because of sin. The justice of God's just condemnation poured out on you and without mercy, until you are made to say with the poet.

If thou send my soul to hell.

Thy righteous law approves it well.

Or as the thief on the cross said. "And we indeed justly; for we re-

ceive the due reward of our deeds." Your righteousness has now failed. The grass (flesh) is withered, the flowers (goodliness) fades, and you see no hope of heaven, but at last the avenue is opened up. You see Jesus the meek and lowly lamb of God, who satisfied the law and set you free.

This experience is needful and necessary for you to understand the truth of what the Prophet said, "All flesh is grass, and the goodliness thereof is as the flowers of the field. The grass withereth the flowers fadeth, because the spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flowers fadeth, but the word of our God shall stand forever."

T. F. A.

MRS. ELLEN R. COX

With a knowledge of how far short we fall in trying to write anything of this nature, yet it has become our duty to record the passing from this world to that fairer world on high, our dear sister in Christ, Mrs. Ellen R. Cox, Ridgeway, Va. wife of J. C. Cox. She was born September 17, 1888 and died August 14, 1952, making her stay on earth 63 years, 11 months. Her health had been failing for about two years.

Sister Cox was the daughter of Mr. and Mrs. G. W. O'Dell, born in Henry County, Virginia. At about the age of 22, she married J. C. Cox, to whom she was a faithful companion for 42 years, 1 month and 14 days. To this union was born six children, all of whom remain to mourn her passing: Misses Vergie Mae, Mary Ellen Cox, and Charlie Cox, of the home. Mrs. Lucille Gilley, Mrs. Florence Thacker, Ridgeway, Va. Mrs. Esther Gilley, of Draper, N. C.

Sister Cox joined Goodwill Primitive Baptist church on 1st. week-end in August 1947, and remained a faithful member until her death. She loved Old Baptist, their love, esteem and fellowship being highly prized by her. She loved and believed the doctrine of God our Saviour, salvation by the grace of God alone, for time and eternity, with all it's fundamental points. Having a witness within, an eye to see, an ear to hear, a heart to understand, she both spake and understood the language of Zion, the language of experience, the voice that is un-

known to the world. Such people as Sister Cox are looked upon as fools by the world, for the world don't understand, and neither could we, but by the Grace of God, taught in the school of divine grace, by the one teacher, Jesus Christ, who reveals the truth in His little children by the Holy Ghost. Sister Cox had a sweet hope in Christ; and often have we seen tears of joy flowing down her cheeks, under the sound of the preaching of the gospel, which none can hear except the born-again subjects of God's mercy.

Truly we can't feel to mourn at her passing, for we feel she fell asleep in Christ, to awaken again from dust at the mighty command of Jesus, on the resurrection morn.

Done by order of Goodwill Church, in conference, on Saturday before the 1st. Sunday in September 1952.

Eld. J. T. Cox, Moderator
Eld. Layton Wingfield, Clerk
Bro. J. M. Thomas, Asst. Clerk

MRS. ROBENA P. COLLINS

Mrs. Robena Parsons Collins was born November 9th, 1877, the daughter of Robert B. Parsons and Nancy Smith Parsons. She was born and grew up in Onslow County, N. C.

She was married on January 3rd, 1900 to Raleigh Collins. To this union were born twelve children of which nine survive. Four daughters, Mesdames O. C. Hoffman, M. M. Gray, E. R. Pollock all of Maysville, N. C. Odelle Price, 619 S. Broadway, Forest City, N. C. Five sons, L. O. and E. C. Collins of Maysville, N. C. K. R. Collins of Jacksonville, N. C. Luby B. Collins of Pollockville, N. C. and W. R. Collins, 306 Suwanne Place, Lexington Park, Md. also 39 grandchildren and several great-grand children, three brothers, J. T. and J. R. Parsons of Maysville, F. F. Parsons, Kinston, N. C. two sisters, Mrs. Hattie Collins and Mrs. Maude Collins of Maysville.

On Saturday October 5th 1918 together with her sister Hattie she was received in the fellowship of the Primitive Baptist church at White Oak, Jones County, and was baptized the next day by the late Elder B. F. Eubanks.

She was a lovely sister, the church and its members being first with her as to its welfare. Early in 1949 she was stricken with cancer, but endured her suffering with such patience. The writer visited her during her illness. She spoke sweetly of her blessings and did not complain of her sufferings but felt they were for her good.

She was tenderly cared for by her children until the passing which occurred November 22, 1949. We feel that she had a lively hope in the resurrection. She was buried beside her husband in Maysville cemetery.

Written by request of White Oak church in conference.

In hope,
R. W. Gurganus

ELDER C. H. BYRD

Elder C. H. Byrd, member of the Salem Church in Panama City, Fla. and a prominent minister of the Western Primitive Baptist Association of Alabama, Georgia and Florida, died December 1st, 1952 enroute home from California, in a Mobile, Alabama hospital. He had been in bad health for several years but had continued to travel and preach. Having crossed the country several times during the last two years, and had perhaps spoken in more than half of the American States. He had also written many comforting articles for publication in Primitive Baptist papers.

He was 78 years of age, and a native of Dale County Ala. In early life he was a prominent teacher and a graduate of Troy Normal School, and the University of Alabama. He served as County Superintendent of Education of Coffee County, Ala. for sixteen years. While in that position he worked untiringly in the cause of education.

When he retired as a teacher he devoted more and more time to the ministry, being ordained about ten years ago by Elders F. A. and J. J. Collins, and Deacon A. E. Sorrells at Panama City, Florida. He was a consistent member of the Primitive Baptist and loved the cause dearly, wherever he went.

He is survived by six sons, A. A. Byrd of Brooklyn, N. Y. Gilbert and Edward, of Los Angeles California, H. C. and H. M. of Mobile Alabama, R. O. Byrd of Dothan, Alabama, one daughter, Mrs. A. E. Lee, of Enterprise, Alabama, where his funeral services were conducted Dec. 2, 1952, by Dr. R. B. Justice, of the First Baptist Church there and Elder J. J. Collins, who used as a text, 2nd Corinthians 5:1. Elder Byrd had made a written request that Elder Collins serve in this capacity. An excellent teacher and able minister has gone to his eternal home.

DAVID FLEETWOOD ROWE

David was born to Joshua T. and Dorothy B. Rowe, September 3, 1950 and died June 26, 1952, making his stay on earth twenty one months and twenty three days.

He was a precious child, so happy and loving, his mother had remarked that he looked like an angel, he seemed a perfect specimen and medical science could find no cause for his death. It seems he was not for us, but was born to die a little child, "for of such is the kingdom of Heaven."

Elder Raymond Payne conducted his funeral, he read the 23rd Psalm and spoke very comfortingly. We can only say again,

"The Lord gave and the Lord hath taken away, blessed be the name of the Lord." He has left a vacancy that never can be filled.

Written by his only grandparent,
Mamie W. Rowe

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

DECEMBER 15, 1952

No. 3

PSALM 119

KOPH

I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

I cried unto thee; save me, and I shall keep thy testimonies.

I prevented the dawning of the morning, and cried: I hoped in thy word.

Mine eyes prevent the night watches, that I might meditate in thy word.

Hear my voice, according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

They draw nigh that follow after mischief: they are far from thy law. Thou art near, O LORD; and all thy commandments are truth.

Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH

Consider mine affliction, and deliver me: for I do not forget thy law. Plead my cause, and deliver me: quicken me according to thy word. Salvation is far from the wicked: for they seek not thy statutes.

Great are thy tender mercies, O LORD; quicken me according to thy judgments.

Many are my persecutor, and mine enemies; yet do I not decline from thy testimonies.

I beheld the transgressors, and was grieved; because they kept not thy word.

Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

GOD'S RECORD

Dear Brother in Hope of Eternal Live:

I am sending you another letter I have written. If you see fit you may publish it; if not, cast it in the waste basket.

"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 ever the earth was. When there were 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 fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed foundations of the earth: Then I was by him as one brought up with him and I was rejoicing always before him; was daily his delight, rejoicing in the habitable part of his earth; and my delights were with the sons of men." Pro. 8:22-31.

This is the record of the Son of God before the foundation of the world. "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 without him was not anything made that was made." Jno. 1:1:2:3.

Gen. 1:26 we find these words, "And God said, Let us make man in our image, after our likeness:" Who was this US: Was it not Christ the Son of God? "In him was life; and the life was the light of men. Jno. 1:4. All of God's elect were chosen in Him before the foundation of the world. This world is the world that God so loved that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. All that were ordained to eternal life shall believe. Their names are all found written in the Lamb's Book of Life from before the foundation of the world. Christ speaking of this World says, I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine. Jno. 17:8:9. As thou hast given Him power over all life to as many as thou hast given flesh, that he should give eternal life to as many as thou hast given him. Jno. 17:2.

The Son of God has been given power over all flesh, and will give eternal life to all that the Father gave him. "All that the Father giveth me shall come to me; and him that cometh to me I will in no

wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Jno. 6:37; 38; 39.

I do not know that I am one that has been given to the Son by the Father, but I do have a hope. When my experience I call to mind, my understanding is so blind. For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? Rom. 8:24.

Your brother in hope of eternal life,

F. L. Cox
El Dorado, Ark.

GOD AND HOME

WHERE THERE IS FAITH
THERE IS LOVE.

WHERE THERE IS LOVE
THERE IS PEACE.

WHERE THERE IS PEACE
THERE IS GOD.

WHERE THERE IS GOD
THERE IS NO NEED.

By Melvin Lee Bullock

A POOR BEGGAR

The word beggar, means "One who entreats with humility." I feel sure I am a beggar, yea a poor beggar, i e a destitute beggar.

As I went about my labor today this word was intermittantly with me, arousing thoughts so searchingly deep, relating to my very present state, and also causing a re-

trospective view over the days and years of my life down to early childhood. As a result of these thoughts and labor of mind, I cannot rest until I pen down, in a broken way, some of these thoughts on paper, perhaps for someone to read after my battered arms are folded, and my pen forever silenced in death. Dear reader, this thought I wish to impress on your mind, i e my first desire in all my feeble writing, is to find rest and peace, or acquittal of conscience and mind, and second above all, I wish to present the truth, no matter from what premise I write.

The word beggar, I feel, more fully portrays me perhaps than any other word, with the exception of such words as sinner, vile, unclean, wretch, unholy and any and every word which would paint my guilt and destitution. The word beggar describes me as I am when I am fully conscious of my great need before my God. I would first desire to consider this matter as directly affecting my life dating back to the tender age of a child. as a poor guilty, rebel, sinner in the sight of a just and holy God. In doing this or rather endeavoring to do this, we would love to present a few thoughts relative to what it takes to constitute a beggar. A beggar is one who has had his substance taken away; one who is reduced to a state of dire need, to a state of destitution. "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from all his armour wherein he trusted, and divideth his spoils,

Luke 11:21:22. This parable of our Lord portrays so beautifully, without placing our own exposition upon it, just how the poor sinner is reduced to destitution and poverty of soul before God.

Again I feel free to say that all the work affecting, or bringing about in a manifest sense, this soul poverty before God, is against, or contrary to the carnal minds of all the human race, whether rich or poor, in this world's goods, bond or free; positively against the will of the creature. (I write from experience) Even now as I write in the face of this awful truth before God, there is in me an element arrayed against it all. I do not naturally want to be poor in spirit before God. My flesh wants something concrete of its own on which to rely. In my flesh I do not want to be destitute, a poor beggar; no, I would, in my flesh, never have relinquished the goods and armour of the palace, were it not for the coming of the "Stronger" than the "Strong man". The coming of Jesus in my experience, in my childhood, and the ultimate taking away of everything I thought I had, spoiling all the goods of the palace (flesh) leaving me faint with terror, condemned to die and to be justly banished eternally from the presence of God, before whom I had sinned and had fallen short of His glory; hence I was justly deserving of His righteous wrath, and I felt the frowning wrath and heard the thunderings of Sinai. "The soul that sinneth, it shall die." Eze. 18:20. Strict justice stood in view. I trembled with fear, Oh! awful sight! A rebel condemned to die.

I remember some of the scenes of my childhood, where and when I stood justly condemned before God, and justly deserving of eternal banishment from the presence of God. Dear reader, this is how I first came to be a poor beggar before the throne of Sovereign mercy.

In the dark hour to which I have referred, the cry of a poor beggar began, begging for what I did not deserve, begging for the divine mercy of God, begging for pity, and for forgiveness of all my vast mountain of sins. But ere long it was my highly prized joy to experience the rapture of peace, pardon, and forgiveness of all my sins, past present and future, when mercy's angel form appeared in my behalf, when by faith I hope I viewed my Jesus, my rock, my way, my life, my end. The Alpha and Omega, the beginning and the ending. Dearly beloved; since the experience of soul to which I refer, from that tragic hour I have been a penitent beggar before God.

At this point I had to lay aside my pen last night from sheer fatigue, as I had labored very hard through the day stripping tobacco. Tonight the Lord willing, I desire to take up where I left off, if indeed in His adorable mercy I may be given to recapture the vision which seemed to be so wide open last night, when fatigue overcame me. A few moments ago, while imploring my God for mercy, in prayer, I did indeed feel to be a poor penitent beggar before His Holy throne and too, if not deceived, I felt a measure of peace, of childlike, implicit trust and faith

in Him, feeling to believe that He not only hears a sinner cry, but also resting in the belief that all my need is known unto Him, and that in due time, (His time) He will bless and usher in, according to His will, not as I plan it. Oh! how sweet is the balm of believing faith, how sweet for a little season to trust Him for my all. But I desire to get back to the subject matter, or take up the channel of my earthly trials as a poor beggar. At the time of my arrest, conviction, and condemnation, because of sin of which I have already written at some length, I wish to say, at the time I did not fully know what was wrong with me. This trial of conviction lasted over a period of years with me, from childhood, up until early manhood, when I hope peace was spoken to my sould. My saviour was revealed to me by faith as bearing my sins in His own body, and putting them away by the sacrifice of Himself. During all these weary years, I was almost continually begging for mercy, when at last sweet hope was given me through the miracle of grace. Through all the years of my life that have elapsed since, there has been the manifold seasons of darkness, the intermixing of doubt, the fear of being deceived, or of having deceived others, which has been a deep from whence the cry of a poor weary, faint, and wretched beggar has ascended day by day. Each new conflict, every trial, every cross, has redounded to make a poor beggar cry unto God who would not pass me by, but would my pardon seal. Every evil of my nature, every manifest sin

of my flesh, from which something in me would recoil, would, and does have the effect of bringing forth anew, the cry of a poor beggar. The cry for saving grace, which grace I need day by day. The cry for restraining grace, for sustaining grace, for the grace of resignation which is my daily need.

How very often does this poor beggar cry for wisdom, knowledge, and understanding, for life, light and liberty. How often do I beg for the communion of His spirit. His felt presence, yea, for His love, pity, and compassion, for His mercy which endureth forever; for the light of his countenance, for the healing balm of Gilead. For the arising of the blessed Son of righteousness, with healing in His wings, upon a poor benighted soul; for a drink from the fountain of the waters of life, (Christ) for the shelter and shadow, of the eternal Rock of Ages. Oh! how I beg for the graces of the kingdom; to feel His strength in my weakness; to feel His hand gently leading me, yea, making all my way. Oh! how I beg Him for the communion of the Saints; for their love, pity and fellowship. Oh! how I beg for and pant after my God! who is perfection and holiness and beauty; the God of the whole earth, shall He be called. "As the heart panteth after the water brooks; so panteth my soul after thee, oh God." These are some of the desires and cries of a poor beggar all of which can never be written. Neither time, space, nor strength would ever permit them all to be told; nay, the tongue of an angel could never tell it all, and

I am not an angel, "I am a worm and no man." What I have been trying to tell must be experienced to be understood. Yet I have, I hope, tasted some of that peace which passeth understanding, in this humble effort at ascribing greatness to our God, and to Christ for His redeeming pity unto a poor, guilty, rebel sinner. I wish you well, and every covenant blessing of Israel's God. Grace, mercy, and trust, be multiplied unto you. The comforting influence of God's Holy Spirit be yours, for Jesus sake. Amen.

A poor beggar in the bonds of the Gospel of Christ, your companion in tribulation.

Elder H. J. Bird
2423 Washington Street
Charleston, W. Va.

"TITHING"

Dear Brother Adams:

I hear so much so-called preaching over the radio and from the pulpit, concerning tithing that I feel inclined to write on the subject. I think the worldly churches have gone mad over money. They preach like God is in financial need all the time. Our God is rich. He says in Psalm, 50th Chapter, "I will take no bullock out of the house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and

pay thy vows to most High." In Micah the 6th Chapter, we have just about the same thing, when he says, "Wherewith shall I come before the Lord, and bow my-self before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Before taking up collection they say, Let us worship God with our offering, In Acts 24-25, Paul says: "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything seeing He giveth to all, life and breath and all things." Now as to tithing, I cannot find it taught in the New Testament, I know they were commanded to tithe under the law of Moses, but that went out when he caused the sacrifice and oblation to cease.

In Heb. 1: 1-2 Paul says: God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son, whom he hath appointed heir of all things, by whom also He made the worlds; we are under the law of Christ now, and take our commandments from Him. Christ

gave the Apostles their commission. In Math 28; 19-20, "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world;" I can't find where Christ taught them tithing, Paul was an Apostle to the Gentiles and he said, in Acts 20:27 For I have not shunned to declare unto you all the counsel of God." That word counsel means purpose: So if it had been Gods purpose for us to tithe, Paul would have told us about it. It is like Micah says in Chapter 7:2-3, "The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood: they hurt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward, and the great man he uttereth his mischievous desire: so they wrap it up." Micah says in the seventh verse, "Therefore I will look unto the Lord, I will wait for the God of my salvation: my God will hear me. In Hos. 4:17-18-19, he says, "Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices." These must be the times these prophets were prophesying of. They describe the prevalent conditions so accurately. I want to tell what Haggai said and then

bring this article to a close. He said in Chapt. 1:6, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm: and he that earneth wages, earneth wages to put into a bag with holes."

I will close for this time. If you see fit, you may publish. If not throw it into the waste basket and all will be well with me. Your unworthy brother, saved by God's grace, if saved at all.

W. W. Sikes
Campbell, Texas

THE RESURRECTION

Elder T. F. Adams

Dear Brother in Christ Jesus I hope, and to all of THE HOUSEHOLD OF FAITH:

I have a desire to write some for your paper, Zion's Landmark and if you see fit you may publish it. Sometime ago I received a copy of the Landmark from Elder R. W. Rhodes, from Lillie, Louisiana, dated January 15, 1951, and I enjoyed reading the first piece on the subject of Faith.

Elder Rhodes from North Carolina was with us at our Association, and we all enjoyed his preaching very much, as well as others from a long distance. We hope he will be with us again next year, and that you may come also. Elder Rhodes highly recommended your paper. He took a few new subscribers for it while here.

I have nothing in mind just now from which to write, but I hope I may be able to rightly divide the word of truth. I know that I have

no power with-in-my-self to command the spirit or to retain it. At the present time however, my mind is on the subject of the RESURRECTION of the dead. 1st. Cor. 15:12 says, "Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead?" "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God." I hear some quote this verse of scripture and they say, flesh and blood cannot enter the kingdom of heaven, and that we have no more use for this old body. I don't like this explanation. This is the way it reads, "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." 1st. Cor. 5:50 We find in the scriptures this quotation. "The natural man receiveth not the things of the Spirit." The natural mortal body with-in it's self, cannot put on immortality. All men have not faith. Them that have no faith are natural men. Without faith it is impossible to please God; and no man can say that Jesus Christ is the Son of God except by the Holy Ghost. "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:4. Why did some of them not have faith? It was because it had not been given them, and it was not given them because they were not of his sheep, which God had chosen, and called with that holy calling. I believe that we believe in God, and the Saviour Jesus Christ; and that salvation is all of

the Lord. We have no confidence in the flesh, but believe all is according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. "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.

Back to my subject of the resurrection of the dead. "And that which thou sowest, thou sowest not that body shall be." (No it had not yet been changed, had not put on immortality) "But bare grain, it may chance of wheat, or of some other grain: But God giveth it a body (what is this it?) as it hath pleased him, and to every seed his own body." 1st. Cor. 15:37-38.

Now, when Christ was risen from the tomb it was the same body that was laid in the tomb, it saw no corruption. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it (same it) is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written." The first man Adam was made a living soul; the last Adam was made a quickening spirit." Who was this last man Adam? Was it not the Son of God, Jesus Christ? Howbeit that was not first which is spiritual, but that which is natural; (The first man Adam that was made a living soul) and after-ward that which is spiritual. The first man Adam, those of God's

chosen elect, chosen in Christ before the foundation of the world, are made spiritual bodies when resurrected from the graves. Those that die in Christ Jesus shall rise first; those that are asleep in Christ; like Jesus said about Lazarus, then spoke more plainly, Lazarus is dead. The first man is of the earth, earthly: the second man is the Lord from heaven. (the last man Adam)

“Behold I shew you a mystery;” (the Apostle Paul does not say that the resurrection of the dead is a mystery to him, as some will say, but it is a mystery how quick it is done, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” (changed from a natural body to a spiritual body. With a new life, a spiritual life, an immortal body)” Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory? 1st. Cor. 15:51-52-54-55. Jesus saith unto her, thy brother shall rise again, Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: JOHN 11: 23-24-25. Martha believed in the resurrection of the dead: Christ was the first to rise from the dead.

Your little brother in hope of eternal life.

F. L. Cox

Gen. Del.

El Corado, Ark.

ELDER SAMUEL D. KOGER

Dear Brother Adams:

I will make the attempt to write concerning our beloved Pastor, Elder Samuel D. Koger, God saw fit to call home on January 6, 1952. He leaves to mourn his beloved companion, eight children and two grandchildren. Misses Louise, Christine, Carolina and Dorothy Koger. Sons, Curtis, Eugene, Reeves and Allen.

He served Goblintown church around thirty-two years, and he served Liberty, Shady Grove and Green Hill, all in Patrick County Va. He was a member of Liberty Church at the time of his death. Brother Koger was born November 29th 1882 and died January 6th, 1952, making his stay on earth 69 years, a few days over a month. He was married to Miss Lillie Allen October 12, 1913.

He united with the Riverview Primitive Baptist Church the 4th Saturday, October 1907. He began preaching March 24, 1912 and was ordained June 23, 1917. Brother Koger was a faithful pastor. He always greeted his friends with a smile and gave them a hearty welcome at home and in the churches he so faithfully served, until a few months before his death.

He spent several months in Martinsville and Charlottesville Hospital with leukemia. He bore his sufferings patiently. All was done for him that loving hands could do. His daughter a nurse and his loving companion and children stood by him until the end. He preached his last sermon at Green Hill church 2nd. Sunday in September

1951. I was there and I will never forget that day. His dear companion came with him. They looked so sweet to me. He had spent several months in the hospital then. He has preached his last sermon, at rest is his soul, and the tears are all wiped from his eyes.

Written by ones that loved him dearly,

Layton and Dora Wingfield

P. S. Brother Adams will you please print this song below the letter if it does not take up so much space. This song was copied in W. Va. over three hundred miles from here.

I came to the spot where the white pilgrim lay,

And pensively stood by his tomb
When in a low whisper, I heard something say

How sweetly I sleep here alone

The tempest may howl and the loud thunders roar,

And gathering storms may arise
Yet calm are my feelings, at rest is my soul,

And the tears are all wiped from my eyes.

The call of my master, propels me from home,

I bid my companion farewell
I've left my dear children, who now for me mourn,

In a far distant region to dwell.

I wandered an exile, and stranger below,

To publish salvation abroad
The triumph of the gospel endeavoring to blow,

Inviting poor sinners to God.

But when among strangers, and far

from my home,
No kindred nor relatives nigh
I met the contagion and sunk in the tomb,

My spirit to mansion on high.

Go tell my companion, and children most dear,

To weep not for Joseph that's gone
The same hand that led me, Thro' scenes dark and drear,

Will kindly conduct me safe home.

I called at a house of a mourner below

I entered the mansion of grief
And tears of deep sorrow, most freely did flow,

I tried, but could give no relief.

There sat a lone widow, dejected and sad,

By affliction and sorrow oppressed
And there were her children in mourning arrayed,

And sighs were escaping each breast.

I spoke to the widow concerning her grief,

I asked her the cause of her woe
And why there were nothing to give her relief,

Or soothe her deep sorrow below.

She looked at her children, then looked upon me

That look I can never forget
More elequent far, than a seraph's can be,

It spoke of the trials she met.

The hand of affliction falls heavily now,

I am left with my children to mourn
The friend of my youth, is silent and low,

In yonder cold graveyard alone.

But why should I mourn, or seek to
complain,

Or think that my fortune is hard
Have I met with affliction, 'tis
turlly his gain,

He enters the Joy of his Lord!

His work is completed, and finish-
ed below,

His last tears is fallen, I trust
He has preached his last sermon,
and met his last foe

Has conquered— and now is at
rest!

INTERPRETS DREAM

My dear Brother Jarrell:

After so long a time I will try
in my poor way to write you a few
lines tonight. I hope you and Sister
Jarrell are well. We are very well
at present. I looked for you up
here today to be at our Union.
Guess you went to Lamm's Grove.

Please excuse me for not writing
you before now. I have waited a
long time to try to feel worthy to
write to such an able Elder as you
are. We have not forgotten your
visit and how much we enjoyed it.
I have been thinking of you both
tonight. Brother Jarrell, I wish I
could write as good a letter as
yours was, but I just cannot. I
have to go in my own way the most
of the time. I am not expecting to
go through this life on flowery beds
of ease, while others fought to win
the prize and sailed through bloody
seas.

Most of my time I am like the
poet says, "I am a stranger here
below and what I am 'tis hard to

know. I am so vile, so prone to sin,
I fear that I am not borned
again." I feel so little and unworthy
that I feel like I am less than the
least, if one of God's little ones. I
can see you and others as being so
good and humble, but I cannot see
any good in myself. Dear Brother,
I hope you do not get so low as I
do. I feel like sometimes that
everybody has forsaken me, and I
feel as though I want to be alone
and cry. I feel like sometimes that
surely I am mistaken in it all, that
the mercies I have sought are not
for such as I. I cannot talk, I
cannot sing and I cannot pray. Is
there anyone like me? I feel so
different from everybody else. I
feel to be a poor pilgrim traveling
a rough road.

I will tell you a dream I had not
so long ago. I dreamed I was trav-
eling over a rough road and the
bridges were almost out. I went on
for a while and then I came to
where they were working the road
with a machine and preparing to
hard surface it. I went a short dis-
tance on that road and came to a
road that was very smooth and
level. I came to the smooth road
at the top of a hill. I went on this
smooth road until I came to a city
on the right side of the road. I
wish I could tell you how this city
looked. It was the most beautiful
place I ever saw. I have never seen
anything on this earth to compare
with it. Nothing made by man's
hands could be so beautiful.

Continued in January 1 Issue

Zion's Landmark

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

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VOL. LXXXVI

No. 3

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

DEC. 15, 1952

JESUS TAUGHT AS AN INSPIRED TEACHER, BY DEGREES

"I have yet many things to say unto you, but ye are not able to bear them now." John 16:12.

A brother requested that I give my views on the above scripture. When a person requests an explanation from another, it is often true that he or she has an insight into the scripture of which he is inquiring, but desires the views of others that he may compare such views or understanding with his own. Perhaps this is true in the case of this brother.

While I have had some meditation upon this portion of God's word, yet I desire to impress the fact that I am not setting up my opinion as a standard, for I am fully aware of what Paul wrote to Timothy: "All scripture is given by

the inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17.

It will be observed that while Jesus was teaching his disciples, He was under the law, and had not as yet been crucified. He taught them some things which they could understand. For instance, he said unto his disciples, "Whom do men say that I, the son of man, am?" Peter said, "Thou art the Christ, the son of the living God." Jesus answered and said unto him, "Blessed art thou, Simon Bar-joneh: for flesh and blood hath not revealed it unto thee, but my father which is in heaven." He taught them with respect to the doctrine of the gospel. We find recorded in John, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I call you friends; for all things that I have heard of my father I have made known unto you." Jno. 15:15. In as much as Jesus taught his disciples many things while he was yet with them, before his crucifixion, yet there were many things which they were to be taught after his crucifixion, resurrection and ascension. This was the work of the spirit of truth, which he explains in the thirteenth verse, "Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

Jno. 16:13-14.

The Jews were to be rejected, "And the calling of the Gentiles, the abrogation of the Mosaic economy, and settling the Gospel Church State, which were to come to pass after the death and resurrection of Christ, and the sending of the spirit 'But ye are not able to bear them now! Because of their prejudice in favor of their own nation, the law of Moses and the ceremonies of it, and the setting up of a temporal kingdom.'" (See Dr. Gill's page 748 comments) Jno. 16:12. The receiving of the Gentiles was now made manifest in part after the resurrection and ascension of Jesus. Peter was bade by the spirit to go to Cornelius' house, A Gentile, that Cornelius might hear words of him. Before this time the Jews did not have any dealings with the Gentiles. For Peter said, "And he said unto them, ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." Acts 10:28. This he said with reference to the vision he had on the house-top, when he saw heaven open, "And a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beast of the earth, and wild beast, and creeping things, and fowls of the air." Acts 1:11-12.

After the crucifixion and resurrection of Jesus, he told his disciples to go and teach all nations and baptize believers in the name

of the Father, Son and Holy Ghost. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Math. 28:19-20. This was among the many things that he had not said to them before. This observance was more fully manifested after the ascension of Jesus, on the day of Pentecost, when they were filled with the Holy Ghost. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. And they were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." Acts 2:1-2-3-4-5. The Gospel Church was beginning to dawn. About three thousand souls were added in one day. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:41.

The seven churches which are in Asia, were constituted and set up by the Apostles as they were directed by the Holy Ghost. The eating of the bread and drinking of the cup, was to be observed to shew forth the death of Jesus, till he comes. "For as often as ye eat this bread, and drink this cup, ye do

shew the Lord's death till he comes." I Cor. 11:26.

It was little by little that his disciples were taught by the Holy Ghost, to leave off the ceremonies of the Mosiac Law such as observing the Sabbath days and new moons. Paul said, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ; Gal. 2:16-17. Sacrificial offerings and circumcision of the flesh were to be done away. And circumcision of the flesh amounted to nothing, for old things have passed away, and all things have become new. Paul said, "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. All of which they were "not able to bear" until the crucifixion, resurrection and ascension of Jesus, and even then it seemed difficult for them to depart from the old customs of the Law. Peter ate with the Gentiles, "But when they were come, he withdrew and seperated himself, fearing them which were of the circumcision." Gal. 2:12. The Apostle Paul; now being instructed in the new order of things, which were to be observed in the Gospel day, said, "But when Peter was come to An-ti-och, I withstood him to the face, because he was to be blamed." Gal. 2:11. "But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles,

and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Gal. 2:14. A teacher in her class room, in teaching small children in the first grade, will only give lessons which they are capacitated or able to understand and comprehend, although she may have many things to say unto them, they are not able to bear them. When their minds become more developed and they are prepared to understand, then she will give them lessons in the seventh grade work. As it is in nature, so it is in grace. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Paul must be crucified with Christ to understand that Christ lives in him, and the life which he now lives is by faith. He said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life 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.

As a child in grace, one feels sure that his deliverance must come by obedience to the law. For instance Isaiah 1:19-20 says, "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." As a child in Christ we understand this writing to mean that it is optionary with us as to whether or not we "eat the good of the land and we believe it is our duty to do this and is within our ability to live this upright life. We have many

babes in Christ who believe this now, but Christ said: "I have many things to say unto you, but ye are not able to bear them now."

With growth in grace which comes through suffering, these "many things" are said unto us. Heb. 5:8 says, "Though he were a Son, yet learned he obedience by the things which he suffered." He is our elder brother—we likewise learn obedience by the things we suffer. Heb. 2:11 says, For he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Again, "If ye be willing and obedient, ye shall eat the good of the land. Notice the quotation, "If ye be willing and obedient." This is an experience, a state of being not something we have brought about. Don't we sometimes feel happy, but did we bring it about and many, many times we are sorrowful, but did we cause this state of being within ourself." We have changes, we are sometimes up and sometimes down, can we help or prevent these changes?

Christ learned obedience by the things he suffered. We do likewise. When we are willing and obedient it is evident we have done some suffering, but it is then we eat the good of the land: that is we rejoice in Him. When we are willing and obedient we are being kept by Him. "You who are kept by the power of God etc. we feel his presence, we have that sweet communion with Him, we can say with David, "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil:

my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." These experiences are what is meant by eating the good of the land. All who have had them know the truth of these words. "But if ye refuse and rebel, ye shall be devoured with the sword." How true: But we find with growth in grace that we cannot always be humble, willing and obedient. We find the loving spirit of our God withdrawn from our presence, the table he prepared before us is no longer there, we find our hearts cold and when we would do good evil is present with us, the scriptures are not on our minds. We cannot think a good thought or commit a good act. In nature we refuse and rebel, but we are devoured by the sword. This sword cuts us off. We learn the meaning of Paul's quotation "I die daily. I Cor. 15:31 but this works for our good, because when we die we are again raised up and we are raised up in Christ. It takes much suffering to enable us to receive these "many things" Christ has to say unto us and to give us growth enough to be able to bear them, because he says those things to us through deep experiences and we are enabled to read these experiences in the scriptures. "Deep calleth unto deep at the noise of thy waterspouts." Psl. 42:7.

The old customs which had long been practiced under the Law are now to fade away and give place for the new order of things, a pattern for the Gospel Church to follow was fully set forth by the Apostle Paul. Those who professed to be

called to the work of the ministry were to be examined and the rule that is laid down in the 1 st. Tim. 3rd. chapter is the pattern. "This is a true saying, If a man desires 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, oft to each, not given to wine, no striker, not given to greedy lucre: but patient, not a brawler, 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." All of which is to be observed before such person comes under the hands of the presbetry. Deacons were to be men who were, "grave, not double tongued, not given too much wine, not greedy of filthy lucre, the husband of one wife, ruling their children and their own house well." The kind of widow that was to be cared for by the church was fully described. She was not to be under threescore years old, "Having been the wife of one man. Well reported of for good works: 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." "By their fruit ye shall know them."

The spirit of truth which Jesus

told his disciples would come and guide them unto all truth, and would shew them things to come, has now made its appearance in the Gospel day and reveals to them the things that will come in the latter times. We find recorded in the 4th chapter, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidden to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." 1st. Tim. 4:1-2-3. The above was not all that the Apostle could see in the latter times, which was revealed by the spirit of truth. For he said, "This know also that in the last days perilous times shall come. For men shall be lover of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof." 2nd. Tim. 3:1-2-3-4-5.

Were not the things which the spirit expressly speaks and recorded by the Apostle Paul, written for our benefit, that we might take heed and follow the instructions which he gave to Timothy? "From such turn away."

T. F. A.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

JANUARY 1, 1953

No. 4

PSALM 119

SCHIN

Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

I rejoice at thy word, as one that findeth great spoil.

I hate and abhor lying; but thy law do I love.

Seven times a day do I praise thee because of thy righteous judgments.

Great peace have they which love the law: and nothing shall offend them.

LORD, I have hoped for thy salvation, and done thy commandments. My soul hath kept thy testimonies; and I love them exceedingly.

I have kept thy precepts and thy testimonies: for all my ways are before thee.

TAU

Let my cry come near before thee, O LORD: give me understanding according to thy word.

Let my supplication come before thee: deliver me according to thy word.

My lips shall utter praise, when thou hast taught me thy statutes.

My tongue shall speak of thy word: for all thy commandments are righteousness.

Let thine hand help me: for I have chosen thy precepts.

I have longed for thy salvation, O LORD; and thy law is my delight.

Let my soul live, and it shall praise thee; and let thy judgments help me.

I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments.

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\$2.50 PER YEAR
TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

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Devoted to the Cause of Jesus Christ

REPRINT

Goldsboro, N. C. July 24 - 1883

Elder Gold:

Kind Sir:

I am very thankful to you for granting my request in regard to the 10th. verse, 4th chapter of 1st. Timothy, and also 32nd verse. 12th chapter, John.

Mr. Gold, your remarks upon my article are both indefinite and contradictory when viewed and contrasted with Christ's mission. If you even intimate that the death of Christ was not for the same, all that died in Adam, I say that you are egregiously mistaken. (Christ did not die for all mankind. What an idea!)

Now, Mr. Gold, I am going to prove Christ died for all— whether you believe it or not.

The Father sent the Son to be the Saviour of the world. 1st. John 4: 14. Do you say "world" here only means a part of the world? The divine writer would have so stated, if he has so intended, beyond a doubt. But to make assurance doubly sure, John says he is the propitiation for our sins, and not for our only, but for the sins of the whole world. How does that contrast with your assertion, Mr. Gold? Am I not yet plain enough? If I am not, listen. Jesus was made a little lower than the angels, that he, by the grace of God should taste death for every man. I think for a man to

wobble over these words, every man, all men, all mankind, world, etc, as you have is astonishing. God's elect. I know you believe God especially elected certain people, and so do I. But that was for the purpose of blessing others. We elect men in Congress, etc, as we think for the good of others. This is the very principle upon which God acts in election, predestination and the like. The apostles and early christians were elected to hear the light of the gospel to them that sat in darkness, (now adays we call them missionaries). Well, I must again remind you of the great and sub-line fact that Jesus Christ died for all man kind because God who at sundry times and in diverse manners, spoke unto us in time passed, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things. Yea, heir of the world. What does this mean, and if this means that Christ is not heir of all things, that he is not heir of the world, the laws of language must be reversed.- You doubtless remember that the Saviour says, all that the Father giveth to me shall come to me. Paul declares that Andronicus and others, were in Christ before him, teaching plainly that they were not elected together before the foundation of the world. Now just think of the leaven in the three measures of meal that leavened the whole. Now

I think that is highly instructive to the believer in a future endless punishment. All nations shall serve Christ. All nations shall worship before him. All that go down to the dust shall come before him. Surely this event takes them all in, none left out, not one. You speak of all not being sheep of Christ. Well, well, the mountain was in labor and brought fourth a mouse. But as above quoted, he is heir of all things and will in his own good time melt all stubborn hearts and bring all into one fold, for speaking of his avowed disciples in his day, he says, other sheep I have which are not of this fold, them also I must bring and there shall be one fold and one shepherd. But according to our notion, that "Christ did not die for all," you have plainly arranged for two folds and two shepherds. There is where you wrap yourself in astonishment. Wonderful idea. That state of things will not do. Such an idea is abominable. The truth is, there will be one fold and one shepherd, whether you think so or not. Because Christ came to destroy the devil and his works, and he will do it beyond the semblance of a doubt.

I see you quote, "For whom he did foreknow he also did predestinate to be conformed to the image of his son." There is where your remarks become absolutely self-contradictory, from the fact he foreknew all things.

Again you speak of day and night, torments, gnashing of teeth, in darkness, etc. There is where your remarks become very stupid, for in eternity they have no days

and nights, neither do spirits have flesh, bones, teeth, etc.

Again you quote Math. 25:46. There again, according to your notion, you plainly set up the two folds and the two shepherds. If you deny it, I will prove it to you. Again the terms everlasting, forever, and ever, etc; are very ambiguous, and are generally meant and applied to time. Canaan was given the Jews for everlasting possession, what has become of that possession, Mr. Gold? The priesthood of Aaron, an everlasting priesthood, what has also become of it now adays? And what has become of the everlasting mountains, etc.?

Mr. Gold, if you think you can logically establish the two folds and two shepherds, try it. I can defeat you, and I will do it with the logic and reason of the gospel of Christ.

Now Mr. Gold, I have just trimmed my pencil for the purpose of paying my respect to that little witticism of yours, where you say, "you have read where they were turned into hell, but never read where they were turned out." Now sir if you mean what you say, please allow me to point you to the 2:6 of Jonah. The Psalmist declared that God had delivered him from the lowest hell. Psalm 86:13. Again we are told that death and hell delivered up the dead that were in them. Rev. 20:13. Now, sir see if you can find where they were ever put back in hell again.

Well, sir, you can hold on to your two folds and two shepherds if you wish, but I tell you one of them leaks.

Again, speaking of 1st. Tim. 4: 10. I first wish that you would review your remarks upon that scripture. Here is what you say, "He saves all men in the sense that many blessings flow to all men through his gracious government." Now my friend, that is thin, especially for a sober man. Now, sir, there is quite a difference between blessings and saving. Beast, birds, etc., are blessed, but they are not subjects of salvation.

Again, ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kingdoms of earth be blessed. Into you first, God having raised up his son Jesus, sent him to bless you, in turning every one of you from his iniquity.

Now friend Gold, in drawing this epistle to a close, you will allow me to express my desire that you may yet be enabled to take your correspondent by the hand and unite with his in saying, in spirit and in truth, "For, therefore, we both labor and suffer reproach because we trust in the living God, who is Saviour of all men, especially of those who believe."

Very respectfully,

J. W. Ham

Copied from Zion's Landmark dated August 15, 1883.

REMARKS

It is not expected that every man, or anything like a majority of mankind, believe the doctrine advocated by such papers as the LANDMARK; because the election of grace is a remnant in compari-

son with the whole lump which is as the sand of the sea, and the vast multitude will not believe what the remnant does.

Ordinarily when one presents a question for my views on it, he does it with a desire at least to fairly consider them, and be profited if they are according to truth: but in this instance we have an example of one who called for them not at all to calmly consider them but to oppose and contradict, if not to ridicule them.

I do not, hold myself bound to publish any and everything offered, no more than to eat what I consider poisonous food. This paper is under no obligations to publish anything that may be tendered to it, and accepts no proposals of that sort. It respects the opinion of men, and allows them the same human right to their views that we ask for ourselves. But a Primitive Baptist paper is not expected to publish without condemning the notions of Universalism.

It is profitable perhaps to note the discussion of people who show some reason for their views. But if Mr. Ham lives as long as he wishes to, before he dies whether there is a hell beyond this world, and learns anything by observation he will have discovered that assertion is not argument.

We publish his letter as an illustration of the opinions of the Universalist, as well as furnishing a sample of their spirit. One would think that those who believe that all mankind will be saved would love all mankind, even so much as to love the despised sect called Primi-

tive Baptist, and if they are satisfied there is no future punishment they would not show such a spiteful desire to blot those portions of scripture out which allude to it, that is to blot them out by trampling them under foot in perverting their teaching. Why be so bitter against future punishment, if there is no danger. The honest man is not so much in dread of the penitentiary, nor so much opposed to it as the transgressor of the law, who would like to have all punishment abolished because he is in danger of it.

We have often noticed the spirit in Universalists and have never seen in one of them what we consider the meek and humble spirit of one sensible that he is a sinner, unfit for heaven, and that he deserves hell.

What a wonder it is to me if Christ, the Lord of heaven and earth, died for me? The Universalist impeach him if he did not die for them. We think it a great wonder if he died for any one.

Let us notice some points of Mr. Ham's letter. 1st. Cor. 15'; 21-22, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die; even so in Christ shall all be made alive." Paul is speaking of the resurrection of the body. Just as by man (Adam) comes death, so by man (Jesus) shall come the resurrection of the dead. Jesus says he will raise the bodies of all, the just and the unjust. That is every man shall come forth in his own order. In John 5:28-29, Jesus says, "Marvel not at this: for the hour is

coming when all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." We do not quote to convince Mr. Ham, for we have lived long enough to know that when a man is fixed in his notions it matters not how false they are. He will raise the bodies of two orders of men, one the just and the other the unjust, and that one order is raised to the resurrection of life, and the other to the resurrection of damnation. And all the lies in the world will not overthrow this.

Mr. Ham wishes to know what becomes of my two folds. There is only one fold of sheep, those on the right, the others are goats. (Can Mr. Ham convert them into sheep) The goats are on the left and shall go into everlasting punishment, but the sheep or righteous into life eternal, so says Jesus, and I believe him, and all who do not make him a liar.

God did not send an angel or prophet as the Saviour of the world, but he sent his Son. There are two horns of dilemma here. The Armenians say that Christ died for all mankind, but they all will not be saved. Here they deny his godhead or divinity, or deny that he is the Son of God. Because the son of God does all that he purposed, and when he dies for a sinner that certainly saves that soul, or is the cause of his salvation. Thus they are tilted on one horn of dilemma and are impaled.

On the other hand, the Universal-

ist hold that if Jesus dies for one that saves him, and they hold that he died for all men equally, and therefore all will be saved. But they must go to work to destroy hell and eternal punishment, and say that the term everlasting punishment, even when set over against everlasting life, does not mean everlasting punishment. Why not say everlasting life does not mean everlasting life, or heaven does not mean heaven. Thus they are fastened on the other horn of the dilemma by contradicting the word of God.

One would wonder that such a notion would ever gain any foothold were it not true that mankind believe lies rather than the truth.

Jesus is the only Saviour of the world. There is no other, neither is there salvation in any other, by the world is not meant, the literal world, for that shall be burned up, nor does it mean every individual of mankind.- For Jesus sent his apostles to preach the gospel to all the world, saying, he that believeth not, shall be damned; and when Paul and Barnabas preached at Antioch, "As many as were ordained to eternal life believed." Acts 13:48. But there were some there that did not believe, showing that they were not ordained to eternal life, and also showing that the world did not mean every individual in the world.

If Jesus laid down his life for the whole world, why did he not pray for the whole world? Would he die for a man and then not pray for him? In John 17:9 Jesus says, "I pray not for the world, but for

them which thou hast given me out of the world;" and in the same chapter, 20th he says, "Neither pray I for these alone, but for them also which shall believe on me through their word." Will you believe Jesus when he says he lays down his life for the sheep? See John 10:15. No, you will begin to see if you cannot bring up something to refute this. Nor would you believe if one were to rise from the dead. Perhaps you will say all are his sheep. Then where are the goats on his left hand? In John 10:26, Jesus says, "But ye believe not because ye are not of my sheep," etc. Jesus no where tells us he lays down his life for goats, but he says for sheep he dies, and tell us there are goats.

He is the propitiation for the whole world. That is he dies for Jews and Gentiles which comprise the whole world.

Jesus passed by, or below the angels and took on him the seed of the whole world, or the seed of Abraham which? See Heb. 2:16. Now who are the seed of Abraham or the every one for whom Jesus tasted death, for they are his brethren. They are not the children of the flesh, but they are the children of promise, whether they be Jews or Gentiles, and all these are the every "one for whom he tasted death." They are his brethren his people, related to him, and given to him, and his name is Jesus because he shall save his people from their sins.

This brings up the doctrine of election especially. Mr. Ham, to disprove that God's elect were

chosen in Christ before the world began, refers to, Paul speaking of certain brethren who were in Christ before him. That is they believed in him before Paul did, and in that sense were manifested as the children of God before Paul was. But the scriptures teach that God's people are chosen in Christ before the foundation of the world, not to preach to others, or to make laws for them, but that these so chosen should be holy and without blame before him in love. See Eph. 1:4-5. Granted that the Lord calls and sends his servants to preach for the good of others, but the others are among the elect also.

The Lord took David out of hell, but how could David have been taken out of hell if there is no hell as Mr. Ham says. He says the devil is destroyed. He is and will be as to God's chosen people. But as Mr. Ham talks so much about two folds will he not allow the devil to associate with goats, not to feed them, however, as a good shepherd.

The last Bible account we have of the devil is that he is cast into the lake of fire to be tormented forever and ever. He is a deceiver. He deceives the nations to make them believe there is no hell or devil.

Mr. Ham says death and hell delivered up the dead that were in them, and intimates that these dead were punished no more, Look at Rev. 20:14, which says, "And death and hell were cast into the lake of fire. This is the second death." It does not say death and hell were destroyed. But what becomes of those that death and hell

delivers up to be judged? Rev. 20:15 says, "And whosoever was not found written in the books of life was cast into the lake of fire." Here they are in the lake of fire with death and hell the devil, the beast and false prophet. Who are the characters sent there and righteously sent? See Rev. 21:8. "But" the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers and idolaters, and all liars shall have their part in the lake that burneth with fire and brimstone; which is the second death." And here the wicked are left, and I believe this record. How then can I have any fellowship with Universalism.

I know there is a hell. I have felt it, and hope the Lord took me out of it, and he has the keys of death and hell, and none can deliver out of his hand.

On the other hand, there is mercy for repenting souls who feel and abhor their sins and repent in dust and ashes. All that really call on the name of the Lord shall be saved. But how can one call on the Lord that denies his word and does not feel that he is in a condemned condition.

I have written plainly on this matter because I feel that it is demanded. May God grant a blessing in it to his glory and the good of his chosen.

P. D. B.

Reprinted from Landmark dated August 15, 1883.

GOD WILL DELIVER

Dear Elder Adams:

While it is hard for me to refrain from trying to express my feelings, or I'd say impossible for me not to try, yet it is so fearful a thing to undertake and especially so, if it is to be published for the public to behold. I shriek from getting public notice. What I mean is, these things that come into my mind are not to be idly spoken of or treated as though I can declare them rightly. I am fearful I'll be a black mark on the cause. So you see it is a cross with much suffering.

This song being upon my mind, I feel to quote it. In Lester Durand Hymn Book:

What think ye of Christ? Is the test

To try both your state and your scheme;

You cannot be right in the rest,
Unless you think rightly of him.

As Jesus appears in your view
As he is beloved or not
So God is disposed toward you
And mercy or wrath is your lot.

Some take him a creature to be
A man, or an angel at most;
Sure these have not feelings
like me

Nor know themselves wretched
and lost:

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.

If asked, what of Jesus I think
Thou still my best thoughts are

but poor,

I say, he's my meat and my drink

My life and my strength, and my store.

My shepherd, my husband, my friend

My Saviour from sin and from thrall

My hope from beginning to end,
My portion, My Lord and my all.

That I may not "savor" the things that be of God, but those that be of men is something I am fearful of. I desire to know what I am following. But like Peter, I may be an offense unto Jesus and not savor the things that be of God. I am enabled to hope I have been taught of Him and want to be led in the right way—we cannot appear without Him. While with Him we can do all things, I seem to realize the truth that without Him we can do nothing. One is just as necessary to have knowledge of as the other. We read and I believe we can testify of the experience of being found in an horrible, pit, also a waste howling wilderness etc. I think also that we feel we were "found," that we were taken out, and placed upon a rock; A new song put in our mouths, even praises unto God, and our goings established. And so I believe we are yet led, yet taken up, yet placed, yet praise God and are yet established; all of these we feel the need of and feel to know they must be done for us. Unless He appears we cannot appear. Our life being in Him according to our

hope, then isn't it true He must appear? Do we not see we are dead and have to have Him for life? If we feel no need of this leading and life, then I am dead. We say we love the church and care for her welfare and are at all our kindred's feet. If so, let's remember one thing, we have been brought and placed there. We do not just get there. Where are my feet? What am I standing on? And where are my kindred's feet, that I may say I am at their feet? Nay, but I realize I have been placed there, not just got there.

In Jesus' life as I read of Him in the scriptures, I am made mindful of some things, I hope. I find that He came fulfilling the law and the demands of the law, Paul said, "Wherefore the law is holy and the commandment holy, and just and Good. Rom. 7:12. He did not deny the virtue of it. He upheld it and as it is written, the law is written and printed in our minds and hearts, and we are a people saved by Him and God is our God. Paul further said, "For I know that the law is spiritual; but I am carnal, sold unto sin. For that which I do I allow not: for what I would, that do I not: but what I hate that I do." Rom. 7:14:15. That is what brings the cross, the warfare in our members. That is why we mourn because of sin. Paul again said, I find then a law, that when I would do good, evil is present with me. Rom. 7:21. And this experience caused Paul to exclaim, "O wretched man that I am! Who shall deliver me from the body of this death?" Paul and Peter spoke of

some differences, yet let us read again, of what and how they agreed.

O do I savor the things that be of God or men? From the wise and prudent these things are hid, and unto babes revealed and so because of what He has delivered us from, we yet look unto Him for the revelation of His presence is yet leading us; feeling He is our only hope. We hope He will yet deliver.

Catherine A. Houchins

THE TRAVELS OF A CHILD OF GRACE

Dear Brother Adams;

For some reason I have a mind to write again, but feeling so little and unworthy, have hesitated to make the attempt, for if not deceived, I have learned from experience that just having the mind to write, or speak, is not in itself sufficient. It takes ability to perform even natural things, and if natural ability is essential in the performance of worthwhile things naturally speaking, it goes without saying that one must be clothed with the authority from heaven, to be able to write, or speak, anything that would comfort God's humble poor.

Often I am made to wonder if one so vile and sinful as I feel to have a well grounded hope? or is it all an imagination on my part? is my hope vain? have ever indeed and in truth, felt the great delivering hand of God? Often I can witness with the poet,

"I am a stranger here below,
And what I am 'Tis hard to
know;

I am so vile, so prone to sin,
I fear that I'm not born again.

When I experience call to mind,
My understanding is so blind;
All feeling sense seems to be
gone,
Which makes me fear that I am
wrong.

I find myself out of the way,
My thoughts are often gone
astray;
Like one alone I seem to be,
Oh! is there any one like me?

'Tis seldom I can ever see,
Myself as I would wish to be;
What I desire, I can't attain,
From what I hate, I can't re-
frain.

So far from God I seem to lie,
Which makes me often weep and
cry;
I fear at last that I shall fall;
For if a saint, the least of all.

I seldom find a heart to pray,
So many things step in my way;
Thus filled with doubts, I ask to
know,
Come, tell me is it thus with
you?"

Dear Brother, if I were a master
of the English language, I could
not find more appropriate words
to introduce myself, do you ever
experience anything like this? is
this the travels of a child of
grace? if not, then I must con-
fess that I am not one, and that
I am deceived in all that I have
ever professed and my hope is
vain, yet, (if not deceived) there
has been a few times when that

hope would have been sufficient
had I been called to die.

My mind seems to be carried
back several years, to an experi-
ence I had, which I desire (God
willing) to relate, I have never
(from the first time that I tried
to speak in public) felt like I could
preach, except one time, and I
have never made a more miser-
able failure, then I did at that
time, or rather proved more con-
clusively that I was a failure to
begin with.

I had planned to attend the an-
nual communion meeting at Crook-
ed Creek church, in Union County,
which is held, the fourth Sunday in
July, I arose that Sunday morn-
ing with a scripture very forceably
in mind, while getting ready to go
it seemed to grow, and I could
see more and more in it, I finally
got ready and started for the
church feeling very important.
Seemingly, I had never seen so
many beautiful things in any scrip-
ture as I saw in this, all connect-
ing scriptures seemed to link to-
gether in harmony with this to
make it twofold more beautiful,
the nearer I got to the church, the
more I could see in it. The thought
came to me. If this stays with me
till I have an opportunity to speak,
I'll really preach a sermon. I
could in my imagination see some
of the brethren coming to me af-
ter I had preached, shaking hands
with me and saying, Brother Whit-
ley, that's the biggest sermon you
ever preached.

They were singing when I got
there, and I went in feeling very
important. When the time came for

the service to begin, the pastor announced that I was to preach first after the introductory. That suited me just fine for I was hoping that they would call on me first. After the song and prayer, I arose to the book board, I didn't take time to open the Bible and read the scripture. It was so plain in my mind I could quote it. So I quoted it and spoke only a few words, when it all left me. I just couldn't think of one word of scripture, I was completely closed up, and had to sit down in shame and humiliation. Truly the Lord shuts and none can open, as I sat down, a voice seemed to speak in me, "This is proof that God has never called you to preach," I said yes, I know it, and I'll never try it again. I'm going home when they adjourn for the lunch hour.

I fully intended to leave but somehow I just couldn't get started. After the lunch hour, they began gathering back into the house for the communion service, I said to myself I'll just stay out here, I'm not fit to be in there with those good people, much less taking a part in the communion, but it seemed that some irresistible power was drawing me and I could not stay out. Oh! how little and unworthy I felt as I sat down, I wanted to sit on the back seat but they would not hear to that, but insisted that I occupy the front seat.

I don't remember much about the passing of the bread and wine, but after they were through they began making preparation to wash feet, when one of the brethren

said, Brother Whitley, we would like to hear you make a few remarks, I said, "Oh no, not me, I don't feel like having anything to say." Some of the others also spoke up and said, "Yes, go ahead Brother Whitley, we would like to hear you talk some."

I didn't want to get up, but it seemed that some power took possession of me, raised me up and carried me out about middle ways of the floor and this scripture came to me, "The blood of Jesus Christ, his Son, cleanses us from all sin," I don't believe I will ever forget that scripture... After quoting it, you know as much about what I said as I do, it seemed that the very windows of heaven were opened, and if I have ever been blessed to preach the power and wisdom of the God that works all things after the counsel of his own will, I was blessed to do so then. I don't believe I have ever enjoyed any more light, and liberty of speech. I feel that I can say with the apostle John, I was in the spirit on the Lord's Day. Some of the members were shouting the praise of God, Thanks be unto God, he not only shuts and none can open, He also opens and none can shut.

Dear Brother, do with this as you see fit, and if not asking too much, remember me and mine in your prayers.

Unworthy yours,

C. D. Whitley

328 S. First Street,
Albemarle, N. C.

THE LORD'S LOVE AND MERCY

Dear Brother Adams:

Feeling, I trust, overwhelmed within my soul with the Lord's love and mercy, I just feel that I must write to you. Having so long hungered and thirsted after the true water of life, I have at last had a great feast. It was of course at your Association at Willow Springs church Sunday. You are to be complimented on the conduct of everything Sunday and the preaching will be in my mind and heart for a long time. As you know, or may not know, my opportunities for being with the Baptist are not many. There is a cross I have to bear. Not perfect, 'tis true but only seeking after that perfection which we desire. He has so wonderfully manifested his love toward us. Sometimes I am made to feel His great love and mercy flooding my very soul. I feel that I must shout aloud, praise unto His most Holy name. All day Sunday there was that feeling of love and peace within my heart, that surely I was comforted and made to feel that here were the people of God. Yes, they worship Him as the one true God. Full power and majesty and love and mercy, a God of justice, but a God who tempers His justice with love and mercy. Oh, that all men everywhere might praise His worthy name. Then we would have no more wars, no more broken homes, most of the persecutions would be done away with and so much suffering, sin and sorrow would disappear from the face of the earth. My earnest prayer is that He will so bless His people

that they may dwell at one another's feet and manifest His love toward them and toward one another and thus fulfill the law.

I believe that those who really love the Lord, wish to live righteous lives and give evidence that they are seeking a kingdom to come, a house not made with hands, eternal in heaven, a place prepared for them by an ever loving Savior. Here some day we hope to be joined with all those who love His appearing. Yes, there we hope to forever dwell away from sorrow, toil and pain, in everlasting praise of Him who hath saved our souls. Who can tell what joy He has prepared for those who walk in His way. Who love to hear the gospel preached, who love the songs of Zion, who love the brethren and wish to meet with them, have fellowship together, commune together, yes, to even wash one another's feet. So much we love that is contrary to the flesh: and the world hates us and scorns us but so it hated those who have gone before. Even the very Christ, who wept over Jerusalem and today is sorrowful. The scripture says He is a man of sorrow and acquainted with grief. For the sins of all this wicked world, He sits enthroned there this King Jesus by the Father, making intercession for the sons of men and the Father hears our cries; yes, He is not deaf to the cries of a broken, contrite heart. But there is much rejoicing in Heaven over that lost sheep who has been found and returned to His fold.

May we ever be aware of God's

great power and not be so stiff necked and stubborn that we cannot feel His divine love and mercies within our hearts. Pray for me and mine. I hope to see you again before too long. My great desire is to be with the Baptist and partake of that great spiritual feast of love and communion and fellowship that is theirs.

May God bless and keep you, ever earnestly contending for the faith once delivered to the saints; is the prayer of an unworthy brother.

Hubert Wilson
1068 Maple St.
Durham, N. C.

SEEK THE THINGS OF THE SPIRIT

Dear Brother Floyd,

I feel that I must write a little of my feelings since attending your Union last Sunday.

Praise be to God, the Creator of all the world and all that therein is. It is He that hath made us, and not we ourselves. We are His workmanship created in Christ Jesus, that we may no longer walk after the things of the flesh, but seek after the things of the Spirit - things of God. He only is able to open the windows of His great Love and pour forth the fountains of His Mercy, Love and Truth upon mankind, upon His people, those who worship Him in Spirit and in Truth. Surely there is no other God except the One God. Surely all power is given unto Him that he might work out the workings of His spirit in the hearts of His people here in this present world.

With loving kindness he has drawn us. He has taken our feet from the miry clay and established our goings. Placed a new song in our hearts, even praises to His most glorious name. Surely when we are blessed to hear His word preached as it was Sunday at Willow Springs, we can say of a truth that He ruleth in the heavens and among the inhabitants of the earth and who can stay His hand or say "What doeth thou, Jehovah." It is a wonderful privilege to gather into the house of the Lord and sing praises to His matchless name; to enjoy sweet fellowship with the brethren and to hear the gospel preached in its purity. I feel that it was preached in its purity Sunday at the Union meeting. It is wonderful to have the joy that we are blessed to experience when we are in His way. He has taught that there is a way that leadeth to eternal life and it is a narrow way and a straight (difficult) way; and many are the trials and temptations of those who choose to follow Jesus and bear the cross. Surely all the trials through which we pass here will be but very little compared to the suffering and shame which our dear Savior endured for us. After all, we are not stoned to death; we only have to endure some of the persecutions and some undesirable things said about us, but little of which is true, yet we know that if we would be His children and serve Him in Spirit and Truth, we must bear crosses.

The two meetings I have been privileged to attend at Willow Springs, the Association and the

Union Meeting, will stay with me for a long time, for it seemed good to be there. It seemed good to feel that the Spirit of the Lord was in the place. I so much enjoyed the fellowship of the brethren, the true gospel preaching and the good singing. These things make life worth while. We only pass this way once. I am glad that there have been times that I felt in my heart to say, "I was glad when they said, "Let us go into the house of the Lord." We have not an eternal abiding place here, but we seek one to come. A place in the heavens of our Lord, place prepared for those who here love His appearing. May He ever keep us in that way, that straight and narrow way that leads to life everlasting. Pray for grace.

A loving brother in hope,
Hubert Wilson

INTERPRETS DREAM

Continued from last Issue

I know we have to go through many sorrows, troubles and trials here in this life, but I humbly hope that by the grace of God we can endure all these things, and when me and mine when at a throne of we come to the end of our journey here we can reach that beautiful city.

Sometimes we sing, "Jerusalem my happy home. Oh! how I long for thee. When will my sorrows have an end? Thy joys when shall

I see?" Then the last verse says, "Millions of years around shall run, Our song shall still go on, To praise the Father and Son, and Spirit three in one."

Now dear saints of God, pray for this poor boy. I will have to close. It is almost one o'clock and I have to get some sleep, as I have a hard day's work ahead for tomorrow. It is a good time to sleep, it has just rained and cooled off.

Brother Jarrell, I am still thinking of going to your communion meeting the second Sunday in August. Hope you all will have a mind to come to see us again soon.

An unworthy brother
Ernest Hopkins
Box 361
Mayodan, N. C.

ENJOYS THE LANDMARK

Dear Brother Turner:

Enclosed you will find \$2.00 for which please send me the Landmark or one year. This little book has been in my home since I can remember. I hope I love to read it as well as my mother and father did. I have been aiming to subscribe for sometime, but I just hadn't until now.

I heard you preach once, if I'm not mistaken and wish I could hear you again, for I really enjoyed it. Excuse this writing, pray for my family, when at a throne of grace.

Mrs. J. L. Smith
Littleton, N. C.

Zion's Landmark

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

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VOL. LXXXVI No. 4

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. Jan. 1, 1953

EDITORIAL

"Few and evil have the days of the years of my life been."
(Gen. 47:9)

Another year has folded its pages into history and humanity continues its onward journey toward the end of its allotted earthly pilgrimage. Many changes have transpired, few of which have brought joy in comparison to those which have been of a sad and uncertain nature.

Many who began the journey in the past year never saw it end but entered the deep silence of eternity. And ere this year passes many who have begun the journey will fall asleep in the perfect order of God's decree. "A time to be born and a time to die." (Ecc. 32.)

Jacob, the servant of God, summed up his life in a few, well-chosen words, which are found to agree with many who have battled

hard against a persistent and deadly enemy (sin) in its relentless warfare, always attacking the weakest stronghold (flesh), which loses the battle and surrenders so readily to the least provocation. 'My strength faileth me because of mine iniquity.' (Ps. 31:10). David felt the deadly power of sin and his inability to keep it under subjection. Yet he had an intense and insatiable hunger for light and truth. 'Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.' (Ps. 25:5). These expressions by the inspired writers are the experiences of the Lord's children.

At the close of a year's business, men take inventory of stocks on hand to ascertain their values, and invariably some part of it is found obsolete and charged off. The Lord's children take inventory at the end of the law and all their stock (selfrighteousness) is found worthless, and the complete inventory is charged off, and the business (carnality) is bankrupt. But forasmuch as he had not to pay." (Matt. 18:25). How sad and distressful to once be rich and then become poor, very poor, possessing nothing to pay the enormous debt! All that a man works out is to his honor, but if he loses his riches it is to his dishonor. "I cannot dig; to beg I am ashamed." (Luke 16:3). Strength is gone, poverty at hand, ashamed to beg. 'My strength is dried up.' (Ps. 22:15).

It takes experience to understand the scriptures, and the creature moves into the trials and afflictions

of the gospel by the hand of Divine Providence. "But be thou partaker of the afflictions of the gospel according to the power of God." (II Tim. 1:8). It is by the application of the power of God that nature is subdued, and when nature is subdued it is in a state of affliction and feels the effect of the very words of Solomon, "The poor is hated even of his neighbour: but the rich hath many friends." (Prov. 14:20).

Jacob's appraisal of his inventory (few and evil) shows it to be worthless as pertaining to the Kingdom of God. It is a complete mark-off, leaving him very poor as to his appraisal of self. The true believer in CHRIST CAN SAY Amen" to Jacob's appraisal.

The King of Kings, who is rich in mercy (Eph. 2:4), appears to the poor, disgraced, dishonored, bankrupt subject and dispenses His riches to the poor of this world, who are now become rich by gifts from the King's treasury. What Jesus gives to his children never becomes old nor obsolete—there is no yearly inventory, for Jesus keeps His own inventory, which is His children. "And I will never leave thee nor forsake thee." (Heb. 13:5).

Dear children, you will surely feel profitless to the Kingdom of God, but you will never be marked off the Lamb's Book of Life. "And they shall be mine saith the

Lord of hosts, in that day when I make up my jewels: and will spare them, as a man spareth his own son that serveth him." (Mal. 3:17). It is the poor who appreciate a gift; though they feel unworthy, nevertheless they are thankful. If there is a feeling of being worthless in the Kingdom of God and only fit to be marked off, that is where Christ dwells, for "He became poor, that ye through his poverty might be rich." (II Cor. 8:9).

"Blessed are the poor in spirit: for their is the kingdom of heaven." (Matt. 5:3).

So with Jacob, we have concluded the past year with "Few and evil have the days of the years of my life been."

W. E. Turner

THE IMAGE OF GOD

Man is not the image of God, according to his external bodily form and figure. The image of God in man consisted not in what is seen, but in what is not seen; not in the confirmation of the members, but rather in spiritual faculties of the soul; or, most of all, in the holy endowments of those faculties (Ephesians 4:24): that ye put on the new man, which after God is created in righteousness and true holiness.

—Charnock on The
Divine Attributes.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

JANUARY 15, 1953

No. 5

PSALM 120

A Song of degrees

In my distress I cried unto the LORD, and he heard me.

Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.
What shall be given unto thee? or what shall be done unto thee, thou false tongue?

Sharp arrows of the mighty, with coals of juniper.

Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar!

My soul hath long dwelt with him that hateth peace.

I am for peace: but when I speak, they are for war.

PSALM 121

A Song of degrees

I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the LORD, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The LORD is thy keeper; the LORD is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The LORD shall preserve thee from all evil: he shall preserve thy soul.

The LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

FAITH

By faith we know God framed the
worlds,

The heavens, the earth, the sea,
He set their bounds, they cannot
go

Beyond His set degree.

There is a faith, that men say
act,

That is no faith at all,
It is a faith that will deceive,
A faith that makes a fall.

The faith that Christ supplies above
That faith will save from sin;
In death will bear us safely o'er
For ever back to him.

By faith of old, did Enoch walk,
Upon this sin cursed sod,
His heart was full of love and
grace
He walked and talked with God.

By faith did Sampson use the bond,
He slew one thousand men,
When can we have such faith as
this?

When Christ this faith begins.

By faith King David took the sling
With five smooth stones in hand,
His faith was set in Jesus Christ,
With these he slew the man.

By faith we view our heavenly
home,
Beyond our mortal eye,

In peace we'll rest with Jesus
there,
And never more will die.

When we've been there-no end of
time,

With God and with the son,
In love and happiness to dwell,
We'll sing a redemption song.

By faith we see the distant things,
Into that distant clime

There'll be no need of sun nor
stars,

And men no more count time.

By faith we know God built the
world,

And all things in the sea,
Their bounds are set, they cannot
run,

Beyond their set degree.

By: Warden Lewis
Lowland, N. C.

OH RUGGED CROSS

Oh rugged CROSS; Oh Bloody
tree;

Wherewith he wrought his works
in me;

A finished work, that wore no
dress,

Of His imputed righteousness.

Now I am holy and most free

Thru the red blood of calvary,

No other hope have I but Christ

My risen Lord and Sacrifice.

Infinite wisdom, covenant love;
Which gave me Christ, the Lord
above;
Promised mercy, surety-grace,
That gave my soul this hiding
place.

This hiding place is for the children of men,
Who are sick of self, and tired of sin;
For them, it's a safe, sweet RETREAT,
It's Home it's Heaven! it's Christ most sweet.

I'll sing of his blood, and freely relate
The story of my King, and ADVOCATE,
I'll maintain good works, but prove by my CREED,
It's home, It's heaven, It's Christ we need.

I'll hope in the mercy and sing of the grace,
Of Heaven, my home, my hiding place,
This hiding place is none other than Christ
My Heaven, my Home, my PARADISE.

Milford Hall Sr.
McDowell, Ky.

' EXAMINE YOUR MOTIVES

Dear Brethren and Sisters;

I have thought of you often in the last while and have wondered if I ought to write to you again. Assassination, intrigue, jealousy, prejudice, is outbroken in the land, and I often question my motives as to whether I have contributed to these things. If I have, I am

sure it would be better for me and you, for my pen to be silent forever after. This I do not know. I do not know much, if anything, as I ought, and it gives me living, and moving, concern as to what my actions and movements in the kingdom should be.

While I freely admit that I do not know what my motives are as I go about among the Lords humble poor, at the same time I have impressions about doing certain things, going on certain trips, writing certain articles, that I feel to hope are the leadings of God's Holy Spirit. Thus I am always in a strait between two. There has been something that I have not been able to resist, that has sent me forth among the brethren (nominally at least) writing and preaching what I believe is the truth in Christ Jesus our Lord. While this is true, I have, from the very beginning, been tormented and aggravated with a feeling that I was hypocritical and a peddler of schemes for my own glory and benefit.

At times I have written things for publication that left my typewriter for the waste basket; some things have lain among my files for months while the expediency of sending them was debating in my mind, only to end in the flames; some things have gone forth to editors to be recalled from publication either to be revised or destroyed; some things I have deeply regretted ever sending out. Not all has been like this. No, no, not at all. I have felt the same at my desk while writing that I have felt in the pulpit while preaching,

and I feel to tell you that as far as my feelings have been, I have been met in the pulpit by none other than the Lord Jesus Christ. As far as my feelings go, heaven has come to me a poor sinner as I have been blessed to speak of his mercy and grace. There have been times that doubt and fear was gone—not only doubt and fear of being accepted in the beloved, but all fear of any earthly power or any set of men was gone. And as I have many times sat at my desk writing I have been in sweet communion, as I hope and believe with none other than the Saviour of sinners.

I have strongly urged from the pulpit and printed page, that what ever calls a man to preach, he will preach that calling. Not at all do I feel to recant that thought, but rather to urge the same thing. Yet, that is in turn preached back to me at times. You know, brethren, when God preaches direct questions into your soul, it is indeed trying times. What has been my calling? Has the Lord sent me? Is my experience an experience of grace? Are the feelings and impressions to write of the Lord? Have I made a pass at the substances and caught the shadow?

I hope that I am thankful to Almighty God for my home among the brethren. It is indeed a blessing to be added to the church and kept in it in fellowship. I have wanted to walk in a way that would not bring any reproach on them; to be blessed to watch out and do all that I could for their welfare while we sojourned together here; to avoid foolish and mooted ques-

tions among them. But as I look back over these twenty five years I am made to blush in shame because the very things I have wanted to do, or to avoid doing, I have been guilty of. At the same time, I do not want to leave the impression that times have not been joyful. No, no, not that. Heaven has come down, as I hope, and has visited our low estate with an unction from on high, and we have fed together on the riches of his grace.

Thus you see my dear ones that my way has not been a way of peace and tranquillity. I have had my seasons of joy and peace, but there have been dark times when it looked like hope and mercy had fled. The doctrine that I have preached and written has been a sweet savory of life and salvation to me. I have failed many times to preach Jesus, for he had hid his face from me, and even times when I have, as I hope, been blessed to preach the gospel it has not been acceptable to some. My writing has sometimes caused furores among some of the brethren, while others have said "if you just knew what was in his mind and understood what he was intending to say you would be in agreement."

I am now in a new strait about writing in the future as I have in the past. I have had a mind for a good many years to write a history of the church in America. As you know, I have gathered historical data for years. I want to devote some time to that this year, and yet, I want, oh Lord, how I do desire to continue to come around

your hearthstones by way of the printed page; to speak to you of the unsearchable riches of Jesus; to visit you in your homes and among your churches. How to do all that, and care for the little churches that I hope the Holy Ghost has made me servant of; to continue to gather the church minutes, books, periodicals, into the library and to carry on the work connected with it; to continue to give enough time to the post office to keep the job, I say, how to continue to do all this and not overload my physical and mental powers I do not know, but there is One that does carry our load and our cares and I am sure that, notwithstanding my doubts and fears and misgivings, He will care for me, if I am one that he remembered when He groaned and bled and died on the tree.

I want to say this to you and I would be a traitor should I say to you that I am indifferent to your comments on my writings, whether favorable or otherwise. I hope that my heart has been made tender by the love of our God and that the susceptibility to flattery has been subjected to the grace of a sovereign God in such a way that favorable comments do not do any more to me than to give me gladness of heart and glory to the praise of his amazing grace in leading me into the truth, and that I have been taught to bear the hardness that goes with a soldier of Jesus Christ even though I have a few times been hurt deeply because of being charged with ulterior motives.

I do not think that I am axe

grinding. I have made a habit, and hope not to be moved from it, of avoiding questions that would drive me and those to whom I write, further apart. I write to some publications that I am not in agreement with in doctrine or practice or both. But there are many, many of the little ones among them, in fact, I do not know who the children of God are among my readers or hearers, but as I go, I desire to be preaching and writing something, at least, that will heal instead of rend.

I cannot comply with the requests for the different articles on portions of the Bible. I will do what I can. I will answer what requests that I can get to. But if I suspect that I am being made a tool of by any faction I will not try to answer at all.

I will, God willing, write as I am blessed with time and a mind. I expect, if I am blessed with health and mind, to do a lot of research among the great body of Primitive Baptists the coming year. This work will be among every faction. Just now I am busily engaged in indexing my library. I am listing every church, every minister, every association, the different questions that pertain to our people. When I am through (which will be about a three year job) I will be able to give you information concerning almost every thing and everybody that has born the name Primitive Baptist. Perhaps you will hear from me again. Why not help me just a little right here. Instead of waiting to hear from me, why not get together your old minutes,

books, and periodicals and let us have them at Precious Truth Library. I hope this work is of the Lord. I believe it is.

Your little brother,
William D. Griffin,
Covin, Alabama

GOD'S CHILDREN MUST BE LEAD

"When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." 1 Cor. 13:11 There is more in the above scripture than I could ever tell if I should be given to understand it in its fullness.

There are some who will not agree with me, but I know I can not write to please every one. If I write anything that is a comfort to any of God's children it will be a comfort to me.

We find the word child is mentioned several times in the Bible. I believe the above scripture is referring to a child of God instead of a small child in nature, or the small child in nature is used as a type of the child of God. We know by experience that the elect of God feel to be the least of the least when it is revealed to them what they are in the sight of God. That is my experience. I do not know that I am one of these little ones, but I hope with all my heart that I am numbered with them.

In this same chapter we read "Charity never faileth." Charity is the love of God and when blessed with the love of God, we feel little and dependent but we rejoice when we can feel the love of God in our hearts- that charity that never

faileth.

Mark 10:15 reads as follows, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." If we ever enter into the kingdom of God, we are as little children in the sense of humbleness and dependence. We speak as a child and understand as a child.

"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." 1 Jno. 3:9. This is the new heart or the inward man, the holy child Jesus in you; Christ formed in you the hope of glory. I do not believe the part of man that is born of God ever commits a sin. 1 John 3:9 says, "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." However, the flesh is still full of sin and there is no change in him except as it is kept under subjection. Some say the whole man is born again, but I cannot see it that way. Rom. 7:18-20 says, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not. For the good 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."

We read again, The natural man is not subject to the law of God, neither indeed can be, but the spirit brings a man into subjection. It

makes him love the things he once hated and hate the things that he once loved. It causes him to mourn because of sin and brings about a great warfare between flesh and spirit.

If we are as little children, this child Jesus has taken up his abode in our hearts and has shown us how weak, dependent and sinful we are. The gospel is foolishness to the flesh or worldly mind and there is no little child in this flesh of ours. Before we see our nothingness before God, there is no dependence on God for anything. We feel that our salvation depends on our own good works. But when His light shines within our hearts we learn that we have been filled with darkness. It takes the light of God to reveal to us that we have need of Him and His salvation.

When it pleases Him to withdraw this little child Jesus, as it were, from us and hide his face for the time being, we learn how dependent we are and are again caused to cry to Him for mercy and beg him to "restore unto us the joy of thy salvation." A little one must be lead and cared for, because he cannot care for himself. We are in this same condition every time we are enabled to worship Him, for he seeks such to worship Him as do worship Him in spirit and in truth, and Jesus is that truth. So we must worship God in the spirit and in Jesus for he is the truth. None comes to the Father, but by Jesus Christ for there is no other name given under heaven whereby we must be saved. Jesus said I in you and you in me: I in the Father and the Father in me. So we cannot

pray unless he sends it down from above and then that prayer returns to him and he answers it according to his good will and pleasure. Written in love to all.

Yours in hope of eternal life,
 Charles R. Ball
 Henry, Va.

**THIS WORLD IS FILLED
 WITH TRIALS
 AND TRIBULATIONS**

Dear Brother Adams:

I am recovering from a bad case of throat and sinus trouble which has left me very weak. So it seems to me that I can say with David, "My life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity and my bones are consumed." Yet, I know that my time is in God's hands and I desire to put my trust in Him. We are taught that all things work together for good to them who are the called according to his purpose. Like the poet, I often wonder, do I love the Lord or no? Am I his or am I not? I know it is as true of me as it was of David, that my time is in God's hands and nothing can come to me except as it reaches me through the hand of God and whatsoever He permits, He works His own pleasure in my life. Knowing this, I hope I desire to be reconciled to His will. I know that He has been with me and sustained me in the past during many dark hours of trouble, trials and distresses and sometimes the clouds we so much dread are filled with mercy and break in blessings on our heads.

Brother Adams, I have long desired to visit your church at Willow Springs and I had hoped to be able to attend the Association there but was not able to do so, but God knows what is best for me and I desire above all things to love and trust Him, knowing that every good and perfect gift comes from Him. During my seventy years of joy and sorrow He has been with me and blessed me far more than I deserve, so what right have I to complain over my afflictions. I hope they work for me a far more exceeding and eternal weight of glory. I desire to have all my afflictions here in this life; that when my life's work is over I may be enabled to leave this world in peace with God and all mankind and hear that blessed benediction of God. "Well done good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord."

Brother Adams, if not asking too much, please pray for me. We are taught that the effectual prayers of a righteous man availeth much.

A little sister, I hope,
Sadie V. Barnes,
RFD 1,
Columbia, N. C.

INTERPRETS THE SCRIPTURE

Dear Brother and Family:

Somehow I want to drop you a line to let you know that my wife and I arrived home safely after we went to Dallas with Elder McCool and had services. When we arrived home we were worn down, but our minds still linger on the good

meetings we had together. It will be long remembered by your poor unworthy brother; if one at all, the least of all.

For some reason my mind centers on the 21st. chapter of Revelation. Why it dwells there, I do not know. John said he "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." Rev. 21:1:2.

Dear Brother in hope, if the Lord wills, I will give some of my thoughts concerning this scripture. In the first place, my mind is exercised in a two fold sense. John saw it under the law, but when the gospel dispensation was brought to light that did away with the old and the new came into vogue. Then the poor, undone, blind sinner, in a state of nature was under the law of works, but when grace made its appearance there was a new Heaven with him, the sinner that is born again, then old things passed away. Now the Holy City the new Jerusalem, Zion's City of our God. And that city did not make its appearance until our blessed Saviour came in the likeness of poor sinful man, yet without sin. John saw her-the church- in a glorified state, dressed up in the righteousness of Jesus. The Father prepared Her, the Bride, adorned for Her husband; towit, His Son, Jesus. She was prepared for Him only, and His Bride is all that He will come after. He loved His Bride to

the extent that He layed down His life for Her. She is His in a threefold sense. She is His by gift, She is His by choice, and She is His by purchase. For He purchased Her with His own precious blood. Now when we are under the law of works, we cannot see this Bride- we cannot know this Bride; but when our eyes have been opened, and our understanding is wrought upon, then we can see her in her beauty. When we see the new Heaven and new earth, it is most glorious to behold.

Regeneration takes place and we are born of that incorruptible seed by the word of God, which liveth and abideth forever, which Word was made flesh and dwelt among us, and we beheld Him as the only begotten of the Father, full of grace and truth. We know there was a time when we were under the law; then if it be so, we saw a new Heaven and a new Earth, for the old was passed away.

God's people are the only ones that Jesus came to save, and He is not trying to save them, for He did save them when He hanged upon the cross and said, "It is finished." Then He justified them when He arose from the grave and ascended back to the Father. But that is not all. He is coming back some day not far distant, to carry His Bride to that glorified Home that has been prepared for Her. Then those that He loved to the extent that He died for them, will ever be with Jesus, and then they shall sing the sweet anthems of His love. So they will ever be with the Lord, where there will be no pain, nor death, for the former

things have all passed away.

Dear Brother, do with this as it seems good in your sight, and if you have a mind, drop me a few lines. May God bless and keep you always.

A weak brother in hope of mercy,
James B. Reid,
Box 275,
San Juan, Texas

We submit the foregoing letter from Elder Reid to Zion's Landmark readers for their consideration and comfort. Elder Reid is one among the ministers I met while on my trip out West, when I attended the South Arkansas, the South Quachita and Sulphur Fork Associations in the states of Arkansas, Louisiana and Texas.

F. W. Rhodes, Sr.
Durham, N. C.

AFFLICTED FOR EIGHT YEARS

My Dear Kindred in Hope of Mercy:

While I lie here in the T. B. Sanatorium, I decided I'd try in my weak and imperfect way to tell a little of how good and merciful the Lord has been to me all down through the years, even before I ever knew it. I have been afflicted in body with this dread disease for around eight years, and even before, my general health was not good. While I've suffered long and much, I know I've not suffered more than my share. The Holy Scriptures says, "Suffer little children to come unto me, for of such is the kingdom of God." You have to become as humble as a little child before you enter the kingdom. I hope that I suffer with

Christ as one of his little ones, but I do not know as some say. A few times during my pilgrimage here below I believe I could say, "I know that my redeemer liveth," but at times my doubts and fears are so many that I can only say, "I hope that I have a hope." As I have told my dear companion, I wouldn't exchange my little hope for this world and all it holds.

How sorrowful it is to have to be separated from our home and loved ones, but our sorrows as well as our joys are good for us. I have been separated from my darling son for several years and only those who have experienced the same can know how grievous this has been to me. Oh, dear little trembling ones, our dear Saviour was a man of sorrow and acquainted with grief and so are his heirs of mercy. He suffered for those he loved as no man has ever suffered—as a father pitieth his children, so the Lord pitieth them that love him. If I am so blessed then it is according to His grace and mercy that He has saved me, nothing on my part. Such an all powerful and all wise God as I hope I worship, needs no help from puny man. He has been such a kind and ever watchful one over me and mine all the days of my life, He is so good. I am such a vile sinful wretch. I, this old flesh, can do nothing for Him, He has done all for me. I hope that I have the desire to thank him for his goodness and mercy to me and mine.

Elders James T. Jones of Marshville and Whitley of Albemarle held service in my home the 4th Sun-

day in October, as I was unable to attend church. They both spoke so ably in proclaiming God's goodness and mercy to poor sinners. As some of you know I asked for a home with the Primitive Baptist some over four years ago, but as yet I have not had the sweet privilege to be baptized, due to my health. When the time comes, no man can hinder, every obstacle will be moved out of the way, if it be God's will for it to be.

My dear companion has been here on the cure twice with an advanced case of T. B. also, but is able to be up and do some work now. I hope you dear people of God will be given a mind to pray for us, that we may be reconciled to God's holy will in all we have to endure. Also remember my dear son. They both are so precious to my heart and soul. May God above give them sufficient strength as each day demands. May He keep all his weeping little ones safe from all harm and be their guiding star through this low ground of sin and sorrow.

Hope all who feel able will drop me a card or letter. I enjoy receiving mail. Brother Adams thank you so much for sending me the Landmark. It is so much comfort to me. Do as you like with this. If it's not fit to publish, cast it aside. "Cast the mantle of Charity over my imperfect way. I hope I love you all for Christ sake.

Your least sister,
Mrs. E. C. Vaughn
Ladies Bldg.
McCain, N. C.

AN EXPERIENCE

Dear Brother Gilliam:

In my weak way, I will try to tell some of my experience. It has been on my mind so much lately.

As a child, I felt in some way burdened. I did not enjoy what others called "good times" and seemed older than my age. About the age of twelve years, I was sent by my father to bring some wood which was under the house. The house was high off the ground. As it was not dark, I went alone. When under the house, I looked across the vacant lot next to us, and saw a beautiful sight. Coming toward me was a little snowy white lamb. It was near me, lay down, and crossed its front feet. It was looking at me. It was a beautiful sight. I will never forget it. I knew it meant something, and I wondered so much about it.

Coming home one Saturday afternoon from church feeling very much lifted up after hearing a good sermon, the little white lamb came back to me. **If not deceived**, I hope this was made clear to me. Christ was a perfect offering, and this to me, was the lamb of God. I wanted to sing, and hope I did in my heart.

I used to go to Sunday School, but did not enjoy going. Something was missing, but I did not know what it was. I felt that I should join the church. I tried one night during a revival meeting but I got only one foot into the aisle and I couldn't move any more. I wanted to go on up, and wondered why I could not. I felt so alone. It seemed that no

one cared for me. I went with my parents to the Old Baptist church. I felt alone there too, but I did feel closer to them somehow. This went on for a few years. Then I did not have the burden for a time.

Later I became ill and was not to be up. I began to think about dying. I became so burdened that I thought I would die, and wondered what would happen to me, if I suffered always as I was then suffering. I begged God to have mercy on me for I knew I was a great sinner.

Looking out of the window, it seemed I saw a face in the tree. Soon I knew that it was mine, another was forming beside it. It was that of my husband. These things are precious to me, and I think a lot about them.

These people that have given me a home are the people I call mine. I know that I am not worthy of their love and devotion, but I don't feel that I could live without them. There is no where else for me to go. I just live it seems, for our meetings and being with those I love.

Brother Gilliam, I still think of the beautiful prayer you offered at our meeting. It was as good as any sermon I ever heard. It filled my heart to overflowing. Remember this poor one when at the throne of grace. May God bless you and give you strength as He sees fit, is my prayer.

Yours in a precious hope,
Mrs. L. B. Barbour
311 Lynn Rd.
Durham, N. C.

OBEDIENCE IS A GIFT FROM GOD

Elder T. F. Adams

Just want to express my appreciation to so many of the Old Baptist who have said so many nice things about my letter which you printed in the Landmark. I thank God that he is yet merciful to this sinner in allowing me a place at the foot of his people. It is my desire to be found seeking only a place at their feet and not a little above them.

Lately I have undergone some very sore trials and seemingly have completely died spiritually. I wonder if anyone else gets this way. Just because a man is blessed to preach is no indication he will always be **right**. **Jonah** only preached to Nineva, as far as I know. So it may be that I have reached the end of my day's spiritually. Who can tell? If so, I hope God will reconcile me to His will. My desire each day is to do what he would have me do. Some one will say now that I will do what He would have me do, regardless and I agree with that. His decrees will be carried out in every case and in every time. None can hinder God's will from being executed. But what I meant is I would be obedient if I could, always; doing that which pleases my Lord and Master, but obedience, like all other graces, is a gift of God; not accomplished by natural willingness but as a prisoner under arrest. When a man is arrested by a law officer, the officer must bring him under control, so as to carry him where the officer would have him go. In like manner when one is arrested by the great

love of God, he is brought into subjection to the will of God. Isa. 42:16 Being blessed to speak of such a God who has stored up in Christ Jesus before the world began, a sufficiency of this love to cause us to go every place and speak every word that is necessary to be spoken. Not one place is missed, not one poor hungry soul turned away to perish, but all brought into the banqueting house and MADE to rejoice in a Saviour's love. How can I withhold from writing of such goodness and mercy to poor unworthy sinners? They may be clothed with rags or bedecked with jewels, each receives a portion according to their needs. It is freely given to those to whom it is appointed. Anyone who has not been arrested by this great love will say, I have written foolishly, but I thank my God that my earthly portion is with his people. I can't tell how it will be when this life is over, but I have a hope that my portion will be with them also in the resurrection. Anyone who cares to write to me, feel free to do so.

R. G. Spencer
Madison, N. C.

ROSA CALDWELL

Sister Rosa Caldwell of Bethlehem Church, Malvern Ala. died after a lingering illness, December 24, 1952. She united with the church about twelve years ago and was baptized by Elder J. J. Collins. She remained devoted to the Primitive Baptist faith until death.

She is survived by two sisters, Miss Lula and Mrs. Pomp Lunsford of Columbus Ga. Two brothers, Frank and Albert of Graceville, Fla. The remains were taken to her beloved church where the funeral services were conducted by her pastor, Elder J.J. Collins, December 26, amid many sorrowing relatives and friends, with interment in the church cemetery.

J. J. Collins

Zion's Landmark

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

Editor

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VOL. LXXXVI

No. 5

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. Jan. 15, 1953

THOSE WITHOUT SIN

"He that is without sin
among you let him first
cast a stone at her." (John
8:7)

It was indeed a crucial moment for the woman who was taken in the very act of a felony punishable by death. How hopeless was her case in the hands of merciless judges composed of scribes and Pharisees who had already passed judgment, for the law of Moses justified their decision. "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" (John 8:5).

A criminal in the hands of the law, approaching the Supreme Tribunal, the highest Court, for confirmation of the sentence of death for a proven and admitted capital offense, sealing the doom of a poor wretch eternally, is indeed a

sad, horrible, and helpless plight. Especially is this true when the guilt is definitely established, for we hear no word of denial from the woman, her guilt being confirmed and admitted by her silence.

This condemned woman now standing before the Judge of all Judges, Jesus Christ, "for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad," (II Cor. 5:10), no doubt fully expected to hear the awful words which would extinguish the last spark of the dying embers of hope and cast her into eternal darkness.

To be taken in the very act of transgressing the ten commandments. "Neither shall thou commit adultery," (Deut. 5:18), surely one would have nothing good to plead as a defense, but guilty of all and condemned to death as touching the law. "For whosoever shall keep the whole law and yet offend in one point, is guilty of all." (James 2:10). So to be guilty of all is condemnation to death.

It is only when the transgressor is apprehended by the law that he becomes fully aware of the seriousness of the offense and its penalty. Whatever the guilty sinner may do to exonerate himself from guilt after arrest avails nothing, and no justification can be found for the sinful conduct. The law cannot be resorted to, for "by the law is the knowledge of Sin." (Rom. 3:20). It tends only to intensify the grave seriousness of the transgres-

sors plight and instead of improve- ment the condition becomes worse. Here is where self is fully con- demned and helpless and cannot longer depend upon creature strength. Here is where the regen- erate and unregenerate separate. The nearer the regenerate come to Christ, the less they esteem them- selves and the greater is the inner feeling of guilt and unworthiness. The law is death to them. "Where- fore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:24). "But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them." (Gal. 3:11-12).

The woman brought before Christ could not have faith in the law, for by it she is found guilty, "for Christ is the end of the law for righteousness to every one that be- lieveth." Rom. 10:14). It was not obedience to the law and improving nature that accounted for the wom- an's coming before Christ, but she was brought before Him as a con- demned criminal. So is every one of the Lord's dear children. Death is justifiable but the repenting sinner cries out for mercy, for a lost, for- saken condition prevails in which the victim feels the grim spectre of hate and condemnation staring at him. All love and friendship of the world have vanished and a horror of great darkness prevails. (Gen. 15:12). "Fearfulness and trembling are come upon me, and horror hath overwhelmed me." (Ps. 55:5).

Since **the law is not of faith, and**

without faith impossible to please first cast a stone at her." And where the unregenerate or self- righteous law worshippers shall appear. This was the condition of the scribes and Pharisees who brought the woman before Christ. They were clean in their own sight.

"But what sayest thou"? The in- terlude between the demand of the accusers and the answer of Jesus is significant. Even though Jesus was silent He was not unoccupied. "But Jesus stooped down, and with His finger wrote on the ground." (John 8:6). The accusers are now insistent, "so when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again He stooped down, and wrote on the ground."

Earth and ground are often refer- red to figuratively to represent flesh or nature. The silence of Jesus must have been astonishing to the poor condemned woman, for instead of hearing a prompt re- sponse there is silence. A strange turn of events is apparent. "And they which heard it, being convict- ed by their own conscience, went out one by one, beginning at the eldest, even to the last: and Jesus was left alone, and the woman standing in the midst." (John 8:9). The silence of Jesus is a re- prieve to this guilty sinner.

When Jesus wrote on the ground as the accusers said to Him, "What sayest thou?" typified writing the law in her heart. "I will put my laws in their mind, and write them in their hearts. (Heb. 8:10). When

the accusers began to depart, hope must have sprung up, for those who had demanded death were departing, and as they were departing, Jesus was writing on the ground again, which typified writing a full pardon for sin, "and their sins and iniquities will I remember no more," (Heb. 8:12) for Jesus said unto the woman, "Neither do I condemn thee: go, and sin no more." (John 8:11).

How glorious is the mercy of Christ! The woman, guilty and condemned to death, is now fully pardoned and free. So is every one that is brought before Christ as guilty sinners. He writes the law in their hearts that condemns them, then writes a full pardon for their sins and iniquities, and that is why the favored children of the Covenant of Grace go through life feeling condemned for sin and a glorious hope of being pardoned. "For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." (Heb. 7:19).

W. E. Turner

IN MEMORIAM

With a sad heart I will try to write a short sketch in memory of my dear husband. There is much that I would love to say about his walk in life, but space will not permit. His life was an open book.

He was born February 12, 1873 and died at his home, October 5, 1952, making his stay on earth 79 years, 7 months and 23 days. His funeral was conducted by Elder T. F. Adams and Elder Joseph D. Fly in the Falls Primitive Baptist Church of Rocky Mount, N. C., to a host of sorrowing brethern, sisters and friends.

Elder Adams spoke very comfortingly from 2nd. Timothy 4:7. His body was interred in Pine View Cemetery, in Rocky Mount, by the side of his former wife. The floral offerings were many and beautiful and bespoke the high esteem in which he was held.

Elder Denson united with the Falls Primitive Baptist Church on the second Saturday in June 1897, while the late Elder P. D. Gold, was pastor there and was baptized by him on the following Sunday morning. The church saw fit to ordain him as deacon the second Sunday in June, 1909. He served faithfully as deacon until the church felt that his calling was in a greater field. He was ordained to the Gospel ministry, 1916, by Elders P. D. Gold and M. B. Williford. At the death of Elder Gold the church at Falls chose him for their pastor, where he served most humbly and faithfully for thirty three years. His desire was to always be at the feet of his brethern as their servant.

During this time he was also pastor of Kehukee, Mill Branch and Pleasant Hill churches, serving each of them about thirty years. Mill Branch was the last church in which he preached, using for his text that day, St. John 17:2, "I have glorified thee on the earth, I have finished the work which thou gavest me to do."

He loved his churches and spent most of his untiring efforts to this good cause. He was strong in the doctrine and believed in salvation by grace. He served as moderator of the Kehukee Association twenty-three years. He united many couples in marriage and was at all times ready to visit the sick and speak comforting words to those in trouble. He conducted many funerals of both church and non-church members.

His afflictions grew worse in his last months and for three weeks and four days I stood by him almost night and day trying to do something for his comfort. All was done for him that skilled physicians, nurses and loving hands could do, but none could stay the icy hand of death.

Elder Denson was twice married the first was to Miss Emma Harris, on February 19, 1895. To this union were born three sons and one daughter, the girl died when a baby. Survivors of this marriage are the three sons; Elder R. B. and F. E. of Rocky Mount N. C. and S. L. of Whitakers; seven grandchildren and four great grand children. This companion died October 17, 1918. He had only one brother, Noah B. Denson. He is left to mourn his death.

On December 25, 1919 he was married to Miss Ella Mangum. There were no children by this union. If he had lived until December 25th, we would have lived happily together thirty three years. During this time I have given my untiring services to his aid always being by his side to render any help he might need. The Lord blessed me with a wonderful and understanding companion. I appreciate the many words of comfort and deeds of kindness offered by his churches, our friends and neighbors.

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Please pray for me who feels so lonely and unworthy.

His devoted wife,
Mrs. A. B. Denson
1232 Cokey Rd.
Rocky Mount, N. C.

Mrs. Denson was a most devoted, attentive and faithful wife. She was ever mindful of Elder Denson's comfort and needs. I hope friends and relatives may brighten her loneliness with frequent calls and remembrances.

Editor.

IRA O. HODGES

Ira O. Hodges, a prominent Geneva, Alabama, business man and oil executive, died suddenly December 3, 1952 at his home. He was a native citizen of Geneva County and active in church work, having rebuilt New Hope Primitive Baptist Church which he dedicated to the memory of his parents, and greatly aided other churches and worthy causes in this section.

He was 56 years of age and is survived by his companion Mrs. Ira O. Hodges, of Geneva and three daughters, Mrs. Lewis Kennedy, of Savannah, Ga., Alice Kay and Sandria, of Geneva, Ala. Four brothers Charlie, Lee and Ed of Graceville, Fla., Jessie of Chattahoochie, Fla. and three sisters, Mrs. A. W. Miller, Geneva, Ala., Mrs. Early Williams, Graceville, Fla. and Miss Lillie Hodges, Ft. Wallou, Fla.

A short time before his death, Brother Hodges related a most vivid experience to the writer, confessing a firm faith and belief in his Lord and telling what wonderful things the Lord had done for him and how he felt the ever presence of a supernatural power in caring for him. He requested the writer to conduct his funeral and made all plans for it even when he seemed in the best of health.

In accord with his request, Elder J. J. Collins held the last sad rites at his home December 5th, at 3:00 P. M., using as a theme John 3:14-18 and verse 36, with prayer by Rev. R. M. Holms, Pastor of the First Baptist Church. Pittman Funeral Home was in charge of arrangements and interment was in the Geneva Cemetery where he was laid beneath a mound of most beautiful flowers.

J. J. Collins

IN MEMORY OF MOTHER MRS. M. M. CURRY

Just one year ago dear mother passed away. She had been a mother to me seventy three years the 19th day of October, before she passed away the 16th day of January.

She was ninety four years, six months and sixteen days old. She had been in poor health for a long time and said she was just waiting for her Lord and Savior to call her home. She told us, her children, not to shed a tear for her and the Lord blessed me to go through the funeral without shed-

ing a tear the day she was put away. I felt she was resting and she had been looking forward so long to this change.

She was a loving mother, a kind neighbor, a faithful Primitive Baptist for seventy three years in September, before she died in January. She left four daughters and two sons to mourn her loss. I would not call her back, but hope to meet her in that land where we never grow old, no more tears are shed, and there will be no more sad farewells.

Mother is gone,

O how we do miss her!

To her family and church she was faithful.

Her heart was as steel for the principles she loved,

Ever ready was she to defend the doctrine from above,

Repudiating practices that were deceitful.

Written by her loving daughter
Alma Etheridge

J. M. DAUPHIN

Brother James M. Dauphin of Florala, Ala. a member of New Mount Zion Primitive Baptist Church, died Jan 4th. after a heart attack. He was 90 years of age and is survived by four sons, J. M. Jr. Monroeville, Ala. A. Dauphin, Coffee Springs, Ala. V. M. and W. A. Dauphin, Jacksonville, Fla. and two daughters, Miss Allie and Mrs. Beatrice Noles of Tampa, Fla.

Brother Dauphin united with the church just a few months ago, being an invalid at the time necessary for several to aid in his baptism, but when he arose from the water he said he could walk from the water alone, and did so. What an example of miraculas healing and faith.

Funeral services were conducted by Elder J. J. Collins at Chapel Hill Church, using as text John 14:1-3 to a very large congregation, with interment in the adjoining cemetery.

J. J. Collins

HUEY HARRISON

Brother Huey Harrison, another faithful member of Bethlehem Primitive Baptist Church died, January 9, 1953, after a short illness. He drove regularly more than two hundred miles to attend his church services monthly and was greatly devoted to the cause of his Lord. His seat will be hard indeed to fill. He is survived by his companion, one daughter, two sons, his mother, Sister Mary Harrison, several brothers and sisters and many other relatives and friends.

Funeral services were conducted by his pastor, Elder J. J. Collins at his church with many beautiful flowers on the afternoon of his regular church service, January 11th, with interment in Bethlehem cemetery, Malvern, Ala.

J. J. Collins

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

FEBRUARY 1, 1953

No. 6

PSALM 122

A Song of degrees of David

I was glad when they said unto me, Let us go into the house of the LORD.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the LORD our God I will seek thy good.

PSALM 123

A Song of Degrees

Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

BEST WISHES I'M SENDING TO YOU

Dear Friends, best wishes I'm
sending to you,
To each of your sons and daughters too:

May your blessings exceed your
troubles each day—
Your burdens made lighter along
life's pathway.

Not only next year, but in the future to come,
With His help give the hungry a
spiritual crumb,
As you have, I'm sure, many times
in the past
When you firmly declared His
word would last.

But then how depressed some of
us will be
Until we hear you read "My grace
is sufficient for thee."
To my heart it is a heavenly drink,
When I am blessed on the scriptures
to think

Of the great promises so good and
pure
A doubt then appears, I am not
sure
Whether or not I know the joyful
sound
Or how can I tell whether I've
been found!

I cannot walk the Narrow Way
For Hypocritical things I often say,
That put me in the valley low
This place has taught me well to
know

There is a great and mighty God
Who stripes his people with a rod,
And brings to us the Blessed
Light,
After we have had a sleepless
night.

He gives to us just what we need,
Though to our wants He gives no
heed.
These little thoughts are by my
pen,
But in my heart they are deep
within.

God bless and direct you each
day and night,
And grant through the year, more
abundant light.
I feel there is one thing you desire
to claim,
More strength to speak in His
Holy Name:
Declare His Power and Everlasting
Love;
Hoping for a home in Heaven
above.

A sister in hope,
Mrs. Mae Belle S. Roberts
RFD 1,
Willow Springs, N. C.

GODS LOVE AND MERCY

Dear Kindred In Christ:

Somehow tonight I desire to write, not knowing why, since I know that I cannot write one word that will be comforting and edifying to the dear children of God, unless the spirit of God undertakes for me. My mind must be lifted from the natural things of life and centered upon heavenly and divine things, for I am weak and unable even to think upon his holy name without His guiding hand.

As I write I feel such a divine love reaching out and I desire to embrace every poor child of God and tell them how much I love them. If I know my poor heart, I hope I have been made to love them with the pure everlasting love which flows from our Father on high, embracing all his little ones which make up the one perfect body of Christ. Each child of God is a member of the body and therefore we have love, compassion and sweet fellowship for one another when blessed by the spirit to do so. Oh! may I dare hope that I am one of that body? Sometimes I am so desolate and feel so void of any feeling sense of the spirit that I fear I am mistaken. Then when I am almost ready to faint by the wayside, He graciously bestows unto me a little crumb from the masters table, a little evidence that substantiates my hope that I am one.

Tonight my mind is dwelling on the goodness and mercy of God's love to poor sinners, who feel to be unworthy of even one little favor from him. In 1st John 4:7:8:9:10, we read, "Beloved, let us love

one another: for love is of God and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." It was because of the perfect love of God that he sent his son to suffer and redeem us from our sins. John 15:12:13 says, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." This is the perfect love of God, and "We love him, because he first loved us." 1st Jno. 4:19. He loves and watches over them even before they have any knowledge of him. Even when they are going the way of the world, blind to their own sinful condition. God is mindful of their condition and they cannot go one step further in their own iniquities and transgressions than He has purposed they go. Then in his own time and own way, He quickens them and brings them under the law and for the first time they begin to fear God, because they see their wretched condition and try to live up to this law, they try to bring themselves into favor with God. But when they find themselves breaking every commandment time after time, and feel that their sins are piling up condemning their souls to eternal punishment, they are brought to the master's feet,

begging for mercy. Then God speaks peace to their poor tormented souls and the fear of the law is gone. 1st. John 4:18 we read, "There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." This fear of the law is gone, however this does not mean that a child of God who has been regenerated will never have another trouble. He will not try to gain favor in the sight of God by his own self-works, but he will be continually buffeted by the warfare of the spirit and the flesh. There is the will or desire to do good and to walk righteously in the sight of God, but the way he finds not. Therefore, he can only praise God for his mercy and grace to such an undeserving sinner.

The greatest mystery to a child of God is why God saw fit to bestow his mercy and love to such an unworthy being as he feels to be. This perfect love which no man can fully describe, but must experience, is too much for this poor sinner to describe, but I hope I have felt this love from time to time. Yes, in my very being, so strong that every doubt and fear is banished for the time being. I have been a member of Little Creek Primitive Baptist Church four years this February 15th, 1953. I do not feel that I am worthy to be one among them, but I do not know what I would do without them. I have no where else to go and I have found my God to be an ever present help in time of need. I have been in much trouble during

the sickness and death of my father and now the illness of mother. But through all my troubles, God has manifested his love to me and reconciled me to his will. It seems that I go constantly begging for mercy, for there is none to go to but the Lord. May that great love which flows from heaven continue to flow from breast to breast and may His grace be with us all.

Written in love,
Mrs. Benton McGee

A GOOD LETTER

Dear Brother Smith:

I hope I may be able to write in accord with what I have heard you, a dear servant of God, preach. I do not know why I tremble as I write these lines. If I should say something wrong please excuse it.

I was so rejoiced today as I was at Mama's. I asked her how you were when she saw you yesterday, and she said you looked good and seemed bright. I have thought of you many times today. Tonight when I came to bed, I knew I was not sleepy, but thought after lying for a while, I would doze off to sleep, but you kept coming into my mind, and the harder I tried to fall asleep, the wider awake I became. So this writing is the result. I felt that I must get up and express my feelings to someone and since you were so impressed on my mind, I thought I would attempt to write to you.

There has been many times when I felt that I would like to visit you and your dear companion in your home and listen to both of you talk. To me, it seems there

is a division in my home. I do not want you to think that I blame my husband for anything. He is so good to me, I hope I am thankful to God for that. Except for the goodness of God, in opening my blind eyes, I would be blind too. I hope I am thankful that he gave me the knowledge to know the truth. If I could only do better, that I might not be brought so low, but God did not intend that, because he gave me this flesh and it is evil. It is only in Him that we realize we are evil. I know it is not in me to show my precious companion the light. I know that by experience, because I was once in the dark, and for a time I enjoyed it, meaning of course the world; but God, I hope, made my heart so heavy with burden because of my sins, that it was not up to me to accept him, because He first chose me, I feel that in my heart. Sometimes I feel so low in the knowledge of spiritual things that I say to myself, "He never knew me. I imagine all of these things are true. Oh! what a joy it is to my poor soul, when I recall the time I was visiting my dear mother and precious father, and God, I believe, gave me the knowledge and hope that I had been borned again. If indeed I was, what a precious gift God blessed me with. As I lay down on the bed that night, I remembered that I had tried to pray the night before that I might be shown why I was there instead of being in my own home. It seemed to me that my heart was so full of trouble and that my home was so full of corrupt things that I could

bear living there no longer. My heart was so burdened that I felt I could no longer bear the pain, and as I laid my head on the pillow, I tried to ask God to show me again why I was not at home. I lay there awhile and it came to me that I was no longer asking God for anything, all I could say was "Thy will be done, praise Thee, oh God." These words flowed from my mouth as though someone else were saying them—not this poor sinner who is doing the writing. It seemed to me I lay on my bed for hours praising His precious name. No longer asking for anything, just saying, "Thy will be done." I tried to go to sleep, but could not. It came into my mind that maybe I should walk around a while, then perhaps I would be able to sleep when I came back to bed. So I did that, but instead of sleeping, I lay praising His Holy name. Then I thought maybe if I would turn over on my side I could go to sleep. But as I made the attempt to turn over, I realized that I felt funny in my chest on the right side. I thought, "Mama told me I was just nervous and to stop smoking and maybe it would help me." At the next attempt to turn over, I realized that the same numbness I felt in my chest was not in my chest was now in my shoulder and at the next attempt I realized it was in my right leg. After this funny feeling, I thought I must be ill. I said to myself, "Aunt Fannie is here beside me on her bed, I had better call her and let her know I am ill. But as I attempted to call her name I felt

my tongue go numb; at this, I had a feeling of helplessness I cannot describe, but to the best of my knowledge, I will try. It seemed to me that I was dead. There is no way to describe how it feels to be dead. I know only through this experience. It seemed to me my whole body was as dead as stone. There was only one more thing about me that had not died—that was my heart. It seemed that I heard it beat once, then I thought, My Lord? I am going to die. I heard it beat one more time and I thought, My Lord! I know I am going to die. I lay there and thought, and this is a part I have never been able to describe before. The world is behind me, and now I know what love is. I lay there and thought if I only could live long enough to tell someone of this feeling of my new love. It seemed to me then that my heart would beat only one more time. The third time and I would be dead. As I began to feel that third beat, I felt that it was so small I could cup it in the palm of my hand. Even though I was feeling as stone, I raised up in my bed and lifted my hands to the Lord crying, Oh Lord! please let me live. As I said these words, it seemed that in front of my face there was the most beautiful harp, but the strings were so straight that the music played and the strings did not move; it seemed to me this was the most beautiful music my ear ever heard. It seemed as the music softly played, there were angels coming before me, but at this, it all faded away. I could feel the numbness leaving

my body and I could feel life coming into my body; but I was more afraid at that moment than I had ever been in my life. My first thought was mama. I went to her bed and it seemed like to me that Mama and Papa must have known all about this, because they were awake and by the time I opened my mouth to speak, Mama put her loving arms around my neck.

Since this has taken place with me, I have asked for a home in the church. This was in your August meeting. There are some I would tell of what happened after this new birth, if indeed I have a hope at all, and before I went to the church. Sleep finally came back to me. Different ones asked me at times, "Why have you stopped living? Why have you stopped having a good time? For them who do not understand, I feel a pity in my heart, and I answered somewhat like this: "I haven't stopped living, I feel as the song says in hymn number 200, "Religion never was designed to make our pleasure less. "I rejoice in the knowledge He has given me and desire to be thankful and desire to live as He would have me live before Him.

As I said before, there is still a division but only God knows the purpose for that and I try to pray for patience till He sees fit to reveal it. I know this has been long and of no good to anyone, but I feel the need of your prayers, and I guess it took all this before I could write these words, only the good Lord knows the purpose in any of these things.

May the Good Lord be with you

and give you strength to endure your pains, is my humble prayer tonight if he blesses me to pray.

A sister in hope who feels unworthy,
Annie Cobb

WORDS OF COMFORT

Dear precious brethren and friends in Christian love:

As I take my pen in hand this dark and rainy morning, I have a desire to write words of comfort to God's hungry little children. But except I be given something from above from the giver of all good and perfect gifts, I can do nothing. I cannot comfort others unless I am clothed and in my right mind.

I had the blessed privilege of enjoying a visit from one of the dear brethren from Lawyer Springs Church yesterday, Brother Shepherd Jones, who asked me to write some for the Landmark. I wanted to cry out at the time he asked me and say, Oh, how can such a cold-lump of clay write to the comfort of God's humble poor? If I know my heart this morning, I have a desire to tell a little of what great things the Lord has done for me. Oh! dear ones, he has been so kind and merciful to me. As I write this my eyes fill with tears, I feel to be such a hell deserving wretch, not even worthy of the notice of the Lord or His people.

If not deceived, I love you, everyone of the Lord's people wherever they may be. I long to be with them all I can, and look into their dear kind faces and hear them declare the whole council of God. As one

dear sister who has been so kind to me, Sister Callie Clark, Bassett, Va. wrote me in her letter recently. She said, "If to meet the Lord's people here on earth warms our hearts, what rapture will his children know when they meet in heaven." The Lord's people are the richest people on earth for they possess the riches of the Kingdom.

While I have been a bed patient with tuberculosis for some over four years, I hope these things I have to endure as I journey here below are just a blessing in disguise to me. I believe I was warned of all my trouble in a dream around ten or twelve years ago. I dreamed mother, sister, son, Brother Fred Cobb, and I were standing on the banks of a large pond of red muddy water. They all started walking across the water, but I stood there on the bank, afraid to go, as did the old apostle Peter, until Christ bid him come. My Mother looked back at me and smiled, then I was not afraid. Surely that was Christ shining forth through her that bid me come. I went on and caught up with them and my sister said, "When we get across we will not know each other." Dear ones, I do not think we will know each other, in a natural way, when we get to the other side of Jordan's stormy banks. We will all be as the angels, all will be joy peace, and rest. Oh! won't it be wonderful up there, having no burdens to bear?

The Lord has been so good and kind to this poor sinful mortal all the days of my life, even down through the days when I knew him

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not. The way has been rugged and full of thorns, but the Lord's people are not promised a life of ease, as they journey here below, but they come up through much tribulation. I want to say right here to Elders, Adams, Wingfield, Whitley and many more dear souls whose names I cannot recall, your writings through the Landmark have been much comfort to me. Being unable to go to church much, makes me enjoy the Landmark. Signs of The Times and Old Faith Contender even more than I perhaps would otherwise. Other dear souls whom I read after can tell my experience so much better than I can. I recall Elder Layton Wingfield saying in one of his letters in the Landmark, that when he was a boy going to school, he was a target for the other children. Well, I had the same experience. Most of the other children made fun of my clothes, my lunch and were often making fun of me somehow. I always felt most all of them were above me, for they would shun me and they acted as though I was not fit to play with. I can forgive them or anyone who has ever mistreated me though, if I know this poor old heart of mine. I hope the Lord has forgiven me of all my sins and iniquities, that they are all covered and that he will remember them against me no more. If I am saved, it is all finished.

I continue to need hewing down all along, this old flesh gets puffed up; I think I am something when I am nothing and less than nothing. Our righteousness are no

more than filthy rags, all of our righteousness and worthiness is of God. It is the hope of glory, Christ, the lilly of the valley, the bright and morning star, shining forth from within. Praise His Holy name; for his goodness and mercy to such sinful worms of the dust as I. As I recall hearing Elder J. W. Gilliam say once, "I desire to know more and more of God's mercy."

About thirteen years ago, I recall going to church at Pleasant Grove. Elder T. A. Stanfield was pastor there then. How well I remember what a sweet saintly expression he always wore, when the door of the church was opened for members, Sister Evelyn Walker went forward on one occasion when I was there, and as she told her experience, I sat back in the crowd with my young son in my arms and wept as a little child. I did not think I would be noticed by Elder Stanfield or anyone else. To my surprise after Sister Walker told her experience, Elder Standfield came back and laid his arm around my shoulder as gently as a father, and asked me if I wanted a home with them. I said, I did not know, and then I did not know what to say. He said, "Well, if you do, let us know before you leave. It was not God's appointed time then for me to ask a home with the dearest people on earth to my heart and soul. I had to wait about nine years hence; and am still having to wait for his appointed time to be buried in that liquid grave with his dear son, who I hope died for me that I might live on forevermore. These things we have

to wait for but God has a purpose in it all. He knows my frame, he knows all about my illness He knows best for me in all things. He knows my every need, he careth for his own as he careth for the little sparrow. He says, "Ye are of more value than many sparrows." As an earthly father pitieth his children, so the Lord pitieth them that love him. May he have tender mercy and compassion upon his weeping little children, who cry unto him daily for mercy. Our prayers are made known to him through our groans that cannot be uttered, Christ maketh intercession for his bleating little lambs.

Brother Adams, I have written as it came to my feeble mind. If you think this will be any comfort to the people of Zion, then you are welcome to use it as you please. In the 40th chapter of Iaaiah it says, "Comfort ye, comfort ye, my people sayeth your God." If I know my heart that is my desire for Christ's sake, amen.

A sister in much tribulation and in hope of mercy.

Mrs. E. C. Vaughn

RFD No. 1

Wadesboro, N. C.

NINETY THREE YEARS OLD

Dear Brother Adams:

I feel so little, and so little qualified to write anything, but as it is my 93rd. birthday, I will try to pen a few lines, of my experience. It was sixty-three years ago yesterday that I offered myself to Oak-Grove Church about ten miles west of Raleigh in Wake County, the day before I was twenty years of

age. I shall never forget that day, while I have my right mind and how happy I was when I was baptized. I think that day was on Tuesday. I know we went to Oak Grove on a wagon. The road was very rough, especially down near the creek. It was rocky and washed out so that it was not pleasant riding over it; but in those there were not many good roads in this country, anyway you traveled. I was so happy after being baptized that I did not notice the roads for all was well with me. I shall not forget the beautiful song they sang as I came out of the water:

'Tis religion that can give
Sweetest pleasure while we
live,

'Tis religion must supply
Solid comfort when we die.

I want the entire congregation to join in singing that hymn when I am silent in my casket. A very strange request, I know, but that is the way I feel about it. I did hope to go to Oak Grove last Sunday to the Union meeting, but I had no way and the clouds hanged so low and I thought it was going to rain. I was not so well either. So I thought it best for me not to try to find a way, and I was glad I stayed at home after it rained so much.

I love that church and would like to go sometimes, but it is our meeting time here in Durham also, and I do not like to miss going here. It is seldom that I do miss. I dearly love the members at Durham Church and feel so unworthy of their sweet fellowship. I pray if it can be the Lord's will that I

may never do anything to offend any of them. Luke 17:2 says, "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." Oh, that I could live a christian life! If I could, I feel that I would die a christian death and what a happy exchange that would be. I looked on Sister Martha Suggs' silent form and felt she was at rest and what a happy exchange it was for her. She had been afflicted so long. I feel so thankful that she had all the attention she needed. Oma, Zola, and Elade, who is Zola's half sister, nursed her very tenderly, and were so attentive to her. Also the grand-children did all they could for her comfort. I know they miss her, yet I feel sure they have no real regrets that might be the result of their having neglected her. I look back years ago when my husband was living and when we visited them so much. Martha was then in her usual health and we had many pleasant times together. This life has so many changes while we live. My husband has been gone from me thirty years this coming Christmas. He, too, was afflicted a good while. I miss him yet. But I feel that I am wonderfully blessed to be able to get around and take care of my many duties in my home the most of my time.

I have just received the August 1st Landmark. The first piece was written by Elder John Neal of Illinois, who is ninety-one years old. He heads his piece as "God's Elect People" and describes them

so beautifully. I endorse what he has to say and if I could, I would so much like to be blessed to write some of the many truths he writes about, but I am not so blessed. Yet I am blessed if I have been born again, of that incorruptible which is the love of God in our hearts, which fadeth not away.

I remember so well when I was rolling sin under my tongue so sweetly, and all at once I saw myself as a sinner, while I was on the floor dancing, and the devil was shown to me and he was a very ferocious looking thing and I was shown that I was serving him and I was made to fear and wanted to leave that dance hall at once. I saw myself a great sinner. I never had a desire to dance anymore. My young friends asked why I did not go as I used to do. I would say I did not want to go. I did not tell anyone how I felt. I just wept much of the time, feeling so alone in the world, and so cast down. I felt that I had not a friend on earth or in heaven. I was so burdened on account of my many sins. But suddenly these words were spoken to me, "When Father and Mother forsake thee, I will take thee up." I felt a calm feeling come over me and it seemed my troubles were gone, I knew not where. But I did not accept that for a hope for sometime, but as that was all I had as evidence, I clung to it and sometimes it seems so little I think I will throw it by, then again, it seems sufficient if I were called to die. Sometimes I am in the valley and other times on the mountain top so to speak.

Oh, that I could praise the Lord for he is love, peace, and I do so desire to walk in his footsteps, but alas! I am vile. I can't even have a good thought.. "Surely goodness and mercy have followed me all the days of my life, I will fear no evil, for His rod and His staff, they do comfort me." I love the doctrine of the Old Primitive Baptist and I do not want anything new to come into the church. It is a sweet resting place to the child of God.

I will close this scattering letter. It is so much like the one who wrote it—full of mistakes. Love to your dear wife and pray for me if it is the Lord's will. I hope to see you at the Association.

A little sister in hope,
Mrs. Mary E. Wilson
106 S. Maple St.
East Durham, N. C.

ASSOCIATION MEETINGS

Zion's Landmark and Dear Brethern in a Precious Faith:

The Lord willing, I will give a sketch of my travels to the following Associations. I went from home, here in the Reo Grand Valley, to Houston Texas, to meet Elder B. B. Walston. We went to Louisiana to a three day meeting. We had a gracious meeting and came back to Houston to our Association, which was a wonderful meeting. Then went north to Fellowship Association and had another good meeting, seeing and meeting so many of the dear brethern. We went from there to South Arkansas Association, and met many dear brethern there. Oh, it was joy beyond degree and then we went to

South Washataw in Louisanna and met the following Elders: Elder Rhodes from North Carolina, Elders Brock, McCool and Griffin from Alabama. (Elders I have previously met. So Dear Ones, forgive me for not personizing) Then we came back to Texas to Sulpher Falls Association. It seemed the preaching got better and better My wife and I then came home, worn down, but Dear Ones, it is a time long to be remembered by your poor unworthy brother. The dear brethern treated us so royally! It seemed to us love was manifested continually. We hope to go again when the Lord wills. Dearly Beloved, you can never know how thankful we two poor mortals were for the love you dear Brethern bestowed on us, unworthy though we be.

The dear Elders came laden with the good news from a far country and preaching Jesus the way, the truth and the life. The precious brethern, Elders Rhodes, from North Carolina, Elder Brock, Elder McCool, Elder Brown, Elder Moore and several others, the names of whom I have forgotten were blessed to preach well. Elder Adams, I do not have the language to express my love and thanks to all. We returned to our home in the Reo Valley; Elder McCool and others to their homes. It was a farewell meeting until we meet again. Dear Brethern, if we never meet again in this life, I hope we will meet where parting is no more, where the wicked cease from their troubles and where the weary are at rest, where it will be eternal

love and bliss in a never eternity to my Father's children.

Elder Adams, do with this as seems good with you. So Farewell in love for the truth's sake.

A poor, weak brother and sister in hope of mercy,

(Elder) J. B. Bird and Wife,
Box 275
San Juan, Texas

ERRATA

Correction to editorial of January 15th., 1953, paragraph following quotation, (Ps. 55:5) should read as follows: "Since the Law is not of faith, and without faith impossible to please Him (Heb. 11:6), it is readily seen where the unregenerate or self-righteous law worshippers shall appear"—

W. E. T.

ENJOYS THE LANDMARK

Dear Brother Adams:

Thank you so very much for your card for which I have aimed time and time again to write you and thank you so sincerely, and especially do I thank you for your goodness in sending me the Landmark, for we, sister and I, do enjoy reading it. The January 1st. issue came today and I began reading it at once. I usually read it through before I stop. We do so long to see the precious "Old Baptist" and be among them in a church capacity. I so often go back to times when we had this grand privilege. It seems lean times to us now and then, and yet the very fact that we long, hunger and thirst for these things seems evidence of the

"White Stone". We have the promise if we hunger and thirst, we are blessed. The scriptures say, "Blessed are they that hunger and thirst after righteousness for they shall be filled." I was walking along in years gone by, early one morning, when it was so near daylight that the moon gave only a dim light. I could hardly see my shadow; when these words rushed through my mind: "Either in the shade or shadow." I felt it meant there was evidence in shadow, but not in shade, even a dim light gives evidence of the presence of an object, and a shadow leads to the substance, but a shade will prevent a shadow.

Richmond church is twenty-five miles or more from where I live and there is no bus service to the church or near it, so we have no way of going. Two of the lady members and one of their husbands visited us during the holidays for a short while, who live nearer the church. We often talk to each other over the phone, especially after their meeting together at church.

I do know the Primitive Baptist are very near and dear to me and I feel we all have the "White Stone" and the same robe, although we are sinful in the flesh. Thanks again for your kindness and how we would love to hear you preach!

Your little sister in hope,

Mrs. Emma Hagood

3121 Barton Ave.

Richmond 22, Va.

Zion's Landmark

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

Editor

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

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

Elder W. C. King
Greensboro, N. C.

VOL. LXXXVI

No. 6

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C.

Feb. 1, 1953

ONLY THOSE WHO ARE SICK NEED A PHYSICIAN

"And Jesus answering said unto them, They that are whole need not a physician but they that are sick. I came not to call the righteous but sinners to repentance." Luke 5:31:32.

These are the words of Jesus to the Scribes and Pharisees, who murmured against his disciples "Saying, why do ye eat and drink with publicans and sinners?" Luke 5:30. We find almost the same words recorded in Math. 2:17.

By the above expression of the scribes and pharisees, it is evident they did not think themselves to be sinners, yet they were sinners, because they, together with all the human race, are the offspring of Adam, who was a sinner by reason of his transgression of God's law. As it is written, "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. 5:1:12. There are two kinds of sinners; those who have not been quickened by the spirit of God, and are dead in trespasses and in sin; and those who have been quickened by the spirit of God and are alive, or living sinners.

Hence, the Apostle Paul wrote to the Ephesian brethern, "And you hath he quickened who were dead in trespasses and sins: wherein in times passed ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:1:2. Such was the state or condition of the scribes and pharisees. They were zealous of the tradition of the elders. They were righteous in their own conceit. They were not sick. They did not feel the need of a physician. Therefore the Saviour said, "They that are whole need not a physician, but they that are sick, I came not to call the righteous but sinners to repentance."

The living sinner is one in whose heart the light of Jesus has shown. When this light first shines in the soul, this one feels that what he has done is the cause of him being such a great sinner, and with this conviction he makes resolutions, vows and promises that he will mend his ways, in an effort to appease the wrath of God. But when he gets a clearer picture of himself he sees that he is nothing but sin and that it is not alone what he has done, that causes the

wrath of God to be poured out upon him, but it is what he is and what he is, is responsible for what he has done for, "By their fruits ye shall know them." And what is he? David says, "Behold, I was shapen in iniquity: and in sin did my mother conceive me." This convicted sinner can see that there is no soundness in his flesh; he sees himself full of wounds and bruises and putrifying sores. The arrow of God stick fast in him; his wounds stink and he comes to hate his own life. He will be made to cry as did Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Such characters as are described above will cry out as the publican did, "God be merciful to me a sinner." David had a knowledge of this loathsome disease and often called upon God for help and mercy as, "Have mercy upon me, O God, according unto the multitude of thy tender mercies, blot out my transgressions; wash me thoroughly from mine iniquity, and cleanse me from my sins. Ps. 51:1. In Psalm 38 chapter we read further, "O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are done over mine head: as a heavy burden they are too corrupt, because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome

disease: and there is no soundness in my flesh." He was in need of a physician.

The widow woman of Zorephat had a son that "fell sick, and his sickness was so sore, that there was no breath left in him." The Prophet of the Lord, (to wit Elijah) was present to raise him up. Hezekiah was sick. "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amos came to him, and said unto him, thus saith the Lord, set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord." The Lord heard his prayer and sent the prophet back to tell Hezekiah that he would heal him, and add to his days fifteen years. 2nd. King, 20th chapter.

According to the testimony of Mathew, "Jesus went about all Gallilee teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness, and all manner of disease among the people." Math 4:23 He opened the eyes of the blind, unstopped the deaf ears, the dumb spake, the lame walked. He cured the leper. He stopped the issue of blood from which the woman had suffered for twelve years. He cast out devils, He made the impotent man whole from an infirmity from which he had suffered thirty and eight years. I could add many more instances which are recorded in the scriptures, but all of these afflicted ones needed a physician, for their diseases were beyond the aid of human skill.

The Prophet Isaiah prophesied

of the coming of this great physician, several hundred years before he was born of the virgin Mary saying, "Surely he hath born our griefs, and carried our sorrows, yet we did esteem him stricken of God, and afflicted. But He was wounded for our own transgressions, He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53: 4:5. This prophecy was fulfilled by the appearing of this meek and lowly lamb of God. Mathew referred to this prophecy saying, "That it might be fulfilled which was spoken by Esaias the prophet, saying Himself took our infirmities, and bare our sicknesses." Math. 8:17.

Peter is also another witness, and in giving his testimony said, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1st. Peter 2:24.

They that are whole need not a physician, so says the master. This is a literal truth. If a person feels well, has no aches, pains or defects of any kind, this person would not need a physician and if he is afflicted, but can affect the needed cure himself, he still does not need a physician; but if he has exhausted every effort of which he is capable and finds that his disease is increasing in intensity, surely this man is in great need of a physician. As it is in nature, so it is in grace. If you have been quickened by the spirit of God and made alive to sin, and feel the vengeance of God upon you then

you are a sin-sick soul and have need of that great physician "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." This great physician is Christ Jesus the Lord. As you go down life's journey, you will continue to feel the afflicting hand of God, but we are told "these things I have spoken unto you, that in me ye might have peace. In this world ye shall have tribulation, but be of cheer; I have overcome the world." Jno. 16:33 This great physician has over come the world, He will fight our battles for us and give us peace in Him. David said, "For great is thy mercy towards me: and thou hast delivered my soul from the lowest hell. Ps. 86:13.

When a poor child of grace has spent his entire resources, (good works) he feels himself to be totally deprave and dependent on a higher power, and he is made to witness with the words of the text, "They that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance."

To know anything of the goodness and mercy of this physician is to have a personal knowledge which only comes through an experience of grace, and to know Christ as your Great Physician-your Redeemer and your Deliverer.

T.F.A.

GEORGE RUFUS JOHNSON

Whereas, it has pleased our Heavenly Father who doeth all things well to remove from us by death our beloved Brother Geo. Rufus Johnson, who was a faithful member always filling his seat as long as his health would permit, and feeling our loss

is his eternal gain, be it resolved:

First, That we bow in humble submission to his will.

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

Done by order of the church in Conference on Saturday before the second Sunday in September, 1952.

Elder L. A. Johnson, Mod.
Committee:
Bro. E. McLamb
Elder A. H. Morgan

OBITUARY

In sadness I will attempt to write a brief sketch of our dear brother's death. W. I. Rawls. He was born March 8, 1875 and passed away in Bullock's Hospital, Wilmington, N. C., January 5, 1953, making his stay on earth 73 years, two months and twenty-eight days.

He was married to Lorena Corbett April 3, 1910 and to this union, were born three sons. He is survived by his widow and two sons, Geo. W. of the home and R. L. of Raleigh; five grandchildren; five sisters, Mrs. Sarah Edens, Verona, N. C.; Mrs. G. F. Scott and Miss Anna Shepherd of Jacksonville, N. C.; Mrs. H. L. Walton of Wilmington, N. C.; Mrs. B. H. Wooten of Maple Hill, N. C. and a host of nieces and nephews.

After his funeral in Bethlehem Baptist Church, interment was made in the church cemetery with a beautiful display of flowers.

Sleep on Dear Brother and take thy rest,
We all loved you, but God loved you best.
His sister in sorrow,
Mrs. H. L. Walton

CONTRIBUTIONS FOR INDIGENT

J. S. Phillips Rt. 1, Box 292, Christiansburg, Va., \$2.50.

Mrs. Evangaline Allen 116 Halifax St., Raleigh, N. C., \$50.

Miss Adeline Young Rt. 1, Box 25, Danbury, N. C., \$50.

John P. Swain, Box 509, Raleigh, N. C., \$2.50.

Mrs. Lewis Sasser, Fremont, N. C., \$50.

Poe N. Caudell, Ether, N. C., \$2.50.

W. H. Woodard, Pine Level, N. C., \$1.00.

Durwood Bradley, Lubbock, Texas, \$7.50

Mrs. Carrie Hopkins, Rt. 3, Kernersville, N. C., \$.50.

Mrs. Coy Sexton, Rt. 1, Varina, N. C., \$.50.

Mrs. Hazel R. Reynolds, Ararat, N. C., \$50.

Mrs. W. S. Rudd, 210 N. 6th St. Mebane, N. C., \$1.50.

J. D. Oakley, Burlington, N. C., \$5.00.

T. F. Adams

IN MEMORY OF FANNIE C. BAUCOM

Sister Fannie C. Baucom was born July 18, 1882, in Orange County, near Durham, N. C. She was married to M. T. Baucom on December 19, 1897, by Elder J. F. McDuffie. She joined the Primitive Baptist Church on Saturday morning August 11, 1911 at Durham and was baptised by Elder J. C. Hooks. Sister Baucom was one of the older members of the church, that had been there the longest.

She loved her church and was very faithful to the church and its members, attending all meetings far and near until she was taken ill last December 13, 1951.

The members of the church and her family miss her so much since her passing away on September 30, 1952. We hope she is resting with the Lord, for I do feel that she was a good mother, wife and church member. She was known the state over. Elder J. W. Gilliam was her pastor at the time of her death and she loved him.

Written by her daughter-in-law, who loved her dearly.

Sister Louise Baucom

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 March, 1953. Elder Shepherd Langdon is chosen to preach the Introductory sermon and Elder T. F. Adams is alternate. Fellowship Church is located about one (1) mile South of the Leonard Johnson crossroad, which is about nine (9) miles East of Angier on Highway 210. Anyone desiring further information may communicate with Brother J. C. Langdon, Church Clerk, Route 1, Benson, N. C. An invitation is extended to all of the same Faith and Order especially to the ministering brethren.

W. F. Young, Union Clerk
Bro. C. D. Turner, Ass't. Clerk

APPOINTMENTS FOR ELDER S. GRAY MARCH 1953

Betheny, Pinelevel, N. C., Monday 16th, 7:30 P.M.

Little Creek, Tuesday 17th, 11:00 A. M.

Clement, Wednesday 18th, 11:00 A.M.

Middle Creek, Thursday 19th, 11:00 A.M.

Raleigh, Friday 20th, 7:30 P.M.

Willow Springs, Saturday & Sunday 21st & 22nd, Regular meeting.

Fellowship, Monday 23rd, 11:00 A.M.

Sandy Grove, Tuesday 24th, 11:00 A.M.

Angier, Tuesday 24th, 7:30 P.M.

Bethel, Wednesday 25th, 11:00 A.M.

Mt. Zion, Benson, N. C., Wednesday 25th, 7:30 P.M.

Hannah's Creek, Thursday 26th, 11:00 A.M.

MAR 18 1951

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

FEBRUARY, 15, 1952

No. 7

PSALM 124

If it had not been the LORD who was on our side, now may Israel say:

If it had not been the LORD who was on our side, when men rose up against us:

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul:

Then the proud waters had gone over our soul.

Blessed be the LORD, who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the LORD, who made heaven and earth.

PSALM 125

They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

ELDER W. C. KING ----- GREENSBORO, N. C.

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TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE COMMON SALVATION

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith once delivered unto the saints." (Jude 3)

Dearly Beloved Brethren and Sisters in the Lord;

With a deeply felt sense of unworthiness, I again attempt in my weak way, to write a few lines for publication in Zion's Landmark, subject to the approval of Elder Adams the Editor. I feel so little and unworthy that I often am made to fear that I am imposing on the Editor and associate Editors, together with the readers of the dear old Landmark with my scribbles, fearing they may crowd out really worth while articles by able and gifted writers. I wish to say that I greatly appreciate Elder Adams' courtesy in allowing the articles to be published which I have submitted, also the favorable and encouraging comments from him and many others concerning my feeble efforts.

The scripture quoted at the beginning has for some reason been lingering in my mind for several days, and I desire (God willing) to express a few thoughts in connection with same.

I am fully aware, that unless guided by the divine light of God's

Holy Spirit I shall be unable to see any of the beauties, or write of the doctrinal and experimental phases which I feel are taught in this text.

May the spirit of almighty God, direct my mind in such a way that I may write nothing but the truth, ascribing all honor and glory to His great and adorable name.

Before going further, I desire to quote another verse of scripture recorded in (Matt. 5:16) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

This is the language of Jesus to his disciples on the mount. He was not speaking to the multitudes, for we find in the 1st. verse of this chap. "And seeing the multitudes, Jesus went up onto a mountain; and when he was set, his disciples came to him; and he opened his mouth and taught THEM." Jude's letter is addressed to the same characters, God's chosen elect, them that are sanctified by God the Father, and preserved in Jesus Christ and called.

I fail to see any thing in either of the scriptures which I have quoted that would support the doctrine of conditional time salvation. Some advocate and declare that salvation here in time is conditional, and is based on the obedience of the Lord's people in keeping his commandments, and living up to

scriptural requirements.

I desire to say right here and now, that I believe that every true minister that has been called of God, loves the blood bought church and desires to see her earnestly contending for the faith which was once delivered unto the saints. If a man is called of God to preach, and grace is given him, he will be found faithfully contending for sound doctrine, sound practice, and a godly walk among those whom he goes in and out before. Necessity will be laid upon him as it was laid upon the apostle Paul. We hear Paul saying in 1st Cor. 9:16. "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!" No minister can of his own volition preach the gospel for it is the power of God unto salvation to everyone that believeth. To be qualified to preach the gospel, one must be endued with power from on high, necessity must be laid upon him. And just as sure as necessity is laid upon him to exhort the little flocks which he appears before, they will not be carried about by every wind of doctrine, and the slight of men's cunning craftiness, whereby they lie in wait to deceive.

Necessity was laid upon Jude for he says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith once delivered unto the saints."

Necessity was laid upon the apostles in the day of Pentecost, when

they were all of one accord in one place, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance." (Acts. 2:2-4)

We find that there was some there that did not believe this glorious truth that was proclaimed by the apostles but said, "These men are drunk on new wine." But Peter said not so, seeing it is but the third hour of the day. We also find that some were pricked in their hearts and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them (them that were pricked in their hearts and said men and brethren what shall we do) "Repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying. Save yourselves from this unward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many

wonders and signs were done by the apostles. And all that beleived were together, and had all things common." (Act. 2:37-44)

We want to notice here that the apostles were all filled with the Holy Ghost and that they spake with other tongues as the spirit gave them utterance, they were clothed with authority from heaven, necessity was laid upon them and we see the result. All that gladly received his word were baptized, and continued stedfastly in the apostles' doctrine and fellowship, and all that believed had all things common. Why did they gladly receive it? Because necessity had also been laid upon them, they had been prepared to receive it, they had been given a hearing ear, and an understanding heart. God was working in them (as well as in the apostles) both to will, and to do of his good pleasure. They were common people, hence it was good news to them, it was the gospel of their salvation. Another witness to this is found in Mark 12:37. "The common people heard Christ gladly."

Paul testified to this same good fore remember, that ye being in news when he wrote unto the Ephesian brethren saying, "Wheretime past Genfiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye

who were sometimes far off are made nigh by the blood of Christ. For he is our peace, who has made both one, and hath broken down the middle wall or partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh, for through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens 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." (Eph. 2:11-20)

On another occasion when Paul preached this same glorious gospel at Antioch, the Gentiles, when they heard this, were glad, and glorified God, and as many as were ordained unto eternal life believed. (Acts. 13:48)

"Jonah" was made willing in the belly of hell to preach this glorious truth. Necessity was laid upon him, for he says "I cried by reason of mine afflictions unto the Lord and he heard me; out of the belly of hell cried I, and thou heardest my voice." He was made to feel the great delivering hand of God, for we hear him saying "salvation is of the Lord."

Did the preaching of Jonah glor-

ify God? Most assuredly it did for it brought the king down off his throne and caused him to repent in sack cloth and ashes.

The religious professors of the world calls this a hard doctrine, why? because it's hid from them. We hear Jesus saying, "I thank thee, O Father, Lord of heaven and of earth, because thou hast hid these things from the wise and prudent, and hath revealed them unto babes. Even so, Father: for so it seemed good in thy sight. (Matt. 11:25-26)

Even so, just so, exactly as it is, it seemed good in the Father's sight.

In first Corinthians 2:9-10, we find another witness to this.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that 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."

Jude, was one of the common people, and I feel confident that he was in possession of the knowledge of these things through the spirit, when he gave all diligence to write unto the beloved, of the common salvation. And it did prosper, in that he did write unto them and exhort them, that they should earnestly contend for the faith once delivered unto the saints. Moreover, I feel quite sure that it accomplished the purpose for which it was intended.

We hear the Lord speaking by the mouth of the prophet Isaiah, saying, "For as the rain cometh

down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:10-11)

Now let us go back to the words of Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The word "Let" here (to me) doesn't imply conditionalism, because the same voice that spoke this, spake in the beginning saying "Let there be light, and there was light." When a candle is lighted, it gives light, because the one who lights it doesn't put it under a bushel, but on a candle stick, that it may give light to all in the house. It is utterly impossible for a candle to give light without first being lit. It is also equally impossible for the candle to light itself, therefore it must be lit by some power other than it's own.

So it is with God's little ones, they must be endued with power from on high, and when endued with this power, the oil of the grace of God, causes them to shine as lights in the world.

This is none other than Jesus, the true light which cometh down from heaven, that lighteth every man that cometh into the world. (spiritual world) This is the light that shines in darkness, and darkness comprehends it not, why? be-

cause darkness is overcome by the light. When this glorious light shines in the dark and benighted hearts of God's humble poor, the flesh is subdued and overcome and they are given the knowledge of the glory of God, in the face of Jesus Christ.

It is then, and only then, that they let their light so shine before men, that they may see their good works, and glorify our Father which is in heaven.

This light was manifested in the apostle Paul, causing him to preach the glorious gospel of the common salvation to the Gentiles at Antioch, the same light was mighty in them, causing them to hear, and when they heard they were glad and glorified God, and as many as were ordained unto eternal life believed.

Do we not see also, a manifestation of this light at Pentecost, when there came a sound from heaven as of a rushing mighty wind, and filled all the house where they were sitting. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance? And was it not because of this light, that many were pricked in their hearts and said, men and brethren, what shall we do? Peter being filled with the Holy Ghost was clothed with authority from heaven to say unto them, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. (fellowship of the church) For the promise is unto you, and to your

children, and to all that are afar off, even as many as the Lord our God shall call."

Was it not because of the glory of this light that they gladly received his word and were baptized? Moreover, was it not because of being led by the spirit of this light, that they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and of prayer? Oh! dear saints of the most high God, is not this the glorious truth? Is not this the solid corn? Is not this the common salvation that Jude gave all diligence to write off to the Beloved?

This glorious doctrine of salvation by grace both for time and eternity, honors and exalts God and abases man, it is good news to all poor wayfaring strangers, who have been brought to the end of their strength, having had their goods spoiled by seeing all their works fail and blown asunder as chaff before a strong wind. And while sinking down in utter despair, have felt the great delivering hand of God, tenderly lifting them out of the horrible pit, out of the miry clay, placing their feet upon the Rock, and establishing their going. Not only that, but he puts a new song in their mouth even praise unto God.

Pray for me and Mine.

The very least brother if one at all.

C. D. Whitley,
Albermarle, N. C.

EXPERIENCE

From a small child I was brought up in Sunday School, but I never had a thought about my soul's welfare until one day when I was near eleven years old my mother was singing a song. She sang, "I am going to feast around a table and never get tired, and going to drink from a spring that never runs dry. Oh, glory hallelujah." At that particular time something struck me in my bosom and I ran out doors behind the house and laid my arm up against the wall of the house over my head and the tears just ran from my eyes, and something said to me, "You have a soul to be saved." I had never thought about my soul before, but I began to have peculiar feelings that I am not able to describe, and they kept me in distress all the time.

Very soon, August came. This was the month when the local churches held their revivals. I had a cousin who said, "Let's go to the mourners' bench one day." She meant during the revival of course. So several of us girls talked it over and one of my best girl friends said that she had gotten religion but had lost it and she was going to get it again. I did not like the idea, but the time came and we went to the mourners' bench as planned, as they called it. For three days I did everything anyone told me to do, but I could not find anything. So I became disgusted at them telling me to believe and I did not know what to believe. So I just decided I would sit straight up on my seat. I folded my arms across my breast, for how long I do not know, but this I do

remember, my judgement was taken away from me and I was carried to a bright world. It was brighter than the sun or moon and neither of the two were to be seen. In this field there was no one there but myself and the Lord. There was nothing to be seen in this large field but green grass and every blade was the same height and the edge of this field as far as I could see, was bordered with trees all the same height. This must have been the handiwork of the Lord. I do not know how I entered this field nor how I was brought out of it, but when my mind came to me again, I was jumping straight up and down saying, "Thank Jesus," but I did not know what for. Anyway, I was back there with those people again and they said let us go down in prayer and I went around and sat down, but I did not close my eyes. I looked down on my hands and they looked like bright new hands. I looked around to some one else and she looked new too. I simply forgot and I said to myself, "What am I doing away from that bench? I am going back. I went out doors and such a new looking sun and world! I thought what has happened to me? My brother and I later started out for home about three miles away. The afternoon before, I felt as heavy as lead, but on this particular afternoon, I felt almost like a feather drifting through the air. Soon we passed my grandfather. He was plowing beside the road. My brother stopped and said, "Grandpa, Sis has religion." Oh, what a strange thing came into my mind. I had not thought of that. He

grunted twice and manifested that he had no confidence in it. So I went on home, but I stopped at the spring to get a drink of water, to give my brother time to break the news to my mother, for I knew he would, but he had not when I got to the house, and I told her first. I told her that I did not have to go to the church for this to be given to me, that the Good Lord could have given me this in the bed, in the woods, fields or in the low ground just as well as where I was.

She did not say much, but she had trained us to kneel by our bedsides each night and morning. So every morning I would get down there and count, then I would go out into the nearby woods where a tree had been hewn down and some sprouts had grown up around the stump. I would drop down there and sometimes I could only cry. I would look at the house and when no one was on the back porch I would run and wash my face so no one could tell that I had been crying.

I kept that up from the time I was eleven years old until I was twenty-four, when I was married. I joined those people or the church where I was when it pleased the Lord to reveal to me those spiritual beauties, but I used to sit and think the Lord should kill me because I did not believe what they were saying. Yet, I had never heard anything else until I was married. I was married the first Sunday in June and on the fourth Sunday, I went to where the Primitive Baptist were having services under a bush shelter. Elder Sam-

uel Harris, Elder Wilder, Elder Noash Stewart and Elder Robert Errett preached that day and their text was, "Loose him and let him go." That was Lazardus. I had never heard any of that kind of preaching before. My husband and I left the scene crying. We went up by another church and stood for a long time talking about the sermons we had just heard. I told him those people were like me or I was like them. I was torn all to pieces. I went as often as I could and the more I went the worse I felt my condition to be. I began teaching school east of Coats, N. C. I attended an Old Baptist church there, called Black River Grove.

One night I had a dream while there. I dreamed I went up to heaven, I was climbing a steep wall, pulling myself up by shrubs. When I was half way up, I thought I awoke and looked down. It was so far down, I decided it was better to keep on going up rather than fall. When in my dream I reached heaven, there were only three old men sitting there smiling at me, so I decided I would open the next door and there it ended until I entered the church.

It will take too much time to describe my experience from the time I was sixteen years old until I was twenty-four, but if you will read Acts 8:32 you will read a description of my experience. I felt I was being led as a sheep to the slaughter, and like a lamb, dumb before his shearers, so he opened not his mouth. One day when I thought He touched me, this hymn came in my mind. "Oh, how happy are they who their Saviour

obey." Tongue can never express the feeling that I had that day. I was made willing to go and join those few old people. I did not ever think I was good enough to be with them. Here I saw the revelation of my dream. I went to heaven up that steep wall of shrubs.

My husband and I went down to this bush shelter to church this particular Sunday and to my surprise they had built a little church and when I entered the church yard, there came my dream about the shrubs and bushes. They were singing a hymn, "Child, your Father calls home." I entered the church and Elder Harris was the preacher. He preached my experience from the beginning to the end. That was from the time I was eleven until then. I was twenty-seven. I could not understand how he knew my past life when I had never told anyone. When he opened the doors of the church, I cannot tell how I got there, but I was there. When he asked me the first question, instead of my answering him, my judgement was again taken away, and there I stood with not a word to say: but when I came back to consciousness again, he was saying, That is a plenty, you need not say anymore.

My husband, Eddie Harris, had been saying he would not join, but he came trembling life a leaf, and was received at the same time. I wish I could tell how happy I am to be brought in this way, but I cannot. However, I would not be elsewhere for anything in this world. These are my people.

If this is not fit to print, just cast it in the waste basket. I can say

this one thing, the half has never been told. I have my doubts and fears, but when I get so low I am reminded of that bright shining day beyond the brightness of noonday, and there is no sun to be seen. I hope I am one in the link of the chain. In a wreck in 1946, I lost my right leg. My doctor gave me up to die, for two weeks. I thought the Lord was keeping me here that I might be better prepared through suffering, to meet him, but I am just as bad as I was before. God has all power and He alone can save me.

Mrs. Esther Harris
Box 355, RFD 3,
Raleigh, N. C.

The writer is one of our very worthy colored Sisters who has passed through great afflictions and learned by experience the truth as written in John 16:33, "In the world ye shall have tribulation." —Ed.

HOPE AND FAITH

Dear Brother Turner:

I have tried many times but always failed, so if it be the Lord's will I desire to tell you my feelings. As you know I have carried the burden of sin quite some time. I have a hope that the Lord has forgiven me for my many sins and shortcomings.

I believe I can truthfully say I have a hope. Here is what my hope is based on. I have had three dreams, the first one was about Bethlehem. I don't remember too much about it, because I was about nine or ten years old then. The other two were about being hap-

tized. I first dreamed I was baptized then later I dreamed you baptized me.

I have talked to mother about my dreams. She has told me about her dreams. Another reason I say I have a hope is this. Many nights I have cried myself to sleep, trying to pray to God to have mercy on me, a lost sinner. I couldn't restrain my tears when some one would join the church. I was happy for them and I wanted to go too, but I knew my sinful condition too well.

I was hoping daddy would join. I knew it would help mother so much. Nobody will ever know how happy I was when daddy asked for a home with you dear people. I wanted to be with him, but it just wasn't my time. After he joined I didn't think I would wait any longer but God always knows best, doesn't He?

After so many more came forward Sunday, I just wasn't satisfied until I asked for a home with God's people too. I don't feel worthy to be writing to some one so much better than I am; however, I think so much of you dear people, it does me good to try to tell you my feelings. Remember me in your prayers and may God bless you and Mrs. Turner.

An unworthy child in hope,
Dora Ellen Holland
Rt. 1, Kenly, N. C.

THE JOY OF COMMUNION

Dear Brother Turner:

While in this happy state of mind and heart, I wish to share my joy with someone near and dear to me. This joy I am attempting to tell you

about is the joy of communion. Many times I have seen you dear folks enjoy a communion, but no one ever knows how sweet to the soul communion with friends can be until they are blest to enjoy it. It surely was sweet to me to see my dear mother and daddy enjoy a communion together. I enjoyed it and hope everyone else did.

Brother Turner, I hope I have the right meaning of a communion and that what I have attempted to write is from the heart and not just a delusion of the mind. I am really sorry I could not enjoy the week-end with you, Francis and Mrs. Turner. It would have been a pleasure to have gone with you to the meeting Saturday night. I would love to meet in person, those people who mean so much to me. Maybe I will have that opportunity again sometimes and will be able to go. I can never express in words how much I enjoyed the week-end I did spend with you and Mrs. Turner. I hope she is better and will soon be well.

In sincere hope,
Dora Ellen Holland

Editors note: Dora Ellen Holland was baptised into the fellowship of Pittman's Grove Church the 2nd. Sunday in November 1952. She is 14 years old.

W.E.T.

ANNOUNCEMENT

A History of Welch Tract Church. Newark, Del., the oldest Old School Baptist Church in America, can be purchased by sending \$1.00 with your name and address to the Signs of the Times, Inc. Box 332, RFD 5, Danville, Va.

Zion's Landmark

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

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VOL. LXXXVI

No. 7

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. FEB. 15, 1952

THE PARABLE OF THE WEDDING FEAST

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." Math. 22: 11:12.

Brother W. F. Adams of Mansfield, Ga. requested my views on the above scripture. He emphasized that he is very desirous to know who the man was that did not have on a wedding garment. This chapter begins with a parable in which Jesus describes the kingdom of heaven. In verse 2, he said, "The kingdom of heaven is like a certain king, which made a marriage for his son." Webster says, "A parable is a comparison; a short fictitious narrative from

which a moral or spiritual truth is drawn." This marriage feast was prepared at the expense of the father, and only those who had on wedding garments, were accepted by the king. God the father, his son and the gospel church are under consideration. The church is spoken of as the bride, the lamb's wife. The only ones that are admitted into this marriage feast, are those who are clothed with the garments of salvation and the robe of righteousness; those who possess the spirit of love, meekness, patience, long forbearance etc. The man that did not have on the wedding garment was evidently clothed with his own righteousness, which is as filthy rags, with no evidence of the fruits of the spirit; one who trusts in the law; believing that gain is godliness, or like those whom Jesus referred to that climbeth up some other way, not entering by the door. (faith). "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Jno. 10:1.

In as much as this man did not have on a wedding garment, the king said, "Take him away." These words are comparable to the words of Jesus, "I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." The Jews as a nation, are the ones under consideration. The Jews as a nation, were law-worshippers, we by nature are law-worshippers. They did not bear

spiritual fruits. (not all of them were in this group, for some of them believed) We by nature, do not bear spiritual fruit. We find recorded, "He came to his own, and his own received him not. But as many as did receive him, to them gave he power to become the sons of God, even to them that believe on his name." Jno. 1: 11:12. The sense in which he came to his own is, he, (Jesus) was born a Jew of the lineage of Judah, which was in fulfillment of prophecy several hundred years before he was born of the virgin Mary. As it is written, "The septré shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10. Therefore, the Jews were his people by birth.

"The law was given by Moses, but grace and truth came by Jesus Christ." Jno. 1:17. No law-worshipper (Jew), no man by nature can receive grace and truth which came by Jesus Christ. This knowledge or recognition only came by the spiritual birth. Jesus said to Nicodemus, "Ye must be born again." Jno. 1:18 says further, "No man hath seen God at any-time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jno. 1:26 says, "John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not." So "He came to his own and his own received him not." They knew him not so how could they receive him? "But as many as did receive him, to them gave he

power to become the sons of God." We in nature know not God. The Jews in nature, or law-worshippers, knew not God; the man which had not on a wedding garment, "knew not God".

In as much as Jesus said, "Every branch in me that beareth not fruit, he taketh away." It is evident that the Jews were in him, not in the sense of fruit bearing for the bearing branches were in him by faith and have the fruits of righteousness. The Apostle Paul explained this in speaking of the promise that God made with Abraham, and his seed, "For the promise, that he should be the heir of the world, was not to Abraham or his seed, through the law, but through the righteousness of faith." Rom. 4:13. Again we find recorded in Gal. 3:16, "Now to Abraham and his seed were the promises made, he saith not, and to seeds, as of many; but as of one, and thy seed, which is Christ," I mention these supporting scriptures to show that the only fruit bearing branches, are those of the seed of Christ, who are born of the spirit of God. The non-bearing branches are the Jews who are in Christ as natural descendents; For he said he came to his own and his own received him not. These are law worshippers, who trust in what they call good works, and are zealous of the traditions of the Elders; such as those of whom Paul speaks. "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3. Such as the scribes and phari-

sees, who had "A form of Godliness, but denying the power thereof." All of which is plain evidence that they did not have on the wedding garment of salvation and the robe or righteousness, which all must have on to be partakers of the wedding feast.

The man whom the king saw, that did not have on a wedding garment, is numbered among those who wore their own filthy garments, (or works of their righteousness) The king called him "Friend" not that he was a friend of Jesus'. The word friend, was and is sometimes used as a salutation. Jesus addresses Judas, "Friend," and Jesus said unto him, "Friend, wherefore art thou come?" Math. 26:50. We even find written in the old prophesy that he was called a familiar friend, "Yea, mine own familiar friend, in whom I trusted, which did eat my bread, hath lifted up his heel against me." Psa. 41:9. There is no evidence that Judas loved Jesus. He manifested by his actions that he was more interested in carrying the bag and receiving the thirty pieces of silver. This was proven and manifested, when Mary took a pound of ointment of spikenard, a very costly substance, and anointed the feet of Jesus. He said, "Why was not this ointment sold for three hundred pence and given to the poor? This he said not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Jno. 12:5:6.

The king said to his servants, "Bind him hand and foot." which denotes that he was a tare and not wheat. As it is written, "Let both

grow together until the harvest: and the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn." Math. 13:30. Many of the parables which Jesus spake are pointing to the rejection of the Jews or law-worshippers and of the turning to or accepting the Gentiles. When Paul and Barnabus were preaching, the unbelieving Jews were filled with envy. "Then Paul and Barnabus waxed bold and said, It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

All of the above is in fulfillment of what Jesus said to them that followed at the time he healed the servant of the centurian. "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Math. 8:11:12. Such was the fate of this man that did not have on the wedding garment. The king said, "Bind him hand and foot and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth."

As before stated, this is a parable. In the parable of the net, which was cast into the sea, it is observed that the servants gathered together both the bad and the good. "Again the kingdom of heav-

en is like unto a net that was cast into the sea, and gathered of every kind: which when it was full they drew to shore, and sat down and gathered the good into vessels, but cast the bad away." Math. 13:47-48. Which is comparable to many parables in the preceding chapters. Jesus explained the parable of the sowers, by saying, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Math. 13:38.

Is not this "Man that had not on the wedding garment, the wicked one and condemned by the law? It is said that "He was speechless." This is evidence that his mouth was stopped. Paul said, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

Humbly submitted,
T. F. Adams

**IN MEMORY OF
MRS. ELLA FRANCES
NELSON PORTERFIELD**

Mrs. Ella Nelson Porterfield was born in Caswell County, N. C. July 31, 1872 and departed this life on December 1, 1952, making her stay on earth 80 yrs. 5 months and 1 day. She was the daughter of the late Sally and James Nelson. Her husband, Andrew G. Porterfield, preceded her to the grave. She is survived by two sons, Claude Allen Porterfield of the home and Clarence Henry Porterfield, Burlington, N. C.; two sisters, Mrs. Mattie N. Graham and Mrs. Mollie N. Fonville; one half sister, Mrs. Verna N. Long; two half brothers, Lonzie and Archie Nelson; nine grandchildren and eleven great grandchildren.

Sister Porterfield united with the Prospect Hill Primitive Baptist Church in 1904, later moving her membership to the McCray Church. Here she remained a loyal and faithful member until her death. She possessed an humble and consecrated spirit and she preferred to speak well of people rather than of their weaknesses. She was a

patient and kind person and we have never known a more patient sufferer and was often heard to express herself by saying she wanted the Lord's will to be done and that she was ready to depart this life if it was His will for her to go. Her last visit to her church was at our October meeting. We shall never forget the humble gratitude she manifested in being present and partaking of the emblems of the Lord's Supper on this occasion. Many of us felt it would be the last occasion on which she would be permitted to meet with us in such a meeting. She was tenderly and patiently cared for, notwithstanding the good home and many friends she enjoyed we could not wish her back believing the spirit is resting with her Lord. Therefore, be it resolved:

We, at McCray Church bow in humble submission to the will of God, knowing that "all things work together for good to them who love the Lord and to them who are called according to his purpose."

Second, that the family has lost a precious one, that the Lord only can fill the vacancy of. We believe that while we loved her here, the Lord loved her better. May each of them find in Him sufficient strength and grace to say "not my will but thine be done".

Third, that the Church has lost a loyal and faithful member whose life and practices shall be cherished memories. That the community has lost a good, kind neighbor.

Fourth, that a copy of these resolutions be presented to the members of the family; a copy to be spread upon our Church Record Book and copies to be sent to the Zion's Landmark and the Old Faith Contender for publication.

Approved by order of McCray Church on February 15, 1953.

W. C. King, Moderator
Mrs. Claude Jeffreys, Clerk

WILLIAM T. GRAY

William Thomas Gray was born September 3, 1902, and died January 22, 1952, age 49 years. He was married to Ora Lee Smith of RFD, Kinston, N. C., March 4, 1922. To this union were born twelve children, nine girls and three boys. There are now living eight girls and two boys.

He joined Mewborn's Church in August, 1934. He had much affliction in his life, and it was during this long spell of sickness that he joined the church. On the following second Sunday after he had joined the church, he was placed in a chair and Elder W. B. Kearney and I carried him into the water and baptized him in this position. On our way out of the water he expressed great relief of mind and soul, and made mention of the fact that he had followed the example of his Lord and Saviour as he was commanded.

After he joined the church, he and his family moved to Havelock, Craven County, N. C., a distance of seventy-five miles from

their church. Notwithstanding his afflictions and the distance to his church, both he and his companion were faithful and did their best to attend their meetings as regularly as possible.

His mind was much exercised on higher and better things, but like other Christians, he was sorely grieved at his own weakness and inability to live as he desired. He had many trials and afflictions as mentioned, and on one occasion at the church I quoted the scripture. "Many are the afflictions of the righteous, but the Lord will deliver out of them all." He was greatly built up for the time, so he stated, from such a wonderful promise. He would rejoice at the singing of the words, "All our conflicts end in everlasting rest," and he would praise his maker in the lonely hours of the night, so I am told, during the sorest afflictions of his life. What he deemed his greatest blessing was in the fact that he felt that the Lord had forgiven him of all his sins.

In his last sickness he was taken to the hospital at Black Mountain and was later removed to the Baptist Hospital at Winston-Salem where he was operated on and died during the operation. His nurse said that he told her as he went to sleep that "the Lord will take care."

In one of his letters, during his last sickness, to the family while at the hospital, he wrote the following poem.

So stood of old the Holy Christ
Amidst the suffering throng;
With whom his lighted touch sufficed
To make the weakest strong.

The healing gift he lends to them
Who use it in his name;
The power that filled his garment's hem
Is ever more the same.

That good physician liveth yet
Thy friend and guide to be;
The healer by Gennesaret
Shall walk the rounds with thee.

The funeral was conducted at Mewborn's Church by Elder Nathan Davis and the writer, and he was buried in the church cemetery. The church, his family and his friends will greatly miss him, but the Lord has taken him to his reward where it is said "there remains a rest to the people of God, where the weary cease from troubling and the weary be at rest.

Written by request of the family and the church,

J. E. Mewborn

ELLA R. CRANDELL

Whereas it has pleased our heavenly father to call from our midst, a very dear and highly esteemed sister, Ella R. Crandell, who was born March 30, 1890 and died December 22, 1952.

On December 18, 1907 she was married

to Willis Crandell, who passed away a few years ago. To this union was born five children, three sons: J. S. of Robersonville, N. C. Willie Robert, of the U. S. army and Russell of the home and two daughters: Mrs. S. A. Wallace, of Raleigh, N. C. and Mrs. Smallwood Harris, of Robersonville, N. C. One sister: Mrs. Nannie Keel, of Robersonville. Ten grandchildren and a host of friends to mourn her going. We mourn not her passing as those which have no hope, but feel our loss is her gain.

Sister Crandell united with the church at Briary Swamp, on the second Saturday in June, 1912, and was baptized the following day by Elder M. T. Lawrence.

Sister Crandell was greatly afflicted during the last two years of her life, but she seemed to bear her afflictions with patience. We believe when Christ 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." He was speaking of such as our dear sister. Her Spirit has returned to God who gave it, to await the final resurrection, when Christ shall come the second time to change our vile bodies and fashion them like unto his glorious body.

Her funeral was held at the Primitive Baptist church in Robersonville, by her beloved pastor, Elder A. B. Ayers, of Williamston, N. C. and Elder W. E. Grimes, of Stokes, N. C. Her body was laid to rest in the Robersonville Cemetery, under a beautiful mound of flowers there to await the resurrection morn, when we believe she will hear that welcome voice, "Come ye, blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Math. 25:34.

We, the members of Briary Swamp church extend to the bereaved family our sincere sympathy, desiring that Gods will reconcile them to their loss and His divine will.

Written by one who loved her,
A. U. Leggett and wife,
Ada M. Leggett, (Committee)

RESOLUTIONS OF RESPECT

Whereas it has pleased God in his all wise providence to remove by death, our beloved Sister Susan Ellen Blackman:

Be it resolved:

First, that the church at Hickory Grove has lost a loving, faithful and devoted member, and that we bow in humble submission to the God of all Grace and Mercy.

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

Done by order of the church in conference on Saturday before the second Sunday in September 1952.

Elder L. A. Johnson, Mod.
Committee:
Bro. E. McLamb
Elder A. H. Morgan

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**IN MEMORY OF SISTER
HARRIET HARRISON**

The good Lord saw fit to call away this good Sister on December 18, 1952, having lived to be 94 years of age.

She joined the Church at Flat Swamp the first Saturday in July 1923 and was baptised the following Sunday by her pastor, Elder W. E. Grimes. She was a faithful member and always attended her meetings as long as her health would permit.

She made her home with her daughter for a number of years before her death. A good Mother has passed away.

She leaves to mourn her loss one daughter, Mrs. Heber Jenkins, three grandchildren and two great grandchildren.

Done by order of the Church at Flat Swamp in conference Saturday before the first Sunday in January 1953.

Elder W. E. Grimes, Moderator
Committee:

Chalmers Jenkins
Hettie Jenkins

**RESOLUTION OF RESPECT
FOR SISTER CARRIE JONES**

We the church of Pleasant Grove wish to bow in humble submission to our gracious Heavenly Father in removing, by death our beloved dear Sister Carrie Jones.

Sister Jones was able to be at the last monthly meeting before her death. She was eighty years old. She was very faithful to attend her church, and was an example of Christian humility.

1. Therefore, be it resolved that in the passing of this dear sister, we feel our loss very keenly, but born in submission to one who doeth all things well.

2. Resolved that we extend to the family our heartfelt sympathy.

3. That a copy of these resolutions be spread on the church record a copy be published in Zion's Landmark and a copy sent to the family.

Done by order of the church in conference November meeting 1952.

Elder Harvey Smith, Mod.

R. F. Walker, Clerk

**LOWER COUNTRY LINE
UNION MEETING**

Lower Country Line Union meets with Roxboro Church, beginning Saturday before the fifth Sunday in March 1953. Elder N. D. Teasley was chosen to preach the introductory sermon. Elder F. W. Rhodes alternate.

Clyde Satterfield
Union Clerk

EASTERN UNION

The next session of the Eastern Union is appointed to be held, the Lord willing, with the church at North Creek, in Beaufort County, on Saturday and fifth Sunday in March 1953. All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk

SKEWARKY UNION MEETING

Skewarky Union is to be held with Bear Grass Church, 5th Sunday in March and Friday and Saturday before, D. V. Bear Grass, N. C. Martin County.

Elder E. C. Stevenson was chosen to preach the introductory sermon and Elder C. L. Robbins, alternate.

Invitation to all

E. C. Harrison, Union Clerk

BLACK RIVER UNION

The Black River Union will be held, the Lord willing, with the church at Corinth, on the 5th. Sunday and Saturday before in March, 1953. The church is located about three miles from 701 Highway, ten miles south of Smithfield, N. C. All lovers of the truth are invited to attend.

Elder L. A. Johnson, Mod.

W. V. Blackman, Honorary Clerk
Alonza Barefoot, Clerk

CONTENTNEA UNION MEETING

The Contentnea Union meeting was appointed to be held with the Church at Autrey's Creek, Edgecombe County, N. C., the fifth Sunday and Saturday before in March. Elder J. B. Roberts was chosen to preach the introductory sermon and Elder G. G. Trevathan as alternate. The church is located on Highway U. S. 258, three miles north of Fountain, N. C.

J. E. Mewborn, Clerk

ANNOUNCEMENT

The next session of the Black Creek Union is appointed to be held with the church at Sandy Grove, Nash County, N. C., the fifth Sunday and Saturday before in March, 1953. Elder W. G. Pate is appointed to preach the introductory sermon and Elder N. S. Davis is his alternate.

The church is located on Hwy. No. 95 between Stanhope and Samaria. All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering Brethern.

J. F. Boyette, Union Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

MARCH 1, 1953

No. 8

PSALM 126

When the LORD turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

The LORD hath done great things for us; whereof we are glad. Turn again our captivity, O LORD, as the streams in the south.

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM 127

Except the LORD build the house, they labour in vain that build it; except the LORD keep the city, the watchman waketh but in vain.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

"SEE HERE AS THROUGH A GLASS, DARKLY"

Before arising this morning, a scripture came into my mind, and with it, a desire, or impulse to write. Though I realize my short comings, my sinfulness and dimness of my sight- spiritually, yet I can't be satisfied until I try. So I will venture, hoping God will guide me. I realize we "see here as through a glass, darkly, 1 Cor. 13, and that the glory we sometimes view with the eye of faith, is such that would be blinded were it not for this veil of mortality, which forms the glass. As we now are, we cannot view these spiritual things in their fulness, but we see and feel in part, traveling toward that day in hope, when this veil of mortality shall be swallowed up, done away, in victory; when we shall see Him as He is, face to face, and know that we are His.

"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 This is the scripture, Brother Adams, and though I feel weak from the effect of influenza, yet I feel I must write. I can't get away from the burden, its like being many miles from home with appointments, as I have experienced previously with necessity holding me a prisoner. During these times I have looked at fam-

ilies all together-husband, wife and children- my heart would be weeping, I wanted to be with mine; but the burden, the necessity was there, and I had to fulfill my appointments, before I could go home.

Physical weakness and pain are now mine, but necessity is there and I must write. I am glad the Bible says, "it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1-21 For, in nature, it appears foolish to me. What man in this life can ever know the horrible and awful depths of depravity of our nature? None, in its fullness.

Down through the ages of time, the old prophets and patriarches foretold of the coming of Christ. This is the most important incident that has or ever will take place on earth or in earth. Of what benefit would earthly knowledge acquirements, attainments, arts, songs of mankind be without Christ? It would all end at the grave. Just to be on earth to toil labor reproduce would not justify man's existence here, without Christ. For me individually were it not for Him, I would have sixty seconds more, except for Him. So to me the day that Jesus was born in that lonely manger in Bethlehem of Judea, is like I used to sing in school, as a child: "The hopes and fears of all the years are met in the tonight."

I am glad He was born in a manger, instead of a mansion. For I am one of the earthly poor. No section of country is too remote, no little cabin too poor, for Jesus to visit, bringing Heaven within. I'm glad of this.

When Jesus was born, the substance was born. Types and shadows foretold this great event, reaching down the lonely corridors of time for ages. Many hearts longed to see this, but passed on before it was a reality. They knew by faith He was coming. They worshiped in types and shadows, traveled long and lonely trails of persecution and sorrow, offering up their pitiful offerings on the altars, signifying their faith that God would send the blessed Messiah, which He had promised.

O unworthy me, a voice spoke within me once in 1940: "Kings and princes have longed to stand where you now stand and did it not." Yes Lord, I know, for though I am the chief of sinners, yet I stand in the gospel dispensation one of the gentiles of whom Jesus spake: Other sheep I have which are not of this fold: them I must also bring." Standing in the era of time allotted of God to me, in the day foretold.

O may I confess with the poet:
"The dying thief rejoiced to see,

That fountain in his day

O may I there, though vile as he
Wash all my sins away."

So Jesus was born, foretold by words of the prophets, set forth in or by types and shadows, even the stars of the sky, the angels of glory singing: "Glory to God in

the highest, and on earth peace, good will toward men." For in Him all we have or ever hope to have, is centered. In Him it is anchored for time and eternity. Jesus set forth in Revelation 12:1-5, "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; And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up into God, and his throne."

King David did you not say that the "Heavens declare the glory of God? the firmament sheweth his handiwork? day unto day uttereth speech, and night unto night sheweth knowledge? So Jesus was borned one of the stars of eternity a third part. For this fountain had to be opened to the house of David (law) and to the inhabitants of Jerusalem (gospel) for sin and for uncleanness.

So Jesus was born. One of the old servants of God took him in his arms and blessed him and said, "Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." A quiet,

yet exalted statement, gushing forth with the calm peace of a mountain brook flowing, yet in power greater than a rushing flood, and coming from a heart whose every string was vibrating to the praise of God, for here the poor man's soul was satisfied for God had promised, "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son and call his name Immanuel." Isa. 7:14. Here was the fulfillment and he had seen the Lord's Christ. Child of God, could you not take old Simeon by the hand, and reflect by faith nearly two thousand years and echoe his words, in the hour of your deliverance?

So Jesus was born, and wrought out through blood, sweat and tears, our salvation, taking our sins upon himself, giving us that seamless robe of righteousness instead. He who is King of Kings, Lord of Lords, Justifier of the ungodly, Friend and Saviour of sinners.

Then he had to die that we should live. And as he hanged upon the cross on that awful day on Golgothas hill after he died, Roman soldier took a spear and pierced his side "and forthwith came there out blood and water." St. John 19:34.

"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. Here is the fountain, the blood and water, flowing from the riven side of Jesus reaching both forward and backward, covering every child of grace in

every dispensation, every generation. This river flowed "part toward the former sea, part toward the hinde." This is a pure river, whose streams thereof shall make glad the city of our God. Holy City, New Jerusalem, coming down from God out of heaven, adorned as a bride for her husband, the setting up of a militant Church of God on earth in the gospel dispensation but reaching beyond that even. For every member of the church triumphant is not a member on earth of the militant body. God knows them all, all the members of the mystical body of Christ and he as foreknown predestinated, called, justified and glorified them all in his sight, through, in, by and for the sake of Jesus, by his birth, his life, his death, his burial, his resurrection, his ascension, and his intercession for us who are awaiting his final call- the day of the Resurrection. God is now, daily and hourly manifesting to His chosen people, what Jesus has done-already done-for them. Praise His blessed name.

Brother Adams, is this a measure of what I believe, and I trust I can say with Paul, "I received it not of man, neither was I taught it, but by the revelation of Jesus Christ."

Dear people, when driven to your knees by the knowledge you have no-where else to go, I pray remember me.

Humbly, your brother in hope of mercy,

Layton Wingfield
Route 1
Ridgeway, Va.

A COMFORTING DREAM

Dear Elder Adams:

Here I come again to bother you with my imperfect writing. My desire is not to do or write anything wrong or anything that doesn't honor our blessed Saviour, Jesus, and his people for whom he died upon the cross. Oh, I do want to be in that number for whom he bowed his head and said, it is finished. God's work is perfect and complete. I do so desire that God will give me faith to ever trust in him.

We have had our last meeting at dear old Tarboro church for 1952, and it was a very sweet meeting, too. I'm filled with wonder that the blessed Lord has been pleased to allow me to stay in this world eighty years and with the dearest people on earth, fifty nine years.

One joined our church by letter Saturday, making two by letter and one Baptism this year.

I want to tell a dream I believe the good Lord gave me just before last Easter. It has been much comfort and strength to this poor worm of the dust in my old age, while traveling here in this low ground of sorrow. In this dream, I seemed to be down in a very dark room and in it was a ladder coming down from above every few seconds: Every time it went up, it carried some one up on it. I went to the ladder to go up. I looked at my feet but there seemed to be something on my left foot that was filthy. I took two or three steps away and wiped and wiped to get it off. I then came back to the ladder, but do not know how I got on it. However, I was going up, when some-

thing like an over-shoe fell off into the dark room and I then stepped into that room above. Oh, it was lighted up so gloriously and beautifully! To my right, people came to me and embraced me in a sacred love that cannot be described, for it was the love of God. They kept coming, some I knew, others I did not. One was dear Sister Webb of Autrey's Creek Church. All would embrace me, love and peace was all there was there. I looked to the ground on my left and there was a great stand or enclosure with people in it. It appeared to be some kind of entertainment. They were there by the thousands, having a gay time, but up there where we were it was filled with God's love. All I recognized were Primitive Baptist. This has been such comfort to me and has helped strengthen my hope in Jesus Christ the Saviour of sinners. His sweet promises, "I will never leave thee nor forsake thee." Heb. 13:5 "I am the bread of life he that cometh to me shall never hunger; and he that believeth on me shall never thirst. "Jer. 6:35 mean so much to me. His love and mercy endureth forever. As I see it, those in that great house are lighted up with God's everlasting love and are his people from every nationality of the world. Their pathway here has been through trials, and great tribulations, but trusting in Jesus Christ the Saviour of sinners.

Down on the left is the broad way the Bible tells us about. I feel the filth that dropped from my feet down into the dark room below is when the last breath is

drawn in this natural body, and we are clothed with the righteousness of Christ. Sin is conquered then God's poor and afflicted children will realize the sweetness of God's redeeming love, the golden chain, that flows from breast to breast.

In closing it is with a desire and prayer that God will give us all grace, and keep us in the straight and narrow way that leads to eternal glory where we'll sing God's love for ever and ever.

Lula Hyman
Tarboro, N. C.

DISCIPLINE

Discipline is an all important subject to which much thought should be given. I am writing by request, and the following will convey in a general way my understanding of the subject.

If there is any difference between law and discipline, I would think that discipline would be the execution of law. Law is a rule to go by; but unless these rules are enforced by some authority, they are worth but little on paper. In the Bible general principles are laid down by which individuals and churches are to be governed in maintaining order. It is necessary that the churches have laws or rules to guide them, so that Brother Jones can't say that things should be done one way and Brother Smith another. To prevent this, the church has it's articles of faith, rules of decorum and gospel order to govern them in so far as the letter is concerned.

Jesus the great law giver, has prescribed some specific remedies in the Scriptures, which, when a proper application of them is made, will serve to heal the disease. Our trouble seems to be the lack of wisdom to apply the remedy at the proper time or place.

When Solomon was made King to

sit upon the throne of his father David, he said, "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked the life of thine enemies; but asked for thyself understanding to discern judgment; and the Lord gave Solomon wisdom, as he promised him: and there was peace between Hirman and Solomon, and they two made a league together." If some outsider had come and offered unsolicited advice to either Hirman or Solomon, then the peace and league between them perhaps would have failed.

One specific rule, given by the Saviour to His disciples to guide them in their action with a brother who had offended another in any way, is recorded in Matthew 18:15,16. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." This rule, I think, will apply to one church dealing with another church, just as it applies to one brother dealing with another brother. If the offended fails to comply with this rule, and goes around

talking about his brother to another, then the offended has committed as great a trespass as the offender; and is therefore, as much a subject of discipline as the offender.

It is generally conceded that any body of people organized in church capacity, is a sovereign body and her internal rights and actions are not to be questioned so long as these actions are executed according to order and discipline seasoned with brotherly kindness. It is not only diplomacy, but discipline also, for the offended to approach the offender in the same spirit that he himself would like to be approached. Too many times I fear, we try to force brethren to believe as we believe, to do as we do, without any consideration of the golden rule which says, "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." It is true in discipline, as in all other forms of worship, that the form of doctrine, the form of godliness, the form of order is of little advantage without the Spirit. Churches, like individuals, are not immuned from wrong.

Soon after I was ordained deacon in my church, a sister came to me asking that I prefer charges against a brother from whom she rented rooms, for cruel treatment to his mother. I remembered that I was charged by the presbytery not to take sides, or to express any opinion on any matter until I had heard both sides. I went to this home to investigate, and found that the trouble was not cruel treatment to his mother, but his demands upon the sister for rent past due and unpaid. If I had taken this complaint to the church without investigating, I would not have been worthy of the title conferred upon me by the church; and from that day to this, I have not mentioned this incident to but one member of

the church, and that was my mother. Churches or Associations, who dismiss members on hearsay, without hearing both sides, and the proper labor, practice bad discipline and, will never serve to heal the wound, but to spread it. James says, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

Solomon did not ask death for his enemies, but that he be given wisdom to discern judgment; and the Lord gave Solomon that which he asked. James also says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth (scoldeth) not; and it shall be given him" James 1:5. How many of us are given to go to God and ask for guidance in our church deliberations? "Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah for they were bitter: and the people murmured against Moses, saying, what shall we drink? and Moses cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the water, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, if thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

Moses did not reprove or agree with Israel in her complaints, but took her complaints to God in prayer: and God showed Moses the remedy, or rather the cure. I know that just the utterance of

words is not prayer, but when the trouble becomes a burden, then it is that we take our hearts desire to the Lord, and if the Spirit has indited that desire, the Lord will direct in His own way. The trouble with most of us seems to be that we want the Lord to favor us in our own course, whether right or wrong.

Discipline is a rule to go by after all facts have been adjudicated. But the letter will be of little or no avail without the Spirit; discipline is not for the exclusion of members except in extreme cases, and these extreme cases will be few and far between if the spirit of discipline is with those executing it.

Paul says, "Charity never faileth:" but charity is not love as most, if not all, dictionaries, commentaries and encyclopedias would render it, but charity is a principle from which love springs up in the soul. There must be something to produce love. Love springs from a principle infused by the Spirit of God in the heart and soul. Charity is the greatest of the three attributes of the Spirit. Paul says, "now abideth faith, hope, charity these three; but the greatest of these is charity? Why is charity the greatest of the three? Because it is the source or principle from which, Paul says comes the fruit of the Spirit which "is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance: against such there is no law." There is a charity common to us all in temporal things such as almsgiving, but Paul also said, "though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity it profiteth me nothing." So we see that the charity referred to as being greater than faith, and hope, is not the charity that would prompt us to bestow our goods to feed the poor. But which "doth not behave itself unseemly, seeketh not her own, is not easily provoked, think-

eth no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

In my opinion when we have misunderstandings among us, it would be good for us to do as I once did on a trip to an Association in Alabama. I came to the intersection of two roads, but took the wrong one. After driving several miles in the mud, and almost wrecking my car, I wound around and had to come back to where I started from to get on the right road. Experience teaches that it might be good for us to go back to the starting place to find the right way.

I read in one of our daily papers a few days ago, that three State Jurists urged commutation of a woman's lottery conviction because the Superior Court erroneously permitted the prosecutor to present past charges against the woman to the Jury. Should the churches pursue this course and bring our negligence of discipline or our conduct in the past against us, then all could be convicted. I trust however, that there is no such servant among us as is recorded in Matthew 16:28.

I'm persuaded that it is sometimes necessary for a message to come unto us from the Lord, as it did to Hezekiah when Isaiah said "thus saith the Lord, set thine (not another) house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord." The point I'm trying to make is, that when we have gone as far as we can in our own way, and the burden becomes heavy as it did to Hezekiah, we then by reason of necessity, take our troubles to the Lord in prayer. To do this we must have the spirit of law and discipline written in our hearts.

Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my serv-

ants fight." I fear that we try to rule in the kingdom of Christ, as those who rule in the kingdom of the world, by force, and not by love. We expect justice in the kingdom of the world, but in the kingdom of Christ we expect and want mercy. David said "This shall be written for the generation to come: and the people which shall be created shall praise the Lord." What shall be written? "He" (God) "will regard the prayer of the destitute, and not despise their prayer." "To hear the groaning of the prisoner; to loose those that are appointed to death." The kingdom and courts of the land, do not hear the prayer of the destitute or regard the groaning of the prisoner, but despise them. Many trembling children of God are bleating around the fold, casting their eyes toward the kingdom of Christ, and say with Davis, "How amiable are thy tabernacles, O Lord of host! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." This causes us to say with the poet:

"My soul shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred dwell,
There God, my Savior, reigns."

David said he cried unto the Lord, and the Lord heard him, this gives encouragement to the children of God, to pray for the peace of Jerusalem. God has never indited a prayer that He did not answer. And if He burdens us with the cause of Zion, and enables us to pray that peace be within her walls, and prosperity within her palaces, He will hear that prayer.

In conclusion may I quote from Philippians:

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your request be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any vinture, and if there be any praise, think on these things." Philippians 4:6, 7, 8.

H. O. Nash

REVELATION OF JESUS CHRIST

Dear Readers of Zion's Landmark

It has been sometime since I wrote anything for the paper, but after reading so many good letters from others, it makes us want to witness with them in the great things the Lord has done for us. Paul said, "He was not taught it of man but by the revelation of Jesus Christ. I can witness with him, for I saw myself a justly condemned sinner before God, and I knew except he save me, I was lost; but thanks be unto God, through Jesus Christ our Lord, he heard my cry for mercy and he spoke peace to my soul. Oh! what a joy was mine when I felt my sins forgiven and was made to trust in him as my Saviour. There is no greater joy for us in this world and we can never praise him enough for his great love and mercy to us for it is all the work of God that we are made to believe on Him. Isa. 26:12, said, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." Yes, it was by the grace of God, given us in Christ Jesus before the world began that we are saved and all our worthiness is in Jesus Christ, for he alone can save us.

We must first see ourselves lost before we can see ourselves saved and this is the work of the Holy Spirit that teaches us and leads us to Christ. Christ says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jno. 6:37. He further says "No man can come to me except the Father which sent me draw him: and I will raise him up the last day." Jno. 6:44. If we have entered by the door we shall go in and find pasture for he has said he will never forsake his own, but be with them to the end. Paul said, we are kept by the power of God, ready to be revealed in the last day. May we ever look to him as the author and finisher of our faith. Yes, salvation is of the Lord, for Christ said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." Jno. 17:9-10-11-12. The word says that the promise of God stands sure, having this seal, Surely "The Lord knoweth them that are his," and he is able to seek them out and to save them. He needs no help from poor weak mor-

tals of this world. None can know him unless he reveals himself to them, for as long as we can, we trust in our own works and would never, of ourselves, see ourselves condemned sinners before God. Christ said the child of darkness loves darkness rather than light, neither cometh the light lest his deeds be reproved. So it is the Holy Spirit that makes us to see our lost condition and to seek God's forgiveness for our sins and when he takes our burdens of sin away and gives us a hope that they are covered by the shed blood of Christ, we are made to rejoice in him and to sing praise to his holy name for his wonderful love to us. We can never repay him for his love to us but we can only thank him and sing praises to him, desiring to live to the honor and glory of his name.

I will stop now. I desire the prayers of all the church.

A poor sinner saved by grace.

Mrs. M. J. Dail,
3907 Angier Ave.
Durham, N. C.

LIFE AND POWER OVER ALL FLESH

ELDER T. F. ADAMS Dear brother in hope of eternal life. I am sending you another letter I have written. If you see fit you may publish it, if not, cast it in the waste basket.

"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 ever the earth was. When there were no depths I was brought forth; when there were no foun-

tains abounding with water.

Before the mountains were settled, before 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 fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men." (PROVERBS 8 C beginning on 22 V.) Prov. 8:22-31.

This is the record of the Son of God before the foundation of the world. "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 without him was not anything made that was made." Jno. 1:1:2:3. GENESIS 1 C 26 V we find these words, "And God said, Let US make man in our image, after our likeness:" (Who was this Us? was it not Christ the Son of God? "In him was life; and the life was the light of men. Jno. 1:4) All of God's Elect were chosen in Him before the foundation of the world.

This World is the World that God so loved that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. All that were ordained to eternal life shall believe.

There names are all found written in the Lamb's Book of life from before the foundation of the world. Christ speaking of this World says "I pray for them I pray not for the World but for them which thou hast given me; for they are thine. (JOHN 17:8:9)

As thou hast given Him power over all flesh, that he should give eternal life to as many as thou hast given him. (JOHN 17:2)

The Son of God has been given power over all flesh, and will give eternal life to all that the Father gave him.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (JOHN 6 C 37:38:39 V's)

I do not know that I am one that has been given to the Son, but I do have a hope. When my experience I call to mind My understanding is so blind. For we are saved by hope: but hope that is seen is not hope: for what a man seeth

why doth he yet hope for? (ROMANS 8 C 24 V)

Your brother in hope of eternal life,

F. L. Cox
General Delivery
El Dorado, Ark.

TO THE HOUSEHOLD OF FAITH

Dearly Beloved,

This morning as I awoke the birds were singing and everything seemed to be praising God. My heart was overflowing with love for my redeemer and for a people who teach and practice with all the ability that is given them, what is commanded and required of them, as a God fearing people.

The holy scriptures, being inspired by an all wise and infallible God, who cannot lie, surely possesses the divinely high position of absolute and invariable truthfulness from Genesis to Revelation. Therefore, we can rest fully assured that its glorious and solemn teachings are never contradictory, but are always harmonious. There is a people that teach it is by our good works we are blessed; but there is not a scripture from Genesis to Revelation that will prove their theory, but rather condemns it. God being my helper, I will give a few brief notes, not that you are not well acquainted with these blessed truths, but to relieve my mind and mix and mingle my thoughts with others I dearly love for the truth's sake. I claim it to be a positive Bible fact that the scriptures quite plainly and harmoniously teach a God honoring and man humbling doctrine; pre-

destination and election, together with their related doctrines. Also that all spiritual blessings are the gracious fruits of God's wonderful love and not of man's deserving. If all of this be true, then the whole Bible must forever be in full and perfect harmony with this strong, solemn and blessed doctrine, if rightly interpreted. "If thou doest well, shall thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. 4:7.

What power has a wicked man (and we are all wicked and vile in nature) to perform that which will make full amens for his iniquity? It cannot be correctly argued that because Adam in his innocency possessed ability, fallen man now has the same ability, for man by his fall has so greatly and sorrowfully lost his power to obey the will of God, in an acceptable manner; good, which is really pleasing to God, must be done from a divine principle and through divine guidance. No unregenerated person has ever performed anything good and acceptable to God. It cannot be too often repeated that the true believer is not under the law as a covenant of works, bound to keep precept for life, or liable to the penalty of death. He is not under the law in this respect, but under Grace. A profession does not put us into Christ's knowledge. It does not put us into Christ. But a child of grace has the law of God written in his heart: "I will put my laws into their minds and write them in their hearts. Heb. 8:10. No works of man gives a spiritual birth and a being in Christ, and a title to receive of the fulness of Christ. "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.

Eph. 2:8:9. It is all of sovereign grace, of the work and workmanship of the Holy Ghost in the heart. Truth is most important, we must know the truth to believe it. If you believe your salvation depends on your works and good life here, you are trusting yourself and have cold contempt for Jesus as "The author and finisher of our faith."

Many are very zealous of good works which the Lord has not commanded. He that performs them (good works) to gain advantage is a hypocrite, he that boast of them is a Pharisee: he that maintains their is merit (saving) in them is an armenian: he and he only that maintains good works as the work of God in us through Christ, is a christian in whom there is no hypocritical guide, pharasical pride nor armenian blindness. He and He alone can say with Paul by the grace of God I am what I am. While it is so plainly declared that the Lord chastises his people for their disobedience- they are made to realize they are weak sinners before him and it is only through him they are kept-yet the fear of hell is not held before them in the scriptures in order to scare them into obedience, but the gracious mercies of God and the blood of the Saviour only are used as grounds of redemption. Rom. 1, I Cor. 6:20 and I Cor. 7:23.

The Armenians teach that this and many other scriptures are speaking to all of Adams' descendants. I believe it is meant to the elect. Corruption and depravity of the whole human family is the sad but actual result of their fall in Adam. Most surely this humiliating truth should be emphasized. No one can set forth the wonderful riches

of God's Grace in the salvation of sinners, when the very ground of their sinfulness is overlooked or denied.

Quite naturally people in nature do not like to hear this Bible truth about the corruption of their hearts, but they certainly love to have their pride and vanity fed and their self-sufficiency and importance exalted by hearing their natural ability praised and complimented and the indwelling sin of their hearts minimized. The ancient false prophets were praised and flattered by the masses, while the true prophets were abused and persecuted and it must be remembered that the bitterest enemies of Jesus when he was on earth were the self-righteous pharisees. No set of men, no, not even openly profane, so greatly hated the blessed Saviour of sinners; and against them he directed his bitterest inviction and declared unto them that publicans and harlots go into the kingdom of God before you. Math. 21:31. Our Lord so warningly said, "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets."

I haven't written as I thought I would, but I ask you to correct mistakes, bless truth and pardon errors. My prayer is that God heal our afflicted Zion; put it into the hearts of his people to live an upright life, speak the truth in all things and especially our ministers. Give them grace to cry aloud and spare not.

A sinner saved by grace if saved at all.

Mrs. G. W. Atkins,
170 Filbert Ave.
Geter, Calif.

Zion's Landmark

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

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VOL. LXXXVI

No. 8

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

MAR. 1, 1953

**"DECLARE UNTO US
THE PARABLE OF
THE TARES OF THE
FIELD." (Matt. 13:36)**

Jesus spake many things unto the people in parables, i.e. taking familiar earthly objects or incidents for the illustration of spiritual things. These parables were often of a remote, obscure nature and the people at times complained that they could not understand and said tell us plainly. (John 10:24).

The parable we have under consideration will be found in Matthew 13:24-30 in which the disciples desired to have a more comprehensive understanding.

Man in his natural state has ever been ambitious to exploit the sacred truths of the scripture for

the purpose of proselyting and making the kingdom of heaven a temporal success. Simon was one of those kingdom workers who offered money to Peter for the gift of healing, "But Peter said unto him thy money perish with thee." (Acts 8:20).

The natural man depends upon knowledge gained by study and absorbing into the mind the wisdom of men's opinions and experiences for doctrine and practice. "Howbeit in vain do they worship me teaching for doctrines the commandments of men." (Mark 7:7).

The scribes and Pharisees taught for doctrine what they had done for the Lord, and the true disciples taught what the Lord had done for them. (Matt. 25:43-44). A great contrast prevails in gaining knowledge in an institution, surrounded with the comforts of life and being in the belly of hell three days and three nights. (Jonah 2:2). It requires several years of study to qualify for a men-pleasing and certain remunerative ministry but it took only three days and three nights in the Lord's college, which was the whale's belly, for Jonah to finish his course and receive a diploma bearing the seal of experience gained in the bitterness of distress and complete helplessness. The recently published new Bible was heralded as an answer to the calls of multitudes for the word of God in a simple, understandable language that would lift the veil from the sacred Shrine of Truth

and lay bare the Holiness of God that dead nature could revel over the triumph of men. But alas! "How unsearchable are His judgments and His ways past finding out." (Rom. 3:33). The word of God is invincible to men and is withheld from the wise and prudent and revealed unto babes. (Matt. 11:25).

To further substantiate the truth that the scriptures are designed for the spiritual and not the natural kingdom, "Judas said unto Him not Iscariot, Lord how is it that thou wilt manifest thyself unto us, and not unto the world." (John 14:22). "And the disciples came, and said unto Him, why speakest thou unto them in parables? He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:10-11).

It seems obvious that Jesus had reference to natural understanding when He said, "To them it is not given", for let us here consider what his disciples desired of him when he had sent the multitude away, "Declare unto us the parable of the tares of the field." They had not understood this parable even though they were true disciples of Christ and why? Because their natural understanding was incapable of spiritual conception without revelation from Jesus. "Then opened He their understanding that they might understand the scriptures." (Luke 24:45). "All scripture is given by inspiration of God." (II Tim. 3:16). The inspiration of God is His supernatural power which exceeds the opposing forces of na-

ture. Then by natural understanding the disciples could not comprehend the meaning of the parable which Jesus had quoted with reference to the tares.

In the parable Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept his enemy came and sowed tares among the wheat and went his way." The disciples were not content to rest upon the premise that the good seed symbolized those who professed Christ as a saviour but were moved by an impelling interest to understand what these tares represented as pertaining to the kingdom of God. It must be borne in mind that the good seed were sown first for God set the seal of His eternal love for His children through the prophecy of Jeremiah saying "I have loved thee with an everlasting love." (Jer. 31:3). Before the world was or before any created object appeared it was decreed of the Father that His seed should abide forever. "Being born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever." (I Peter 1:23). "He hath also stablished them for ever and ever: He hath made a decree which shall not pass." (Psalms 148:6). "But while men slept his enemy came and sowed tares among the wheat."

Jesus said the good seed are the children of the kingdom; but the tares are the children of the wicked one. Had there not been some experience of poverty and decay in the life of the disciples which point-

ed to the nature of the tares they no doubt would have been obsessed with the idea of self-sufficiency as was the Pharisee who stood and prayed thus with himself, "God I thank thee that I am not as other men." (Luke 18:11).

It was while men slept (unregenerated) that the tares were sown. Adam in his original state was not spiritual but natural. Paul explains this comprehensively by saying "The first man Adam was made a living soul; the last man Adam was made a quickening spirit. Howbeit that was not first which is spiritual but that which is natural; and afterwards that which is spiritual." (I Cor. 15:45-46).

In regeneration the natural man is not done away with, but only subdued by the inner power of the second man Adam (Jesus Christ), the quickening spirit, "Because greater is He that is in you than he that is in the world." (I John 4:4). Since that all flesh is of the earth, hence "in the world" would imply in the flesh or nature.

"But when the blade was sprung up, and brought forth fruit then appeared the tares also." How very true in a Christian experience! For it is only when the good seed, Christ in regeneration brings forth the fruit of righteousness (blade) that the sinners' eyes are opened to their sinful depraved nature (tares).

That the servants desired to gather up the tares is proof that they were troubled by them. So is every true servant or disciple. It is often he flies to the law and strives

for improvement or removing the tares but finds the effort a shameful failure. Paul desired the removal of the tares when he besought the Lord thrice to remove the thorn in the flesh but Jesus said unto him "My grace is sufficient." (II Cor. 12:7-9).

Jesus said the field is the world. The believer is better acquainted with his own field (flesh) and finds such a prolific growth of tares (sin) that he wonders if he possesses the blade and fruit of the good seed (Jesus). He looks over into his brother's field and it seems he can see the good seed bearing fruit while he mourns his own field of tares and exclaims, "I am a poor keeper and except I get help the tares will overcome me and I shall perish." But remember my dear beloved in Christ the good seed (Jesus Christ) had already sprung up (spiritual development) the blade (image of Christ in the soul) and brought forth fruit (godly sorrow and repentance) before the tares also appeared. It is only when Jesus opens the eyes of understanding that the tares (sin) is felt. And as with the disciples we are concerned and fearfully so over the tares. Take hope Fellow Traveler; you are blessed if you can see and feel the tares for it is only those who have a spiritual eye that are molested and troubled by the tares (sin).

W. E. Turner

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

MARCH 15, 1953

No. 9

PSALM 128

Blessed is every one that feareth the LORD; that walketh in his ways.
For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the LORD.

The LORD shall bless the out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

Yea, thou shalt see thy children's children, and peace upon Israel.

PSALM 129

Many a time have they afflicted me from my youth may Israel now say:

Many a time have they afflicted me from my youth; yet they have not prevailed against me.

The plowers plowed upon my back; they made long their furrows.

The LORD is righteous: he hath cut asunder the cords of the wicked.

Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the housetops, which withereth afore it groweth up;

Wherewith the mower filleth not his hand, nor he that bindeth sheaves in his bosom.

Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.

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**\$2.50 PER YEAR
TO ELDERS \$1.50 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

IN MEMORY OF DORIS ANN HELMS

In A home out here in Stanly
A little voice is still,
A little chair is vacant
No one will ever fill.

She was such a sweet girl
But was unable to run,
Now she's been carried away
Where life has just begun.

For nine long weary months
She was in this toil and pain,
But now I feel she's at rest
And will never suffer again.

It is so lonesome in this home
Without Doris Ann's shining eyes,
But God with loving mercy
Will supply their needed cries.

He's the one who is able
To fulfil Doris Ann's place:
And to make them reconciled
To his will and word of grace.

This little bud was called
Just before the hour of eleven,
To be a shining flower
With Jesus up in Heaven.

Little Doris Ann's spirit
Has ascended beyond the sky,
To await the little body
To be resurrected on high.

God has called her away
In to His Heaven's fold,

Up in the land of love
Where she'll never grow old.

Where incurable disease doesn't
enter,
Nor will sin and flesh be there
But oh, what love, joy and peace
For all the saints to share.

So here is to her family
I wish you well its true,
And may the Lord continue
To bless each and all of you.

Written by her aunt,
Mrs. Bessie Almond

A COMFORTING LETTER

Dear Brethern and
Sisters in Christ,

This was a comforting letter to me and I am going to pass it on to Brother Adams to publish or not as he sees fit. It is from a cousin, who is now in Washington, on a Government job. He is not a member of the militant church, but I feel that He is a "chosen vessel unto me." Acts 9:15.

My dear Barbara,

I will, at long last, answer your letter. I just read it over again and it is so beautiful, I do not even feel worthy to attempt to write to you. I have felt so small this week. I feel that I am as small as small can be. All of the wretchedness in me has been ever before me. If only I could have the hope for myself that I have for you, I would be, Oh, so happy! I hope and pray

that I will soon be lifted out of this valley and placed on higher ground. Barbara, you expressed so beautifully in your letter, our need for God when in the valley. It is on the mountain top that we can view the beauty of the valley. Barbara, when I think of all the wretched things I have said and done, I wonder that God would let such as I am, live. I know I do not deserve the right to mingle with His precious Saints. But nothing gives me greater joy than to hear their voices blended together in worship and singing, and to sit under the voice of one of His precious servants proclaiming His wonderful truth. When I think of your wonderful experience and of the many others of His children, how my heart desires something to base a precious hope on I know that if indeed I am one of His, in His own good time and choosing, He will make it known to me. I am so glad that it is that way, for if man had anything to do with it, God would cease to be God. I know too, if I am His, I was so in the mind and purpose of God before the dust of the highest hill was formed, and will be throughout an endless eternity. For He is the same today, yesterday and forever, and He changes not. He foreknew all things from the beginning to the end and no man can make me believe other.

The scripture "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," has been with me this week. I love the wills and shalls of God. They make His word a surety. God

is not slack in His promises, when He promises a will or shall, it is done in Him. In thinking upon these things, I have thought of the things I have blamed people for and thought I would not commit such a sin. But Barbara, sin is sin and if you are guilty of one you are guilty of the whole. Tonight I feel to be the chief of sinners. Barbara, I have thought of you so much since Sunday. The sound of your voice has ever been ringing in my ear. I do love to stand in Church and sing those precious old songs with you. Oh how I would love to see and talk with you. It is so lonesome up here and I feel that you are lonesome too, where you are. I know there is a purpose in our being where we are, for if it were not the will of Almighty God for us to be where we are, then we would not be in these places.

"God moves in a mysterious way,
His wonders to perform
He plants his footsteps in the sea,
And rides upon the storm.

We know not what wonders He pleases to perform nor at what time. But He does all of His good pleasure in His own good time and choosing.

Barbara, please excuse the length of this letter, I just felt that there was so much I wanted to say to you. I have not said half I would like to say, but I just cannot seem to write my feelings. I could write forevermore of my unworthiness, and if I knew anything of His wonderful love, that could never be told.

Pray for me Barbara, for the prayers of the righteous availeth much. I love you naturally, and I hope I love you spiritually for if indeed, I do, then I am one of His. I believe if you love one of His. spiritually, or for Christ's sake, then you love the whole Heavenly Kingdom for Christ's sake.

Lovingly, your cousin,
Paul Caraway

A GARDEN INCLOSED

"A Garden inclosed is my sister, My spouse; a spring shut up, a fountain sealed." Solomon's Song, 4:12.

Dear kindred in Christ:

The above scripture has, for some reason, been lingering in my mind for the last three days, and I desire, God willing, to express a few thoughts in connection with same.

As ever, feeling my weakness and imperfection "For I know in in me, that is, in my flesh, dwelleth no good thing," because the carnal mind is enmity against God, "For it is not subject to the law of God neither indeed can be." So they that are in the flesh cannot please God, also Paul says, "To be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6.

I have been blessed with some sweet meditations while my thoughts have been exercised with the above text, but whether I shall be favored to put them in words or not, God alone knows. May the God of all mercy direct my mind in such a way, that I may write nothing but the truth as it is in Christ Jesus.

In this wonderful text, the Lord is speaking by the mouth of Solomon, "A garden inclosed is my sister, my spouse;" He is speaking of his bride, his beloved, his church, here he describes her as a garden inclosed.

I suppose most everyone knows what a garden, naturally speaking, is. Webster gives the following definition: A piece of ground appropriated to the cultivation of plants; a rich well-cultivated tract; a delightful spot.

A good gardener, first of all selects, or chooses a piece of ground a location for his garden, the next step is to break the ground, harrow and cultivate it until it becomes a fine seed bed. It must be thoroughly broken and harrowed and all the rubbish such as grass and weeds that have been plowed up, must be removed, before it is suitable for planting, sometimes there is so much filth that it is necessary to use fire, before the land can be made ready for seeding, after the ground has been well prepared, the gardner plants his seed, using a well balanced fertilizer to insure proper growth and yield, after the plants come up, it is necessary that the ground be kept well cultivated, not only to keep down the growth of weeds and grass, but also that the ground may be kept loose, so the rain may soak in causing for the plants to thrive and bloom and bare fruit.

It is also necessary for this garden to be fenced in or inclosed, otherwise there would be nothing to keep animals from coming in and devouring the tender plants. They would be at the mercy of all

beasts of prey. The gardener knows this, so he builds around his garden a strong fence to protect those precious plants in his garden.

The first garden we have any record of, is spoken of in Gen. 2:8. "And the Lord God, planted a garden eastward in Eden, and in it he placed the man that he had formed, to dress and keep it." I feel that this garden is typical of that spoken of in the text, and the man who was placed there to dress and keep it, typifies Christ.

"A garden inclosed is my sister, my spouse. This garden-Church was chosen in Christ before the foundation of the world. Each plant-member was ordained and set apart, according to the eternal decree of God. Grace was treasured in the Lord Jesus Christ, for all the heirs of his kingdom. Adam, their federal head, fell by transgression in the garden of Eden, involving all his posterity, but eternal WISDOM had prepared a cure, even before sin entered into the world.

God had, before the foundation of the world, chosen a bride for his son out of Adam's fallen race, and when the fullness was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, and he did redeem them by his own precious blood, putting away their sins by the sacrifice of himself, making them free from the law of sin and death. "A garden inclosed," good news dear saints. This garden is inclosed with the walls of salvation. We find in "Isaiah" 26:1. "In that day, (gospel day) shall this song be sung in the

land of Judah; We have a strong city; Salvation will God appoint for walls and bulwarks."

This garden is so securely inclosed, that all the fiery darts of the wicked can never pierce through the WILLS and SHALLS of God. This wall is so strong that the enemy can never break in, and another beautiful thought is, the same inclosure which keeps the enemy out, keeps the plants in.

These plants cannot keep themselves, they are dependent upon the great keeper and caretaker of the garden.

All the preparation of this garden from start to finish, is done by the keeper. It was he, that chose the piece of ground, it is he that breaks up the soil; it is he that harrows and smooths it down; it is he that burns up the dross, it is he that plants and cultivates it, and, yes, it is he that prunes it. Sometimes pruning is necessary. He is a master at this, taking out the dead branches and purging the live ones, that they may thrive and bare much fruit.

These plants did not by their ability, get in the garden, but are planted in by the great and wise gardener, as the poet says, "Like trees of myrrh and spice we stand, Planted by God the Father's hand; And all his springs in Zion flow, To make the young plantation grow."

So no wonder he could say, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." OH! My precious saints, I have no doubt of you, I believe with all my heart, that you the Primitive Baptist, are

plants in that garden, you are members of the mystical body of Christ, your names are written in the Lambs book of life. You are kept by the power of God, you are a garden inclosed, a spring shut up, a fountain sealed. You are sealed with the holy spirit of promise, you are bought with a price, you are dead and your life is hid with Christ in God. "And when Christ who is your life shall appear, then shall you also appear with him in glory." You are not dead in sin, but dead to sin, dead to the world and worldly things and confidence in the flesh, but alive to righteousness, and not only you whose names are on the Primitive Baptist church book, but every one that has this hope is a plant of this garden, regardless of where their names may be.

So take courage dear little children, though you fall into divers temptations, though you be troubled on every hand, though you be cast down, you are not destroyed.

"Do not be discouraged at the troubles by the way, Though your strength begins to fail you and your vigor to decay;

Jesus, Jesus, will go with you he will lead you to his throne,

He who dyed his garments for you and the winepress trod alone."

Yes, he trod the winepress alone, and of the people there was none with him, for he says, "I looked and there was none to help, therefore mine own arm brought salvation unto me, and my fury it upheld me."

Also he says in (S s, 5; 3.) "I have put off my coat; How shall I put it on? I have washed my feet;

How shall I defile them?" Yes, he put off his coat, he laid aside the glory that he had with the Father, came to this sin cursed world, took upon himself a body of flesh like unto ours with sin excepted, lived a life of obedience to the violated law, and at the appointed time of God, was taken and by the wicked hands of men, crucified on the rugged Roman cross, and we hear him saying as he bowed his head and gave up the ghost, "It is finished." Also before he was taken, he said in his prayer to the Father, "I have manifested thy name unto the men that thou gavest me out of the world, I have glorified thee on the earth, I have finished the work that thou gavest me to do, and now O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

Had Jesus not have finished that work, he could not have entered back into his glory, for we hear the Father saying, "I have sworn in my wrath, my word has gone out and it shall not return unto me void, but shall accomplish that which I please, and shall prosper where unto I send it."

So fear not little children, He lived for you, He died for you, He rose for you, He ascended back to the Father, entered in his glory, (put on his coat) and is making intercessions for you according to the will of God. Yea! Every member of his body, every plant in that garden was washed and made white in the blood of the Lamb, as the poet says, "There is a fountain filled with blood, drawn from Emmanuel's vein's, And sinners

plunged beneath that flood, lose all their guilty stains."

This is the fountain spoken of by the prophet saying, "In that day, (the gospel day) there shall be a fountain opened to the house of David, and to the Inhabitants of Jerusalem, for Sin and for uncleanness." That fountain was opened when Jesus was crucified, when he shed his precious blood that poor sinners might live. The apostle John says, "The blood of Jesus Christ, his son, cleanseth us from all sin." No wonder the poet could sing,

"Salvation through our dying
God, Is finished and complete;
He paid whatever his people
owed, and cancelled all their
debt.

He sends his spirit from above,
Our nature to renew;
Displays his power reveals his
love, gives life and comfort too.

He heals our wounds subdues our
foes, and shows our sins for-
given;
Conducts us through the wilder-
ness, and brings us safe to heav-
en.

"A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." OH! that I could know that I was one of these plants, but often I am fearful that I am deceived and have never been planted in this garden by God the Father's hand, and if not, I'll be rooted up. For we hear Jesus saying, "Every plant which my heavenly Father hath not planted, shall be rooted up."

If I have ever been planted in

that garden, it is not by any thing good that I have ever done, as the poet says; "Naught have we to claim as merit, all the good that we could do; can no crown of life inherit, all the praise to him is due." I sometimes feel (if not deceived) that I have a well grounded hope, that he came to me when I couldn't go to him, bound up my wounds, paid all my bills, put me on his own beast and carried me to the Inn. Sometimes I can say with Solomon, "He Brought me to his banqueting house, and his banner over me was love." OH! how wonderful it is to be blessed to hope in his mercy, "A garden inclosed." OH! how sweet, when given a hope that we are in that garden, that we are embraced in that covenant of grace, ordered in all things and sure, which he said he would make with the house of Israel, and the house of Judah, saying; "I will take the stony heart out of their flesh, and I will give them an heart of flesh." Eze. 11:19, I will put my laws into their hearts and in their minds will I write them, and I will be to them a God, and they shall be to me a people, for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more, they shall not rise in time to shame, nor in judgement to condemn. So having these promises dearly beloved, and being compassed around by so great a cloud of witnesses, may we be given grace to lay aside every weight, and the sin that doeth so easily beset us, and run with patience the race that is set before us looking to Jesus,

the author, and finisher, of our faith.

Remember me when at a throne of mercy, a very unworthy sinner, and I hope your brother in Christ.

C. D. Whitley,
328 S. 1st St.
Albemarle, N. C.

CONDEMNED SINNER

Dear Sister:

I received your card and was glad to hear that you were getting along fine. As for myself, I am about to get where I can go without so much pain again, thank the Lord. This is the third time I have tried to answer your card, but I felt so low and unworthy that I could not. As I lay on my bed last night meditating on the great and wonderful work of the Lord, I wondered how His people can fellowship such as I am, or as I see myself to be. It is very clear to me that if I am anything at all, it is of the Lord. The Lord is my righteousness, sanctification and redemption.

The woman who had the issue of blood, when her money (work) and doctor (law) had failed because they had done all they could, had spent all she had, but there staring her in the face was the sentence of death. Her condition was a wonderful blessing, but she did not know it. She had more faith than she had ever had, she was healthier than she had ever been. She was one of the richest yet so poor and afflicted in this world.

Dear Sister, do you ever get to where you feel that you do not have a friend on earth or in heaven? If so, you know something about the condition of this woman. When you are the lowest, then your faith is the greatest. When you are weak then you are strong yes when you are down, completely helpless, it is Christ in you that reveals your condition to you and causes you to

reach forth your hand and touch the hem of the Lord's garment. The Lord is ever present and there is no time that we do not need the Lord, but when we see ourselves down then we see the need of Him more. "He that hath begun a good work in you will perform it until the day of Jesus Christ."

Mark 5:25 says, "And a certain woman had an issue of blood twelve years," this was a natural disease all the works of the Lord have a **spiritual interpretation**, so have the disease (sin) and physicians (law). (notice she had suffered many things of the law) She "had spent all she had, and was nothing bettered, but rather grew worse." Sister if you had not great faith, how would you have known that you were a condemned sinner? how would you have known that your works had failed, and how would you have known Jesus when he passed by?

Notice there is a difference in a convicted sinner and a condemned sinner. The convicted sinner is the one that tries to justify himself by works. As long as he can trust in works he thinks there is a way of escape, but when all works fail he is then a condemned sinner. If he had no faith he would not see himself in this condition. Then by faith he touches the hem of the Lord's garment. I hope someday, I can put what I see in this scripture in writing.

The grace of our Lord Jesus Christ be with you.

Yours in hope,
R. L. Honeycutt
Wadesboro, N. C.

BY THY FRUITS YE SHALL KNOW THEM

For a long time I have desired to write a little about the things that I hope the Lord has shown me, from time to time during my unprofitable fifty-one years of life. My unworthiness is always so

open and naked before me and many times I have had to give up, for fear that it is not of the Lord. I feel myself to be the lowest and most undone sinner of all, still I do not feel it is a matter of what I do altogether, but it is a matter of what I am; because it is "by their fruits ye shall know them." Sometimes I am made to be glad that I know that I am a sinner for "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom," as Paul said, "I am chief." I Tim. :15.

Now that I have started this writing, I feel like a person walking through a deep and dense forest on a dark and stormy night, only seeing by flashes of lightening, but I am a very simple person and all that I do is done in a simple way, and what I say I am sure will be very scattering. One good thought in my mind at this time is, that I do keep good company and am never so well pleased as when I am with the Lord's people.

So much talk of flying saucers of late seems to have brought many thoughts to my mind about the second coming of Jesus, for I believe that the so called flying saucers are something that man does not know anything about, never-the-less, I hope the Lord used them to cause my mind to be absorbed in thoughts that are very comforting to me for in thinking about them, my mind seems to be carried back to before the flood when Noah was building the ark. Now this ark was built of wood, but being built with God's instructions, it was a safe place, and a good thought to me is that all of its inhabitants, except Noah and his family, were from the wilds of nature. Now if Noah's wooden ark was safe, how much more safe is this ark that Jesus has built for his people! Instead of wood and with hands, this ark is built with nothing less than the precious blood of this mercy-God,

which is Jesus; and in as much as this wooden ark was indestructible, how much more so is this ark that Jesus has built, "the gates of hell shall not prevail against it." Math. 16:18 When the last day of time shall come and this world is on fire, this ark shall rise above it all in safety. I am made to feel that Jesus himself is the ark, and that all the subjects of his grace are in him and shall soar away with him to be with him forevermore.

I have an humble, but very sweet little hope that through the tender mercy of God I shall be the least in this number. I love you all and desire your prayers.

Mrs. C. O. Partin,
RFD 1, Angier, N. C.

TWO DOCTRINES THE TRUE AND FALSE

Dear Kindred:

Since I was so disappointed by not going to the Union meeting today, at Aycock's, I am impressed to write again. My sister, Mrs. Jesse Bogue and I had everything lined up to go, but it was not for us to attend. I had my dinner prepared, that is, all that I could, and I was still cooking when Pansy called to tell me that her cold was so bad that she would be unable to go. I hope they had good preaching even though the weather was cold.

I wish to try to express my deep heart felt gratitude to God for all the wonderful blessings that have been mine to enjoy since I have been enrolled in the church at Aycock's, which was in my early womanhood days. Just to think of such a vile sinner as I am, being permitted to eat and drink from the master's table.

I have enjoyed reading the wonderful experiences in Zion's Landmark of late, written by Elders, brethern and sisters of the dear Old Baptist faith. I hope to be

blessed to say a few words that will comfort some one that is as low down as I am, and still get, at times.

My main object or intention, if blessed, is to write upon these words, "Because Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Math. 7:14. And Prov. 14:12 says, There is a way that seemeth right unto man, but the end thereof are the ways of death." To my mind there are only two doctrines the true and false. Now please do not understand me to say that there are not goats and sheep in all churches as well as out of them. Some are spiritually blind to the truth, while others are marked with the Holy Spirit. Such a contrast! We are commanded to "Let your light so shine before men, that they may see your good works and glorify our Father which is in Heaven." Jno. 6:37 further says, "All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out." Jno. 14:6 we read, "No man cometh unto the Father, but by me." My hope of heaven is so small sometimes, I fear I have nothing on which to base it; but at other times, it seems so great I feel that it is sufficient if I were called to die. I have been tried in the firey furnace of afflictions for which I am thankful yet I can not say I am willing to go through these trials again. But I can truthfully say if not free grace then I am lost. I desire the prayers of all God's little ones that I may hold out faithfully to the end.

Much more could be said but I'll close now.

With love,
Miss Annie Davis Hooks,
South Wayne St.
Fremont N. C.

GOD SHOWED THE WAY

Dear Brother Adams:

I do not feel worthy to write to as good a man as I feel you are. I feel so unworthy and alone and do not feel good enough to be called one of you, but if I am saved it is through the grace of God. I love you brethern and sisters with all my heart and I hope you will remember me in your prayers.

If I have ever had a manifestation of God having saved me, it first appeared to me in 1933. I never will forget God's love and what he showed me. I wish I were able to write and tell you all about it, but as you know, I can write but very little. I wish so much I could write what is in my heart and the great love I feel for you brethern and sisters. I feel this more than anything on earth. How well I remember when God showed me this light! Yet, I have many dark days, days of adversity. These make me feel humble and low. They cause me many doubts and fears. They cause me to feel poor and needy and teach me from whence comes my blessings. But if I never felt poor and needy, I could not witness with David of old when he said. "But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer O, Lord, make no tarrying."

I hope you will remember me in your prayers.

Your sister in Christ, I humbly hope,

Mrs. H. C. Holliman
Bunn Level, N. C. Rt. 1

Zion's Landmark

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

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VOL. LXXXVI

No. 9

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MAR. 15, 1953

SEEKING AFTER THE LORD

"As the hart panteth after the water brooks, so panteth my soul after thee, O, God." Psalm 42:1.

When the souls of God's humble poor have been lifted up and they once have had the joy of sweet communion with their precious redeemer, they long to have those visits repeated. When they feel cast down, forsaken by God and friends, it creates a searching within and a comparison of their state or condition with that of David. Then it is that we can exclaim with him "As the hart panteth after the water brooks, so panteth my soul after thee, O, God."

The hart is of the deer family, and is often chased by dogs. There is more than one reason for them seeking the water brooks: first they become tired, and thirsty, but another reason, is, they thus seek

refuge from the enemy-dogs.

David was brought into the deep. He was surrounded by his enemies. He was often persued by Saul. And in his distress he sought the Lord, Saying, "Deliver me, O my God out of the hand of the unrighteous and cruel man;" Psa. 71:4. In the preceding chapter, it will be seen that his soul panteth after God. He was in distress as will be observed by his words. "Make haste O God, to deliver; make haste to deliver me, O Lord, let them be ashamed and confounded that seek after my soul: let them be turnd backward and put to confusion, that desire my hurt. Let them be turned back for a reward of their shame that say Aha, Aha." Psa. 70:1:2:3.

When we feel castdown and find that we too are being persued by Saul (flesh) and are surrounded by our enemies (sins) and are therefore deprived of the sweet communication we have had a little foretaste of, we cry as did David, "Deliver me, O, my God out of the hand of the wicked, out of the hand of the unrighteous and cruel man." If we had never tasted the graciousness of the Lord, and felt his delivering hand and had never known any manifestations of his love, we would not know experimentally, the essence of the text. "As the hart panteth after the water brooks, so panteth my soul after thee, O, God." When we feel that the Lord is clean gone forever, and that he has forgotten to be gracious, our souls pant after our God; we thirst after righteousness. We desire his **goodness**, we yearn for more faith: "Thy faith hath made thee whole." Luke 18:

19. We feel the great need of His worthiness; we feel so unworthy: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto my servant." Gen. 32:10. This is a truth that only the sin sick soul can know. In the very depths of our souls is a longing to conform to the commandments and statutes of our God. Deut. 6:4:5 says, "Hear, O Israel: the Lord our God is one Lord: And thou shall love the Lord thy God with all thine heart and with all thy soul, and with all thy might." Also Deut. 11:1:2 says, "Therefore thou shalt love the Lord thy God and keep his charge and his statutes, and his judgments away. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm." This love is in the hearts of all of God's anointed, therefore "So panteth my soul after thee, O, God." That is why they long to do the commandments and keep the statutes of our God. David said, "With my whole heart have I sought thee: O let me not wander from thy commandments." And Jer. 31:3 says, "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."

This is a reciprocated love, it draws, it begets. 1st. Jno. 5:1 says, "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that beget loveth him also that is begotten

of him."

When in this destitute condition, we begin to seek witnesses. We find that David was "A man after God's own heart." Yet he felt to be cut off from the presence of God and was made to say, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Psal. 51:12. In the above expression we can see that there is a seeking after the Lord: "So panteth my soul after thee, O, God." The soul is in bitter tears within. David describes this as being the night time in our experiences. He said, "Weeping may endure for a night, but joy cometh in the morning." Psal. 30:5.

"As the hart panteth after the water brooks, so panteth my soul after thee, O, God." Before the hart finds the water brook he pants for water, and before the joy of God's salvation is restored to us, we hunger and thirst after righteousness. This seeking continues until we find him - this is panting after Him.

What wonderful words are recorded in Solomon's Songs: Chapter 3, verses 1 to 4, reads as follows: "By night on my bed I sought him whom my soul loveth; I sought him, but I found him not. I will arise now, and go about the city in the streets and in the broad ways. I will seek him whom my soul loveth; I sought him but I found him not. The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and would not let him go, until I had brought him into my moth-

er's house, and into the chambers of her that conceived me."

When the soul is truly panting after the Lord, it is evidence that you are seeking him by faith. The Apostle said, "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." He is not found by traveling in broad ways, but in the strait and narrow way. For the Saviour said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Math. 7:13:14. This narrow way is the way of tribulation which was confirmed by the doctrine that was taught by Paul and Barnabas to the churches at Lystra, Iconium and Antioch, in "confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulations enter into the Kingdom of God." Acts: 14: 22. Heb. 12:6 says, "For whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth."

A great portion of Naomi's life was filled with sorrow and affliction, but when Obred was born to Boaz and Ruth, the women said to her that "He shall be unto thee a restorer of thy life and a nourisher of thine old age." Ruth 4:15. Obred was the only heir of his father's estate. Boaz was a mighty man of wealth, and out of the abundance of his wealth the women spake with

a certainty that he, Obred, "Shall be unto thee" a restorer of thy life and a nourisher of thine old age. The word restorer implies that she has felt a lack, need, and dependence, but she now has one to look to, one to depend on-Obred. He shall be unto thee a restorer of thy life and a nourisher of thine old age. That is, Obred was to restore to Naomi the former comforts of life as she had once known them. Her needs were to be again supplied through that little son Obred, and from his storehouse of plenty. We also find where it is recorded in holy writ, "Thus saith the Lord, "The Heaven is my throne and the earth is my footstool." Isa. 66:1. In as much as he (Jesus) possesses all things, will he not from the abundance of his wealth supply your need? Paul says, "And my God shall supply all your need, according to his riches in glory by Christ Jesus." Phil. 4:19. It is obvious that David received all his need. There was a time when he needed affliction that he might not go astray; for he said, "Before I was afflicted I went astray, but now I have kept thy word." There was a time when he was in a horrible pit of mire and clay, that he might appreciate the delivering hand of God. There was a time when he was lifted up, that he might sing praises unto God and ascribe all honor to him. When he penned the words of the text of this article, we find that his soul was panting after God. The word pant as used by David meant, "To long, eagerly, yearn for."

In conclusion may I say if you long eagerly and yearn for

another visit from your redeemer, it is evidence that you are built upon the foundation of the Apostles and Prophets, for we find recorded, that whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope. Before we can ever know the truth of the things that were written aforetime they must first be felt in our experience, then they are drink for the thirsty and food to the hungry soul. Therefore, "As the hart panteth after the water brooks, so panteth my soul after thee, O, God." *Psa. 42:1.*

T. F. Adams

**OBITUARY OF
C. W. ANTHONY**

The angel of death has again visited Lamm's Grove Church and called one of its members, saying, (we believe) "Child come home."

This one will be greatly missed, but we must bow in humble submission remembering the scripture that reads, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." *Job. 1:21.* Also "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Brother C. W. Anthony of Carthage, N. C. RFD 1, had been in ill health with a heart condition over two years, becoming critical in August, making it necessary for him to spend most of his remaining days in Moore County hospital, where he passed away November 7, 1952, at the age of 61 yrs.

He was married to the former Maude Goolsby in 1920. To this union were born five children-one son dying in infancy. Left to mourn this loss besides his wife are one son, W. W. Anthony, Snow Camp, N. C., three daughters, Mrs. I. G. Crabtree, Carthage, RFD 1; Mrs. J. W. Gilliam and Mrs. V. T. Lamm of Sanford and nine grandchildren.

Brother Anthony and wife first joined Bush Creek Church in Randolph County in 1926, but later after moving to Moore County, they joined by letter at Lamm's Grove in 1946, where he remained a faithful member. He was always interested in the welfare of the church and was ready to help a brother or fellow traveler. He was

a firm believer in the doctrine of salvation by the grace of God. He loved this doctrine and the fellowship and order of the church, and not only were Old Baptist, but neighbors and friends of a vast acquaintance, greeted with a friendly welcome in his home. His nature was to be kind, meek and humble. It can be said of him as of Job, he was an upright man, one that feareth God and an eschewer of evil. This kindness was so evident in his countenance that even the doctors, nurses and all who waited on him noticed his humble disposition and commented that he was patient and easy to satisfy, wanting only necessary attention. Jesus said, "In your patience possess ye your souls."

By his request the funeral was held at Lamm's Grove Church, conducted by the pastor, Elder S. T. Atkinson and Elder A. B. Barham, who spoke comfortingly to a host of relatives and friends. After which the body was laid to rest beneath a large floral mound in the church cemetery there to await the call of the master, then his hope will become a reality, and he will see Him as he is, be like Him and be satisfied.

Written by request of the church in conference.

Raymond and
Wilma Comer —Committee

**MEMORIAL
SISTER MARY JANE HUMPHREY**

Sister Mary Jane Humphrey of Jacksonville, N. C. was born to E. W. Morton and his wife, Alice Morton, on April 6, 1900 and died January 29th 1953. Our beloved sister was one of the richest gifts I have ever known to her dear husband, Elder Eddie Humphrey, and also to the church. Such a Mother in Israel cannot be praised enough by the children of God for her love and faithfulness.

She was the mother of nine children: Mrs. Grace Cormier, of Manchester, N. H., William Humphrey, of Jacksonville, N. C. Mrs. Ivelene Williams of Richland, N. C. Mrs. Anne Tallman of Maysville, N. C., Ernest Humphrey of Jacksonville, N. C. Eddie Lee Humphrey of Charleston, S. C. (who is in service) Dewie Humphrey, (who has just returned from Korea) Fernie and Norman Humphrey of the home. They raised a good, quiet, honorable family. Sister Mary Jane and her husband had a sweet and loving home for Old Baptist and not only Old Baptist, but for those who had a mind to visit them.

Sister Mary Jane joined the church the 4th Sunday in January, 1937, her membership being at North East church. We have lost one that will not soon be forgotten. Her place can never be filled. She always tried to speak the truth and I do believe she knew the truth. She was a woman who believed salvation was of the Lord. You could often hear her speak of the great

power of God and of how little strength she had.

She was at Brother N. K. Eubanks' home the night she was taken ill and was singing, "Tis Grace has brought me safe thus far, and Grace will lead me home." She was taken to Jacksonville Hospital where she died about 12:00 o'clock the next day.

God has finished her pilgrimage on earth. We firmly believe she is rejoicing in her Saviour's love "where sin and sorrow are all done away, in that home not made with hands, eternal in the Heavens."

May God's grace continue to rest on our beloved Brother and their children and may He give them grace to bear their many hours of sorrow and loneliness. God giveth and he taketh away at His appointed time. Lord, make us submissive to Thy will. Death is swallowed up in victory. "Oh death where is thy sting? O grave where is thy victory?" Thanks be to God who giveth us the victory through our Lord Jesus Christ.

We will miss our dear Sister's presence greatly but God knew best for her and has taken her to dwell with him forever more.

Done by order of her church-North East Church— in conference.

Willie Lee Kellum, Committee
Jacksonville, N. C.

DAVID GREEN SALMONS

David Green Salmons was born in Patrick County Virginia, September 21, 1850. He died August 19, 1950 at the age of ninety-nine years, ten months and twenty-eight days. He was married to Miss Amanda J. Thomas, June 1, 1882. This couple lived together more than sixty years. Three sons and two daughters survive.

Sister Salmons was born in Floyd County, Va. July 26, 1863. She was the daughter of the late Samuel and Polly Thomas. She died January 26, 1943, at the age of seventy-nine years and six months. Sister Salmons was a member of River View Church. She united with the Church at the age of seventy-two.

This worthy family were residents of Patrick County, where they reared an honorable and highly respected family. Brother Salmons had a good hope for many years. He was well established in the doctrine of salvation by grace as purposed of God before the world began. For many years he was an invalid.

His daughters are Miss Judith Salmons, a retired school teacher and Miss Mollie Salmons, who is well known for the many comforting articles she has written to our religious periodicals. They and a son, P. D. Salmons, were ever willing and ready to minister to their beloved parents in their afflictions, also.

I do not feel that trained nurses could have cared for the sick better than these dear old people were cared for. The other

two sons were dutiful too, but they were employed some distance from the home. I visited this home many times over a period of several years. It was an inspiration to see the devotion of the entire family toward each other.

Brother and Sister Salmons were married for more than sixty years. Surely their children can rise up and call them blessed. Just before the end, Sister Salmons smiled and sweetly fell asleep, from which none ever wake to weep. A few days before Brother Salmons passed away, he said he heard a lamb bleating in the rock cliffs. Like his good wife, he passed without a groan or struggle.

May the God of all grace comfort and sustain each of the family with the same faith and hope in the Lord Jesus Christ, that we believe your loved ones were in possession of which was revealed from Heaven.

We believe in the resurrection, the graves shall be opened and the dead in Christ shall rise first, and them which are alive and remain shall be caught up to meet the Lord in the air. This vile body shall be changed like unto the glorious body of the Lord Jesus Christ. Then with David, we can say, "When I awake with thy likeness, I shall be like Him and be satisfied."

Your little friend and brother I hope in the Lord,

J. G. L. Hash

**IN MEMORY OF MY DEAR
FATHER, ELDER A. B. DENSON**

It is with much sadness that I attempt to write a few lines in memory of my dear father who passed away on October 5, 1952.

Father was afflicted for many years but was only confined to his bed four weeks before he fell asleep in that never ending rest.

He was born February 12, 1873, and united with the Falls of Tar River, the second Saturday in June, 1897, and baptized the next day by Elder P. D. Gold.

I have heard him say many times it was such a great relief to him to have a home with those people for he had suffered so much, realizing he was a miserable wretch without hope in this world. On the second Sunday in June, 1909, he was set apart to the office of Deacon. He served very humbly in this capacity until the Church saw a greater gift in him. The second Sunday in September, 1914, the Church liberated him to exercise his gift wherever he was called upon. Two years later he was set apart to the full work of the ministry on December meeting, 1916. On second Saturday in June, 1920, he was chosen Pastor of the Church after the death of the Pastor, Elder P. D. Gold. It seems that I have suffered the greatest loss of his family. He was such a kind earthly father to me and a precious spiritual father in the Church

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and ministry. I sought his advice so many times in Church matters, now he is taken away I miss him so much.

Therefore, be it resolved that a copy of these resolutions be sent to the Landmark, and that a copy be entered upon our Church book. Done by order of the Church in Conference, October, 1952.

Elder J. D. Fly, Moderator
R. B. Denson
J. S. Raper
Committee

OBITUARY OF OUR STEP-MOTHER

Obituary of our stepmother Sister Mary Hollen Houston, who was born October 7, 1881 and departed this life January 6, 1953. She was twice married. Her first husband was Brother Simon Hemby. He preceeded her to the grave about thirty years ago. To that union was born two children, Mr. Clyde Hemy and Mrs. Eldridge Walton, two grandchildren, Jessie Morris and Daniel Ray Walton.

Her second husband was William Brantly Houston. He preceeded her to the grave five years ago. She was the step-mother of ten children, W. S., Isaac E., F. H., and Ashley A. Houston, Mrs. J. B. Miller, Mrs. L. K. Kennedy, Mrs. J. A. Miller, Mrs. L. A. Robinson, Mrs. Zennie Queen and Mrs. C. W. Johnson.

She was confined eleven years and 27 days and endured her affliction with much patience, she seemed to have the patience of Job. She joined the Primitive Baptist Church at South West, September 5, 1913 and attended her church well for twenty years. Was given a letter of dismissal February 4, 1933 and moved her membership to Sand Hill and attended there twenty years.

Her funeral was conducted by Elder S. Gray and assisted by Elder R. W. Gurganus, at 2:30 P.M. in Sand Hill Church, her body was laid to rest in the church cemetery, beside her last husband, under a beautiful mound of white flowers, to awaken the morning of the resurrection, when all the saints shall rise. Jesus hanged on the cross and shed his precious blood to save sinners. I love my step-mother, but with all of our affliction, I thank my God that I feel he forgave her of all her sins and loved her best.

Written by her step-daughter and husband.

Mr. and Mrs. Charlie W. Johnson

RESOLUTION OF RESPECT

The Lord has seen fit to remove by death our beloved pastor, Elder A. B. Denson. He had been pastor of our church at Kehukee about thirty years, and until his health completely failed him our church record

shows he was always at church unless he was not able. We think he leaves a wonderful record. Brother Denson loved his church. The Lord blessed him with a spiritual mind and in his preaching his only theme was salvation by grace alone. In his later years his eyesight was very poor, but he had a good memory and could repeat scripture and tell where it could be found in the Bible.

Elder Denson was born February 12, 1873 and passed away October 5th, 1952, making his stay on earth seventy nine years. He was married to Miss Emma Harris February 10, 1896 and to this union were born three sons: Elder R. B. Denson, F. E. and S. L. Denson. His survivors include his second wife, Mrs. Ella Mangum Denson, who faithfully cared for him in his declining years.

He united with the church at Falls of Tar River in June 1897 and was baptized by Elder P. D. Gold. It can be truly said of our departed brother that a Prince of Isreal has fallen, but he will live on in our memory.

First, be it resolved that we the church at Kehukee wish to extend our sympathy in this sad hour in the loss of husband and father. Second that a copy of this resolution be sent to Zion's Landmark for publication. A copy sent the family and a copy spread on our church record.

Done by order of conference Saturday before third Sunday in January 1953.

C. L. Robbins, Mod.
Linda Judge, Clerk

CORRECTION

We are advised by Sister Mary E. Wilson, that her age is 83 years, instead of 93, as stated in her recent article printed in February 1st. issue of Zion's Landmark. Sister Wilson is remarkable for her age.

EDITOR

BEAR CREEK MEETING

The 69th Spring session of Bear Creek Primitive Association will convene if the Lord will, with Running Creek Church in Stanley County, N. C., May 1st, 2nd, and 3rd. Church located five or six miles north of Red Cross, about five or six miles south of Milling Post. Church is located on hard surface road about one mile west of Ridge Crest school, hard surface road from Bath Point. For futher information write under signed.

All orderly Baptist and lovers of the truth are cordially invited to attend, especially our ministering brethren.

Troy A. Williams, Asso. Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

APRIL 1, 1953

No. 10

PSALM 130

Out of the depths have I cried unto thee, O LORD.

Lord, hear my voice; let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldest mark iniquities O LORD, who shall stand?
But there is forgiveness with thee, that thou mayest be feared.

I wait for the LORD, my soul doth wait, and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning;
I say, more than they that watch for the morning.

Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

PSALM 131

Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

Let Israel hope in the LORD, from henceforth and for ever.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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\$2.50 PER YEAR
TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

COMFORTING WORDS

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy, and my burden light. "Math. 11:28-29-3-

What precious words are these,
dear ones,
When Jesus bids us come,
Come unto me, I'll give you
rest,
When burdened and cast down.

Oh learn of me, take ye my
yoke,
I'm lowly, meek in heart,
While drawn to him by cords of
love,
All doubts and fears depart.

Tis rest we seek, and hunger
for,
Thy righteousness we plead,
Forgiveness of our many sins,
Your help dear Lord, we need.

We need thy staff to lean upon,
We need your guiding care,
We need you every day and
hour,
We are so prone to err.

Oh blessed moments, as we feel,
A hope to wear a crown,
In meditation sweet we rest,

The praise to God belongs.

When thou hast finished with us
All suffering then shall cease,
Oh may we hear thy welcome
voice,
Rest, dear one, come to me.

Written July 25, 1952 while pon-
dering on a sweet season of rejoic-
ing on the above scripture.

In hope,
Mrs. Fred Cobb
Ruffin, N. C.
R.F.D. 1

GOD'S PLAN FOR MANKIND

Dear Brother Adams:

I do hope this will find you and
yours as well as usual and enjoy-
ing the smiles of your and, I hope,
my God. My dear companion and
I were glad to get your letter re-
cently. Your words of comfort and
encouragement mean much to us.
We enjoy the Landmark, so many
good articles with experiences of
the Lord's humble poor warm my
heart and I feel to say, "Bless the
Lord, Oh my soul: and all that is
within me, bless his holy name."
Bless his holy name unto whom be-
longs honor, glory and praise, to
him who is the hope of salvation of
his elected church would we 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."

I was born in Hardeman County

in Tenn. July 14, 1911 and I was reared by Missionary Baptist parents. I was taught, the best they knew, how to live morally and upright. They were good parents and I love them all the more for the genuine interest they manifested in the future of their children. We need more of the old fashioned parents today as were my mother and daddy; nevertheless, God still is the same God, he changes not, and what he foresaw shall surely come to pass, for he ordained it so. Yes, he pre-determined all events. I believe the scripture bears witness to this fact as recorded, Ecc. 3:1 "To everything there is a season and a time to every purpose under the heavens, a time to be born and a time to die." etc. Now just as sure as there is any "thing" God timed it's season and purposed it for what he uses it for. He used the crowing of a rooster to remind Peter that he had denied his Lord and he withheld the bark of the dogs that his people, the Israelites, might escape the Egyptians when they were in bondage. God's predestination cannot be limited in any way.

I was taught in the school of men that God wanted all people to be saved who were willing to accept what Christ had done for them, and that they should perform as much good works as they possibly could that they might have a high seat in heaven. During a revival that I was attending years ago, (we had then moved to Shelby County in Tenn.) the preacher painted such a picture of hell that I knew I did not want to go to such a place as he described. I offered to the church

and was received and baptized. This was when I was nine years of age. I was a member of the Missionary Baptist church for quite a number of years. The time came that I couldn't understand their preaching and I got nothing from the sermons. I made an effort to hear. I did not know what was wrong. I knew very little about Primitive Baptist, and had been several years unwilling to even attend their meetings. In 1939 I attended a funeral. Elder O. W. Perkins of Mayfield Ky. conducted the services, and the minute my eyes fell on him, a still small voice said to me, "Here is a man of God." Then I wanted to hear what these people had to say I was made willing in the day of God's power, I hope. In 1941 I heard the first Old Baptist sermon of my life. I then lived in the city of Memphis Tenn. I felt a certain amount of pride within and was rather hesitant to attend, but I came away from this meeting with Old Baptist, very shaken and disturbed. I began to feel I was one of the most awful sinners that ever lived. In this condition I read my Bible most every opportunity, often wetting my pillow at night with my tears. But it only condemned me. I searched for something to justify me but all my supposedly good works failed me. I was made to see there was no justification in the law; that is, no flesh is justified in the sight of God by the law. Surely I was lost and without hope and God was justified if I should be cast away forever.

In January 1943 I had a dream. I dreamed I was standing before the

church, the Old Baptist Church, that I was attending, and my gaze was drawn beyond the church to a hill so fertile and green, that it was a beauty to behold. There was a little band of people all dressed in white robes and they were kneeling as if in prayer. This was the church. Then in February I had another dream. In my dream, I was standing at the front door of my home looking out. I saw a baby on my door steps. A great love came into my heart for this child and I attempted to take the child into the house, but I could not move. While I stood longing after the child, it was transfigured before my eyes to a man, small and stooped as if he were bowed under a great burden. Surely I was shown my helplessness when I tried to move to bring this child into the house. I saw this in my dream.

A visiting minister from Arkansas came to visit the Old Baptist church I was attending, in the fall of 1943 and I showed him some verses I had written about the dream I had. He said, "Sister, that is a good experience." He was Elder A. D. Wall. He spent the night in my home, and the next morning it seemed he preached right to me. After that meeting I felt so miserable that I couldn't rest day or night. It seemed I had sinned away any hope I ever had of Heaven. I was seeking relief from the awful burden I was carrying, and begging God to have mercy on me, the vilest of all sinners. Oh no, I didn't want justice that would cast me away forever, but mercy! Oh Lord, this was what

I longed for. While about my work one morning outside, it came to me to sing the song we had sung while at meeting on Sunday morning with Elder Wall.

"Did Christ O'er sinners weep?
And shall our cheeks be dry?
Let floods of penitential grief,
Burst forth from every eye.

The song of God in tears,
Angels with wonder see,
Be thou astonished, oh, my
soul,
He shed those tears for thee.

He wept that we might weep,
Each sin demands a tear,
In Heaven alone, no sin is
found,
And there's no weeping there."

As I sung I felt something rising up in me and a love I had never felt or experienced before came over me. I felt I was being sung instead of me singing. I ran into the house and fell on my knees in the kitchen. When I went into the house the whole room lighted us as if a great light had been turned on. There on my knees I sang, "Amazing Grace" all the way through and never had it sounded to me so sweet. This did not stay me long as I began to doubt that I had felt anything. Maybe it was only the imagination of a weak mind! But it has since been my experience, and means much to me.

"few seasons of peace I enjoy,
And they are succeeded by
pain,
If e'er a few moments of
praise I employ,
I have hours and days to com-

plain."

I was married in July 1950 to Walter Fred Cobb and moved to North Carolina. We live on the farm one mile from Pleasant Grove Primitive Baptist Church, where his membership is. He is a faithful companion and a good husband. We attended his church together. I have been given to love this church deeply, if I know my heart at all. The pastor, Elder Harvey Smith is one of the most humble servants of God. All the dear ones feel the need of Christ, who cannot help God carry on his work unless it be He who works in them both to will and do of his good pleasure, or who feels there is no power but of God and all the powers that be are ordained of him. Those who feel if they are saved it is by God's grace; because hope that is seen is not hope. We hope in him our blessed redeemer, Christ Jesus our Lord; these I hope I am made to love for his sake.

On December 21, 1952, I offered to the church fearing, since they knew so much of my sinful life: that I was too unworthy to be one with the people of God, but I hoped they were my people and to go home telling what great things God has done for me, I longed to do. The preaching again seemed directed to me and I could hardly wait the announcement of the opening of the doors of the church. I don't know what I did say but to my joy, I was received for baptism, which, I hope will be soon. "Nothing in my hand I bring simply to thy cross I cling."

Brother Adams, I need the prayers of all God's children. I long to

walk softly before God to live righteously and soberly in this present world. I am not satisfied with the life I do live. Daily do I need the help of a merciful God. I have left out many precious experiences for fear of having this too long, and poor as this may seem to others it is very precious to me. I do not feel that the Old Baptist need me, but oh how I feel the need of all of you, and may you feel to pray for me when given to pray.

The experience of your wife we enjoyed so much and many more we've read in the Landmark. We thank you for your kindness to us. We hope God will continue to bless the paper with your labor of love.

A watchman o'er our lives is he,
The Lord of host his name,
Except he build the house,
All they that labor build in vain.

If you feel this worthy of space in the paper, you may publish any or all of it. I do not want to crowd out good things that could be of more comfort to the household of faith. I do not know I am one of God's children elected unto salvation, but if I am, surely am I in hope of mercy and rest beyond the grave.

Mrs. Fred Cobb
Ruffin, N. C. Rt. 1

A LIGHT AND A LAMP

"Thy word is a lamp to my feet and a light unto my path."

Psalms 119:105

These are the words of the Psalmist David, the sweet singer in Israel, the one whom God chose and who was a man after his own

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heart to be king of Isreal. A king is one chosen or appointed to rule ever a certain people or territory. When I wrote last to the Landmark it was my feeling that it would be my last attempt to write, but since the good Lord has given me almost another year with a love for the truth as I see it, I have a desire to write my views on the above text, "Thy word is a lamp to my feet and a light unto my path."

It seems it has ever been the purpose of God to give man his word as a lamp for a light, to brighten man's pathway through life. We are plainly told by him, "with out me ye can do nothing. "So God is always ready and speaks at his own time. We read of two covenants God made with his chosen people. The first a covenant demanding the perfect keeping of God's righteous law as I understand it. This was a temporal law given to guide the people of God until the time should come when a new and better covenant was to be made. This was not the covenant God made when he took them by the hand to bring them out of the land of Egypt. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, 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. The first covenant was given on tables of stone in a literal way. The new covenant was written on the fleshy tables of the heart and mind, as I understand it. It was given by the word, (the power of God); which liveth and abideth forever. God said, "Heaven and earth

shall pass away, but my words shall not pass away." Math. 25:35

David said, "Thy word is a lamp to my feet and a light unto my path." This is the spiritual life given God's children in the spiritual birth. Here we are made to fear and love God and to love God's kingdom here on earth. Jesus said to Nic-a-demus, "Except a man be born again, he cannot see the kingdom of God." This gives God's children a perfect way to choose. God will be their God and they shall be his people. Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth forever. Jesus was the promised one that should come and save his people from their sins. It is Jesus that teaches his children they are poor sinners and he is their Saviour. When Jesus was here on earth, teaching his eternal truths with his chosen disciples continually with him, he told them, "He shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated and spitted on: and they shall scourge him and put him to death: and the third day he shall rise again." Luke 18:32-33. They asked him, "When shall these things be and what shall be the sign of thy coming, and of the end of the world?" Math. 24:3. Jesus told of many things that should come as a sign of His coming and the end of the world." When ye shall see all these things, know that it is near, even at the doors." Math. 24:33. Then Jesus uses this parable, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and

went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept." Math. 25:1-5. But at midnight the cry came, "Behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." Math. 25:6-7-8 The wise said "Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not." Math. 25:9-12. It is easy to see this parable was given pointing to a time in the future. Then at that time shall the kingdom of heaven be like unto ten virgins. It seems reasonable that the kingdom of heaven must have a heavenly king. I think Jesus Christ is this heavenly king. The whole world is his kingdom all the virgins spoken of here are in this kingdom, but they are in different classes. Some are wise and some are foolish. And perhaps we might make it just as plain by classing them this way. The natural man and the spiritual man. The natural man receiveth not the things of God. It is because he is without the wisdom of God.

He has no oil in his lamp, neither has he the law of God written in his heart. Not so with the spiritual man. He has oil in his lamp and God's law written in his heart, and is prepared to enter into the marriage with the bridegroom. This parable as I understand it, refers to the final redemption. When He comes back to earth to gather His people home. It seems plain to me that Jesus himself opened the door and granted the very earnest request, "Lord, Lord, open to us." But it was Jesus who said to them, "Verily, verily I say unto you, I know you not." For another witness see Math. 7:21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, "I never knew you: depart from me, ye that work iniquity." Those foolish and ignorant people, Jesus did not know. I think it is because their religion is all from the head. God's people reason only from their heart. This is where spiritual life centers. It is the seat of life. In this letter we have shown many things that are promised, many things to indicate the coming of Christ which will also bring that great day spoken of.

We have only two plans of salvation taught in the world, one by works of man, the other is by the grace of God or by the works of God. Man claims to help souls to come to Christ. Jesus said, "No man can come to me, except the

father which hath sent me, draw him." I want to say to all who loves the truth my lot has been drawn by the power of God only. This faith has been good enough for me to live and rejoice in for seventy years and I hope it may be the Lord's will to let me rejoice in it when I must die.

Submitted in love to all who love the truth,

John Neal
420 S. 17th St.
Mt. Vernon, Ill.

**THEM THAT ARE
SANCTIFIED BY God
THE FATHER, PRESERVED
IN CHRIST AND CALLED.**

Dearly Beloved in the Lord:

Will you allow one who feels to be less than the least, address you thus? I feel, O! so unworthy to even have a hope of being as the apostle said, "less than the least of all saints," but if not deceived, at times I have been made to rejoice in that hope which is an anchor to the soul, sure and steadfast.

This evening, after coming home from work, I seemingly, heard a voice, saying unto me, "WRITE", with this voice came a great fear, and I cried what shall I write. If at any time during the day, and up until then, any scripture had entered my mind, I have no recollection of it, it seemed that my thoughts had been only of natural and carnal things.

I went into the kitchen where my wife was preparing supper, wondering what it was all about, for not a word of scripture could I think of, picking up the coal bucket, I went down to the basement

to get some coal, filling the bucket, I started back up the steps and these words came to me with considerable force, "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called," (Jude, 1;) I will quote the entire verse, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

At present, all that I can see in this is the letter, and the apostle tells us that the letter killeth, but the spirit giveth life, I realize that unless I be directed by that same spirit, anything that I may write, will be as sounding brass, or a tinkling cymbal.

In making this attempt to write, my desire is I hope, that the giver of every good and perfect gift, may see fit to undertake for me, and cause me to write nothing but the truth, as it is in Christ Jesus.

First, we want to notice who wrote this epistle, and also to whom it was addressed. It was written by "Jude," a servant of Jesus Christ, and brother of James, addressed to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

It seems to me, that this text, (as well as all other scriptural texts when rightly understood) sets forth clearly, the absolute sovereignty of God, over all things, the doctrine that true Primitive Baptist, have always loved and contended for, salvation by grace, both for time and eternity.

The apostle Jude, was not addressing dead alien sinners, but them that are sanctified by God

the Father, the word sanctify (according to Webster) means to make holy; to hallow; to make pure from sin; so this people had been made holy, this people had been hallowed, this people had been made pure from sin, not by any merit of their own, not by works of righteousness which they had done, but according to his mercy. He saved them, by the washing of regeneration, and renewing of the Holy Ghost, which he shed upon them abundantly through Jesus Christ, their saviour. They were, and are, sanctified by God the Father, santified through the offering of the body of Christ, once for all. This people was chosen in Christ, before the world began. We hear the apostle Paul saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of His grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" (Eph-1;3-7 And in verse 11; he says, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

This people was given to the

Son in covenant bonds before the foundation of the world, and when the fullness 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, and He did redeem them by His own blood, paying the full redemption price, satisfying devine justice, making them heirs and joint heirs with Christ their elder brother, we hear Jesus saying, "All that the Father giveth me shall come to me; and Him that cometh to me I will in no wise cast out. For I came down from heaven, not to do my will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." (St. John, 6; 37-39)

This family was them that the apostle Jude, was addressing, them that are sanctified by God the Father, made holy; made pure from sin; no wonder the apostle Peter, could say, "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 marvellous light;

Not only was this family sanctified by God the Father, but were preserved in Jesus Christ, Webster gives the definition of the word preserve, to save from injury; to keep in a sound state; to maintain; so if they are preserved in Jesus Christ, they are safe from injury, no power on earth can injure them, because they are kept in a sound state, they are main-

tained by the power of him who sanctified them, hence they are in safe hands, we hear the apostle Peter saying, "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (First Peter, 1;2-5)

So this family is kept by the power of God, preserved in Jesus Christ, and none is able to pluck them out of his hands, because he says. "The Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand."

This family being many members are one body, the mystical body of Christ, and he hath placed each member in the body as it pleased him, all these members fitly joined together, groweth into an holy temple in the Lord. None of the members can say I am the head, because Jesus is the head, all the food, all the nourishments, everything that is necessary for the substance of the body must come through the head, and where the head goes the body must go, they are inseparable, they are so firmly joined together, that noth-

ing can separate one member of this body from the head. They are sanctified by God the Father, and preserved in Jesus Christ and called. Not only were they sanctified by God the Father, and preserved in Jesus Christ, but are called. We desire, (God willing) to comment briefly on this calling, who does the calling and what kind of calling is this? The religious professors of the world say, that is the preachers' JOB, but let us hear what the apostle Paul says about it. "Be not thou therefore ashamed of the testimony of our God, Nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel," (Second Tim. 1;8:9:10)

So we see by this that they were called with an holy calling, they were called by the same power that saved them that sanctified them, that preserved them, that kept them, not according to their works. This saving, this sanctification, this preservation, and this Holy calling came not, because of any merit on their part, but it was according to his own purpose and grace given them before the world began, according to the purpose of him who saved them, sanctified them, preserved them, and called

them with an holy calling.

We find another witness to this in Romans, 8:29-30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

So we see the hand of God in all this, working both to will, and to do of his good pleasure. Yes, dear little children your salvation is sure, to you is given to know the mysteries of the kingdom, which are hid from the wise and prudent and revealed unto babes. Why? because you are the children of this kingdom, and Christ is your king, you are members of the mystical body of Christ, the apostle Jude was speaking to YOU, in the text, "Jude a servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

The apostle John, saw this family while in the isle of Patmos, he says, "And I heard the number of them which were sealed: and there was sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:4. And in verse 9, he says, "After this I beheld and lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

To me, this hundred and forty

and four thousand which were sealed, is a type of the militant, or visible church here in time, while the great multitude which no man could number, of all nations, and kindred, and people, and tongues, to my mind, typifies, the church triumphant.

Oh! that I could know that I was one in that number, who are sanctified by God the Father, and preserved in Jesus Christ, and called, I have no doubt of you my brethren, for I believe with all my heart that you the Primitive Baptist, are the church of the living God, and that you are built upon the foundation of the apostles and prophets, Jesus Christ himself, being the chief cornerstone. We hear Jesus saying, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

I feel that I have only just hinted at a few of the many wonderful things contained in this text, but hope that I have written as moved by the spirit, if anyone receives a crumb, I feel that my effort will not have been in vain. If not asking too much, please remember me, the very least, if one at all, in your prayers.

Humbly Submitted,
C. D. Whitley,
328 S. 1st St.
Albermarle, N. C.

LET WORLDLY MINDS THE WORLD PURSUE

I will again attempt to write you. It seems that of late, all of my thoughts are of something worldly and foolish. But I know that if the Lord does not show Himself to us, then our minds will ever be on

the world. We are as unable to think on Him as we are to go to Him, of ourselves. His every blessing comes to us for we are unable to reach out for anything. I am so glad that it is that way; for if we could do anything within ourselves, God would cease to be God. I do not see how anyone could think he or she is the determiner of any destination. We are all helpless and dependent on an independent God. He has all power both in Heaven and in earth and none can stay His hand or question Jehovia "Why doest thou?" But there again, one cannot see unless it pleases Him to open his eyes. Barbara, I pray I believe the truth, for they that believe not in God shall perish with the earth. I fear that I am a deceiver of myself and everyone else. I have nothing to base a hope on. I have no evidence that I love the Lord.

'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?

I feel that if I have even a little experience, it is expressed in the precious old hymn,

Could I joy His Saints to meet,
Choose the way I once abhorred,
Find at times the promise sweet,
If I did not love the Lord?

I hope that I find joy in meeting with His precious Saints. All I know is when Sunday comes I have a longing to go to Church, that I have for no other place.

Barbara, most young men would love to be here in this big city where there are lots of things to do,

but they hold no charms for me. "Let worldly minds the world pursue." I hope that I feel like that about it. You said something on Sunday about me being called to the church when Elder Pate mentioned that the young people would soon be taking their fathers' and mothers' places. I fear that there is no place for this wretch in that happy home. Oh how I do pray that some day I will know the joy of begging a home in the Church. There is one thing I do know, if He has begun a good work, He will perform it until the day of Jesus Christ. We should be happy that things are just as they are, for they are just as God would have them be. I feel that if one is ever blessed to feel that, then he is worshiping in the Spirit and in truth. But then this old carnal mind will wander around and look for a way to rush things along and have them like they think they want them. Barbara, I do not even know how to pray. I think I want a thing this way or that, when oft time I find I do not. There is just one prayer that is ever with me, "Lord be merciful unto me a poor sinner." I know that I need His mercies and guiding hand.

Barbara, when I begun, I felt a desire to write this letter, but already I wonder if I should send it for fear that I am a deceiver and feel not these truths. There is one thing sure, one may deceive himself and the members of the church, but never will one deceive a all wise God.

Paul Carraway
720 E. Capital St.
Washington, D. C.

Zion's Landmark

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

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VOL. LXXXVI

No. 10

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. APRIL 1, 1953

**"IN MY DISTRESS I CRIED
UNTO THE LORD, AND HE
HEARD ME." (PS. 120:1)**

Many formalities and customs are used by different sects in worship. These are all external and only indicate, or express, an inner conviction.

In olden times, or before the birth of Christ, the altar, sanctuary, temple, and sacrifices were all required, and strict customs were observed in worship. All things must be in order. People and priest must conform to strict regulations. The true and false worshipers used the same customs and formalities, so that, to determine one from the other, belief and faith must be tested. The Scripture tells us that "God did tempt Abraham." (Gen. 22:1). The word tempt, as used here, is of archaic,

or early historic, period, and actually means to try or test. The faith of the covenant children of God is tested oft times under the most extreme circumstances. How awful is even the thought of Gods command to Abraham, "Take now thy son," and God emphasized the fact it was his only son Isaac, "whom thou lovest, and get thee into the land of Moriah (chosen by Jehovah); and offer him there for a burnt offering." (Gen. 22:2). But faith stepped in and directed Abraham, for it is said, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, in whom it was said that in Isaac shall thy seed be called. accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Heb. 11: 17-20).

There are none, except by experience, that can even approach to an understanding of Abraham's experience. Though the Scripture is silent as to his emotions and grief, yet we can in a vague way think what it would mean to us even in a natural way to be pressed into such a strait as Abraham was.

Nothing of a material nature had appeared to assure him his only son would be spared by a substitute, but only faith. The lad Isaac said to his father, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Isaac was aware that the lamb was lacking, but whatever forbodings distressed Abraham, faith led him on. But at the very climax, when Abraham raised his knife to slay

his own son whom he loved, the angel of the Lord called unto him from heaven. "Lay not thine hand upon the lad." (Gen. 22:12).

What a glorious sight was the ram substitute! God blessed Abraham to see the end of his faith, the substitute to spare his only son.

How often a poor, poverty stricken servant will go long journeys to serve the flock, and often as dead as stone so far as a text or subject is concerned. It is a constant call upon the Lord for deliverance. In most instances of delivery from this bondage, the sacrifice will be where it is needed and not where it is wanted. God answered the lad Isaac's inquiry at the altar, where the ram was caught. He heard the lad's inquiry and answered with the substance.

When the Lord prevails with a sinner to show him his lost and fallen condition, brings him down to acknowledge he is worse than the worst and less than the least, he'll not be bothered by those who are members of the church, as has been said of some, who would join if it were not for some member whom they could not fellowship. It will be, can anyone fellowship such a sinner as me? It will not be, "Lord, I am glad I am not as other men," but "God be merciful to me a sinner." (Luke 18:11). The publican was in distress. He could not plead any virtue on his part; therefore, his prayer was not to inform God and the people what he had accomplished, but a plea for mercy. Every crying murmur that comes from the heart of a penitent sinner in his distress is heard

by Jesus. Perhaps the grandest and noblest petitions to God that arise from a sinner in distress have not been heard by the mortal creature, but God, whose ear is not heavy that it cannot hear, is ever alert to the faintest and the feeblest cry.

David cried unto the Lord in his distress. His distress was his inability to tear away from the fear of that terrible monster, lying lips and a deceitful tongue. Every true, regenerated, and born again of the spirit child is afraid of deceit and false profession. The prophet Isaiah cried out, "Woe is me! for I am undone." (Isa. 6:5).

The sincere appeal to God arises from necessity. The disciples of Jesus awoke Him, saying, "Lord, save us: we perish." (Matt. 8:25). They had been overpowered by the raging sea in the tempest. When they saw that they were lost except saved by some power greater than theirs they fled to Jesus and awoke Him. To them Jesus was asleep. But He sent the tempest that caused the sea to rage, and while He seemed asleep, Jesus is ever awake to the perils of His children and teaches them the true doctrine of total depravity by placing them where their strength faileth. "For-sake me not when my strength faileth." (Ps. 7:9).

God's providence may send the tempest of affliction, sorrow, disappointment, and failure that His children may be turned to Him in their distress.

"The words of the Lord are pure words: as silver tried in a furnace of earth." (Ps. 12:6). The word of the Lord is Truth. For "In the be-

gining was the Word, and the Word was with God, and the Word was God." (John 1:1).

To vindicate truth, the Lord of Glory must suffer in His flesh even death. Then truth as it dwells in His children is a constant trial, reflecting a heavenly blessing, for truth prevails in the tempest, in confusion, in every trial. When creature strength fails, as expressed in the psalm, "in my distress I cried unto the Lord, and He heard me."

W. E. Turner

**IN MEMORY OF
BROTHER LAWRENCE ADAMS**

By request we attempt to write in memory and respect of this dear brother. We feel far from being qualified to write to the memory of such a good and faithful member. He had been a true and faithful member of Hannahs Creek Church for a number of years and was faithful to attend until his health failed him. He was always willing to give freely of his natural blessings for the betterment of the Church. Bro. Lawrence was born November 19, 1882 and departed this life January 31, 1953, having lived to be seventy-one years of age. His health began to fail two or three years back. He spent right much of this time in hospitals and all was done for him by skilled physicians and nurses, his devoted wife and children that could be done. But God saw fit to call him from this world of pain and sorrow to ever be with the Lord.

Our deepest sympathy goes out to his dear companion and children, but we admonish them to sorrow not as those who have no hope for we feel sure he only fell asleep to await the resurrection of his body there to ever be with the Lord. We deeply sympathize with his dear companion and children and admonish them to trust in the One that doeth all things well.

We know we have lost one of our most faithful and devoted members and deeply mourn the loss of this dear brother; but desire that we all may be reconciled to His Holy Will. We trust that God's richest blessing may rest and abide with his wife and children who are left to mourn the loss of this dear one.

His funeral was conducted at Banner Chapel Church by Elders Lester Lee, J. W. Smith and Ted Pritchard. His body was laid to rest in the Church Cemetery beneath a mound of beautiful flowers and a

large host of friends showed the high esteem which they had for him.

We further desire a copy of this resolution be placed in our Church Book; one sent to the family; and one sent to Zion's Landmark for publication.

Done by order of Hannahs Creek Church in conference on third Sat. in February, 1953.

L. W. Turner, Moderator
C. A. Johnson & wife, Callie Johnson, (Committee)

**IN MEMORY OF
MRS. MOLLY DAVIS JOYNER**

She was laid to rest on a beautiful day,
To sleep in Jesus we hope to say,
A floral offering was there to see,
And a blessed hope for her in thee.

A place was vacant in the home,
And made us so, much alone,
She was loving, and so kind,
To all of us she left behind.

Many a heartache, many a sigh,
But feel that she is gone on high,
To render praise forever more,
We feel she entered in the door.

When trouble and trials on earth are
through,
And our labors he gave for us to do,
A place that He prepared above
For His chosen there bestowed in love.

Children of thy Heavenly King,
All God's children there will sing,
Songs of Zion and his love
Taken there on wings above.

A niece, 8
Estelle Joyner Cockrell
Nashville, N. C. Rt. 3

IN MEMORIAM

CARMIE GOULD, was born in Carteret County, North Carolina October 30, 1869. He was the son of the late Mickle and Eunice Gould. He was married to Lottie Idell Garner in 1889. To this union were born eleven children. Five of which preceded him in death. His loving companion was called to meet her Lord in 1921. Later he married Estell Hill. To this union were born three children. One of which preceded him in death and also his second companion.

His surviving children are: Mrs. Clad Garner, Mrs. Lus Glancy, Mrs. Lloyd Garner, Mrs. James L. Hill, Mr. Rupert Gould Mr. Edward Gould, Mr. Lenard Gould, all of Newport, N. C. and Mrs. Linwood Russel of Bouge, N. C.; Twenty-three grandchildren; Twenty-one great grandchildren; and Five great great grandchildren.

He united with the Primitive Baptist Church at Newport, N. C. about 1913. He was baptized by the late Eld. Isaac Jones.

He departed this life October 28, 1952, making his stay on earth 82 years, 11

months and 28 days. He died in the Morehead City Hospital after having been ill for 10 days. The day before he died he sang "Amazing Grace" while still in the hospital. He was a firm believer in the doctrine of God our Savior. His funeral was conducted by Elds. R. W. Gurganus and L. L. Yopp, after which his body was laid to rest in the family cemetery amid a beautiful mound of flowers to await the resurrection morn when Christ shall come to call His children home.

"Father, dear, we miss you more than tongue can tell,

Yet, God in His wisdom doeth all things well;

So with our hope and trust in the God we love,

May it be His will for us to look forward,

To being carried home to be with you in heaven above."

Therefore, be it resolved, first, that we, believing our loss is his eternal gain, desire to bow in humble submission to the will of an all wise God.

Furthermore, be it resolved that a copy of this memorial be recorded in our church records, a copy sent to the Old Faith Contender, and a copy sent to the Zion's Landmark.

Done by the order of the church in Conference on Saturday, Dec. 21, 1952.

Written by his daughters,

Mrs. James L. Hill

Mrs. Lus Glancy

Mod. Eld. R. W. Gurganus

Clerk. W. R. Mann

ELMER MASON

The subject of this notice was born Feb., 17, 1870 and passed away March 2, 1953. He was united in marriage to Laura Smith on Jan., 23, 1890. To this union five children were born. Four girls and one boy. They, together with his loving companion and our dear Mother in Israel still survive him. His funeral was conducted by his pastor Eld. S. Gray, amidst a throng of sorrowing relatives and friends and he was laid to rest in the community cemetery beneath a mound of beautiful flowers there to await the glorious resurrection morn and the second coming of the Lord and we believe he will be forever with Him.

He united with the Primitive Baptist Church at Atlantic, N. C. on Sat. before the second Sunday in June, 1937. He was baptized by the late Eld. Leonard Raper, who was at that time pastor of the church. He remained a true and faithful member until his death, always filling his seat unless Providentially hindred, even up to our last meeting.

We desire to say to all those who mourn

their loss that you cannot mourn as for those without hope, for we feel that he has left a shining example by his walk, his talk, and Godly conversation, that he had a sweet visitation of the Holy Spirit in his heart.

It is our sincere desire and prayer to God that he may so reconcile you all, together with us that we may be enabled to say with one of old, "The Lord giveth and the Lord taketh away," "Blessed be the name of the Lord."

That a copy of this notice be sent to Zion's Landmark, one to Old Faith Contender, one to the family and one for our Church book.

Done by order of the church in Conference assembled this saturday before Third Sunday in March, 1953.

Eld. S. Gray-Mod.

J. D. Smith-C.C.

OBITUARY OF

SISTER ADA L. HAMILTON

Our dear sister, Ada Hamilton, was born to John Lupton and his wife, Rebecca, on December 27, 1874, and died on December 17, 1952. Funeral services were conducted by Elders R. W. Gurganus and Eddie Humphrey, on December 20th at Bay Sea Level Primitive Baptist Church.

On Sunday, August 26, 1951, after preaching by Elder Eddie Humphrey, our pastor, and Elder Harris Bryant, while the congregation was singing, the hymn, " 'Tis Religion that can give the Sweetest Pleasure while we live," Sister Ada came before the church and was gladly given a home with us.

She was in very feeble health and was not able to be with us again but she was a sweet sister. She attended church with us whenever her health permitted, and it was convenient.

She lived with her daughter in Springfield, Pa. and was not with us often. We believe she is at rest with her Saviour. She leaves a son, Guy Hamilton of New Bern, N. C., a daughter, Mrs. Wilbur Cox, of Springfield, Pa. and their children to mourn her loss.

May the bereaved ones be reconciled to God's will realizing that "All things work together for good to them that love God and to them that are called according to His purpose."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens."

Adopted by Bay Sea Level Church in conference, February 21, 1953.

Elder Eddie Humphrey, Mod.

Lula T. Mason, Church Clerk

Nellie Williamson, Assistant Clerk

Carolina

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

APRIL 15, 1953

No. 11

PSALM 132

Lord, remember David, and all his afflictions:
How he swore unto the LORD, and vowed unto the mighty God of Jacob:

Surely I will not come into the tabernacle of my house, nor go into my bed;

I will not give sleep to mine eyes, or slumber to mine eyelids,
Until I find out a place for the LORD, an habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah; we found it in the fields of the wood.
We will go into his tabernacles; we will worship at his footstool.

Arise, O LORD, into thy rest; thou, and the ark of thy strength.
Let thy priests be clothed with righteousness; and let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.
The LORD hath sworn in truth unto David, he will not turn from it; Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the LORD hath chosen Zion, he hath desired it for his habitation.
This is my rest for ever: here will I dwell; for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.
I will also clothe her priests with salvation; and her saints shall shout aloud for joy.

There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

His enemies will I clothe with shame; but upon himself shall his crown flourish.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

Generated through HathiTrust on 2026-04-20 05:38 GMT
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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

FOOD FOR SINNERS

Dear Elder Adams and Precious Friends:

I would, if I could, like to tell how much I did enjoy meeting and hearing you preach during the Association in July. If I know my heart at all, it was filled with love while hearing the good things that were said, such food as feeds a poor starved sinner, such as I know that I am.

This past week has been one of much meditation with me, and searching, with a desire to worship the true and living God; but I can not unless I am led in the right way. I feel the need of the blessed son of God, lest I walk in a way that would cause me much suffering when my eyes are turned within and I am enabled to see the corruption of the flesh. Oh yes, I feel God does withdraw himself from his children for a time. You remember Christ said, "If I go not away, the comforter will not come." We have to feel the need of him, to know him as a comforter. When he goes away so to speak, we soon feel the need of Him.

The scriptures tell us to "Give diligence to make your calling and election sure." Isn't this enough to sometimes cause one to search themselves wanting more evidence of that little hope that is so dear to us at times? Surely we have learned that it is not in man that

walketh to direct his steps, but don't you love to think of a God who is so powerful that even the devil obeys him? He cannot go beyond the power God grants him and even he trembled at the word of God. I used to be filled with fear when I was attending a revival of the conditional Baptist, when a child I would hear them tell such awful things, painting such awful pictures of Hell and Satan; how he'd "get you" if you did not do good by accepting Christ and performing good works, while now I do not fear Satan and I hope I have been taught to fear God. I do not mean that I fear God in the way I feared Satan. Oh, No! But it seems more of a reverential fear somewhat akin to love. I hope that I have been given a hope in that love that Jesus has for his elect church, thus causing me to love his little ones and to sometimes rejoice in that hope that he has written my name in Heaven.

"Give diligence to make your calling and election sure." What more proof can we have than that we love God's people? This was a new commandment Christ gave his disciples, to love one another as I have loved you, thus meaning he first loved us. A new commandment I give unto you, That ye love one another: as I have loved you that ye also love one another. By this shall all men know that ye

are my disciples, if ye have love one to another. Jno. 13:34:35.

Jno. 4:19 says further, "We love him because he first loved us."

What more can he say,
Than to you he hath said,
You who unto Jesus,
For refuge have fled?

"Except a man be born again he cannot see the kingdom of God." Jno. 3:3. He cannot taste love from that fountain that never runs dry. The Rock of ages, he cannot feel that he is the chiefest of sinners, he could not become a poor beggar of mercy for he would not feel in need of mercy. It is not even logical for anyone to beg for something they feel no need of. It takes light to reveal darkness. One might have all kinds of dangers surrounding his very being but unless there were light to reveal this danger, would they feel fearful of harm or hurt? In darkness we have eyes but see not. God has hid something from somebody, yes, God hid the way of salvation from the wise and the prudent and revealed it unto babes. Because it seemed good in his sight to do so. Are we born again, are we babes in Christ? ready to give a reason for our hope and to do so with meekness and fear. The scripture tells us that the Lord's people "are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:24. 25. We walk by faith and not by sight. Faith being "the substance of things hoped for, the evidence of things not seen." We cannot see with our natural eyes the anchor of

our hope; yet his spirit bears witness with our spirit that we are the children of God, that inward feeling, that kinship we feel when we hear you relate your experiences, the love that swells our hearts to overflowing when we see your dear faces and hear you tell of the goodness of God. This is to me the key of all keys that will fit the most of all important locks. The beautiful book of love. How good has our God been to such a sinner!

But drops of grief can ne'er repay,

The debt of love I owe.

Here Lord I give myself away,
'Tis all that I can do.

May God bless and keep you and yours in this precious love, may he bless you to continue to preach Jesus, the way, the truth and the life. May he bless the dear paper you labor for and give us all strength as our days require and may we be pressing onward and upward toward the mark for the prize of the high calling in Christ Jesus ever looking unto him, the author and finisher of our faith. If one of his, I am a little one.

Christian love to all his dear ones,

Mrs. Fred Cobb

RFD 1

Ruffin, N. C.

MY EXPERIENCE

From a child I had dark days and bright days. It seemed that my life was often marred by dark shadows, I could not understand. I used to work in the field and look all around me as far as I could see and wonder how I was created and how the world was made. I did not read the Bible, but people

said God made the world and everything in it. Then I would think, how did God start and from what? My youngest son asks me that question now, but I still do not know and do not try to find out, for some of God's ways are past finding out. I did not really have any fear of God when a child, but when it was lightening I was terribly afraid. I feared my parents and especially my father. They tried to bring me up right. I do not blame them for any of my misdoings. My mother was a faithful member at Hancock's and I used to go occasionally with her there. I then decided they were serious and had loving faces. I used to watch their expressions and especially did I notice my grandfather, Appson Williams. Sometime when Brother Moncure was delivering his message, my grandfather was so rejoiced that the tears were streaming down his face. The joy of happiness was shining as the dew on corn. I could not understand what could make him shed tears so. I did not know what the preacher was saying, it meant nothing to me. I did not know anything about praying or which was right or wrong of all these different churches and people.

I had my troubles too, life was so dark for me much of my time. I would think if I died I would be better off, but death was a fearful thing when I thought of it seriously or saw danger near. The only way I knew of relief was to sneak off alone and cry. Years went by and I became grown-up; but I was never a contented person for long. So much of my life was

miserable, dread and unrest. I could not understand myself. Finally, I was married. I was old enough to realize what it meant too be married and the responsibilities it involved. I knew it would not all be bright, so, of course I found troubles as well as happiness. My health failed me and I went home to my mother, but she gave me very little comfort. I found God is the only giver of good and perfect gifts and that was what I needed. However, I did not have the wisdom to know or see or hear. I had not been born again nor had I known any deliverance. My troubles were so great. I decided to read the Bible. First I read Job. I saw he had troubles too, and he was one of the Lord's people. I could sympathize and many times witness with poor Job and I felt better after reading his experiences. It gave me some comfort to know that even one of God's little ones had had an experience similar to mine.

Night after night I cried and prayed to the same God that was Job's God. I believed the Old Baptist were a good people; at least what I knew of them were, but I did not think they were all as I had been to their church, so I decided to go to some other church. This I did and began teaching Sunday School, but really I could not believe they did the way Christ taught; for once I asked one of the sisters why they did not wash feet and she said during Christ's time they had to walk many miles and their feet needed washing. Dear Sisters and Brethern, that is not the lesson Christ taught in his example.

He taught humbleness and humility in love for each other. I wasn't taking anyone's word for truth. So I read, prayed and was often on my knees asking God for help and to show me the way, the truth and the life. The scriptures say, Believe on the Lord Jesus Christ and thou shalt be saved." So I knew that was the only way we could possibly be saved, and he has to give us the faith to believe on Him. It is alone by Christ, we are helpless in our effort to obtain mercy faith or belief. We are told we love him because he first loved us, this I believe to be the truth.

I was still going to the church called the Church of Christ, in Berkley, Va. but I had some knowledge of the truth and I remember once when in their Sunday School, tears came into my eyes, because I could not feel his love and presence as I so wanted. About this time, one night a storm came up. My son and husband were asleep, but I wasn't. I heard a limb fall on the house and I was afraid. I wrung my hands, walked the floor and cried out to God. I was made to say, "Now Lord, what can I do? I can do nothing. Have mercy on me." The storm ceased and I went to my neice's room and said, "Vivian, if you go to Sunday School Sunday, take my books for unless the Lord changes my mind I am never going again. From that day to this I have never been to any church except the Old School Baptist.

Soon after that, I dreamed I was on this earth and all around me the earth was leaping in flames. I heard the crackling of the fire

burning as in woods. I was in the center and knew there was no possible way for me to get out. I was really afraid. But my hands went up and I found myself saying, Lord God Almighty, twice. Then, light as a floating feather looks, I was lifted up and out of this. I stood on my feet and was free.

Dear Brethern and Sisters, I do not know what you believe, but I believe this is when I was lifted out of the miry clay and stood on the solid rock that Christ said His church was built on. For in a few nights in a dream, I was walking alone on a road and I found a building in a desolate place. I saw a light in this building and I went into it, but saw no one. I left and went on to a place where a great crowd seemed to be having an enjoyable time. It was a place of amusement but I did not feel like one of them. I decided I didn't belong there so I stepped out into the road again. This church in which I dreamed I saw the light, today reminds me of the Old Baptist Church. When I think of other churches, I can see the comparison very readily. The old Baptist do not have big fine buildings usually, nor music, other than vocal, but I believe the truth is preached there.

After these dreams, I wanted to go to the Baptist Church. I did not know how to find it, where I lived, but I knew a member with whom I could go. So I went out to Fairmont, Va. It was my first time since I moved away from North Carolina. Brother R. B. Denson preached and I could understand. My ears were open and my eyes were open too. I was no longer

blind. It seemed he preached just to me, yet he did not, for he did not know me nor where I lived. So I know God directed the whole matter and was the deliverer. He, Elder Denson, did not have time to read from notes, but his speech overflowed as a fountain, and I knew God sent it from above. I had found the truth, the way and the life. Not a doubt was in my mind. That was the true doctrine and would be the truth forever.

We left Virginia and went back to Atlantic, N. C., but my home town was Ayden, N. C. I know where the Old Baptist Churches were there, for I had lived near these places. Before this, I had attended Atlantic Church only a few times, but I did not understand or love the truth then. Now my mind was in no doubt of what I had been shown. I at once went to this church. I offered myself to the church and the happiest day of my life was when I was accepted there. I loved everyone of them and do today. I love all Old Baptist and love to go and mingle with them and hear the word preached yet I am away from my home church. I miss them but God sets the table and feeds me and I find his chosen people wherever I go. For some time after I joined the church, I was happy, but trouble came to me again when I began to doubt and question whether or not my experience had been genuine. One night I dreamed I was placed over a dark pit. I could not see any bottom to it, it was so dark. I was afraid I would fall into it as I was hanging over it, but the spirit of God lifted me from over it. I

knew it must have been God, for I never saw anyone and I knew it by faith. What I mean is, I did not see God's face but I felt his power. I have wondered why I was put over this pit. Was it to show me my sinful, weak self again? Then I worried over myself and sometimes I would think maybe I was wrong and that I was no child of God. In the end I would again just know that God had been with me or else I would Not have had any experience, any dreams or any relief from my distresses. The light was leading me along in the way, but there was so much darkness and fear, I was constantly doubting; however, I can now see that God never failed me. He sent his light to shine upon the darkness, then all was light, but this light or state of rejoicing did not last long at a time.

I had another dream that brought me much happiness. My grandmother died, but I did not know it until a week after she was laid away, because my letter was lost in the mails telling me of her sickness. But I finally received word of her death. I loved her dearly and told her many of my troubles. She told me once, God was above the devil and not to worry so much over my condition. But in this dream I had, I was up in heaven standing still in a street. They were wide, straight streets and crossings. I was on a corner and could see lots of streets. I saw Grandmother walking slowly and humbly. She was holding my youngest sister by the hand. This sister was in reality, grown, but I saw her as a child and just as hum-

ble as I viewed my grandmother to be. This scripture came to me a few days later when I was thinking of the dream and could see them in my mind: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Math. 18:3:4.

Dear Brethern and Sisters, I have tried many times to write my experience, but always said I would not let anyone see it; however last night I was sitting in the dark pondering over myself again, wondering what kind of Person I am. I asked God to please show me some signs indicating whether or not I am His, then these words came to me: "I will never, no never forsake thee, I will be with thee on the land and on the sea." Then this passed and a voice said, "Write your experience." So I am trying to obey that command.

If anyone feels what I have written is worthy to be published, please do so, but if not, kindly drop it into the waste basket and there will be no hard feelings.

A sinner saved by grace, if saved at all, for it is impossible for a man to save souls. But when a man is called to preach he will do so, even if he has to be swallowed by the whale before he is made willing.

Mrs. Eldridge Styron
4142 First St.
South Norfolk 6, Va.

THE ALL THINGS

Elder T. F. Adams
Editor, Zion's Landmark

Dear Brother Adams and readers of Landmark;

For some reason known to God, I have been given a mind to write again, but feel so little and unworthy I fear that I will not be favored to write anything worthy of your attention, much less being any comfort to you so great a people, but if not deceived, I love you for Christ SAKE: YES, I believe with all my heart, that you, the Primitive Baptist, are the true Church, the "Elect", the Chosen. We hear the apostle saying, "Ye are a Chosen generation, a Royal Priesthood, A peculiar people, an Holy nation, that you should show forth the praise of him that hath called you out of darkness into his marvelous light.

The scripture which I desire to comment on, (the Lord willing) is recorded in Paul's letter to the church at Rome, Romans' 8:28.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

I fully realize that this is a great text, also my inability to see, understand or write anything that would be of any comfort to anyone, unless guided and directed by the unerring spirit of Almighty God.

As I make the attempt, (if I know my heart) I desire that the God of all mercy may see fit to direct my mind in such a way, that I may not shun to declare the whole counsel of God.

I am aware that some of the

brethren do not see this as I do, and I do not wish to try to force my opinion on them, but hope to give my view as I feel to hope that God has given me, and may I be moved by the Holy Spirit, not to write anything that is not in harmony with the written, revealed word of God.

The Apostle says here in this text, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." In verse 18, of the same chap. we hear him saying, "I reckon that the suffering of this present time is not worthy to be compared to the glory that shall be revealed in us." And on another occasion, He gave his opinion as one that had obtained mercy at the hand of God, but here he says, "We know", how did the Apostle know this? By revelations. We hear him saying to the church at "Galatia".

"But I certify you, brethren, that the gospel which is preached of me is not after man, For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (Galatians, 1:11-12)

So it was by revelation that Paul could say, We know that all things work together for good to them that love God. What did he mean by all things, did he have reference only to good things, or did the all things, embrace both good and bad? Did not the Lord say in Isaiah, 45;7. "I form the night, and create darkness; I make peace, and create evil; I the Lord do all these things?"

In Ephesians, 1:11, we find these words, "In whom we have obtain-

ed an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will", Also we find in Hebrews, 2:10. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

We understand that the Apostle in using the pronoun Him, had reference to God, the Father, the creator of all things, All things were made by Him and without Him there was not anything made that was made, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

The word became, to me, means it was becoming, So it was becoming to God the Father, to make the captain of the salvation of these many sons, perfect through sufferings, could we, dear brethren, in carnality imagine anything more wicked and sinful, than the wicked act committed by those wicked men that crucified the Lord of glory? It certainly was not becoming to them, it was sin, in the deepest dye, yet if we believe the scripture, we must believe it was becoming to the glory of God's grace to have it so, because the Apostle emphatically said, "It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings". Someone might ask, is that all the proof you have of this? While we feel that this is sufficient, it is by

no means all. We find another witness to this in Acts. 4:26-29. "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 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, for to do whatsoever thy hand and thy counsel determined before to be done."

Also we find in "Isaiah" 53:5. "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." In the 10th verse, it says, "It pleased the Lord to bruise him."

All this was according to God's purpose and decree, it was becoming to him, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

No wonder the Apostle could say, WE know that all things work together for good to them that love God, to them who are the called according to his purpose.

It was not becoming to Joseph's brethren to sell him as a slave, it was sinful and wicked on their part, but it was becoming to the glory of God's grace, to have it so, for we hear Joseph saying to his brethren after he made himself known to them, when they came to Egypt to buy corn, for there was a famine in the land and there was no corn in the land of Israel, "Now therefore be not grieved nor angry with yourselves, that ye sold me hither; for God did send me be-

fore you to preserve life. For these two years hath the famine been in the land; and yet there is five years, in which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

Those are some of the things which the Apostle had reference to, when he said, "We know that all things work together for good, to them that love God, to them who are the called according to his purpose."

Yes, my dear brethren, I am glad that I believe in the Controlling power of God over all things, and that all things are for him, and all are by him, in bringing many sons unto glory, yes, and all things work together for the good of these many sons, for they are the called according to his purpose. I feel that there is something rich and precious in this to every child of grace. All things are for him, and all things are by him, in bringing many sons unto glory, not that he wants to bring them, nor that he is trying to bring them, but in BRINGING them. The great captain of their salvation is the only one known in the bringing, and another beautiful thought, that he is bringing them unto glory, not just part of the way, but all the way; Because all things are for him, and all things are by him, in bringing many sons into glory.

So dear reader, if all things are for him and all things are by him, it goes without saying, that there is nothing against him in bringing these many sons unto glory, for it

became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

I hope no one will misunderstand me and think that I am trying to justify the wicked acts of those men that crucified Jesus, neither Joseph's, brethren for selling him as a slave. It was wicked and sinful on their part. They meant it for evil, but God meant it for Good, to bring to pass as it is this day, to save much people alive.

The religious professors of the world, calls this a hard and narrow doctrine, and no wonder, because it is hid from them. We hear Jesus saying, "I thank thee, O Father, Lord of heaven, and of earth, because thou has hid these things from the wise and prudent, and hath revealed them unto babes, even so Father, for so it seemeth good in thy sight." Matt. 11:25.

Unto these babes, to whom he hath revealed these things this doctrine is neither hard nor narrow, the only hard thing about it is, it's hard to get around. It is not narrow, because it's as broad as the earth, high as heaven, and deeper than hell. Some one might ask, "can you prove this?" Yes, I feel that I have a thus saith the word of God for this, it is as broad as the earth because we hear the Lord speaking by the mouth of the prophet, saying, "Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back;

bring my sons from far, and my daughters from the ends of the earth." Isaiah, 43;5:6. And in verse 21, he says, "This people have I formed for myself; they shall show forth my praise." This doctrine is high as heaven, for it's the doctrine of God our Saviour. We hear Jesus saying, my doctrine is not mine but his that sent me, also we hear the Lord speaking in Deut. 32:1, Saying, "My Doctrine shall drop as the rain, and my speech shall distil as the dew." This doctrine is deeper than hell, for we hear David saying. "Thou hast delivered my soul from the lowest hell."

To those that have been taught of the Lord, the hard doctrine is that which is advocated by the religious professors of the world, the "Do And Live," doctrine, because they know from experience, that life preceeds action. Without life, there could be no action; so instead of do and live, they believe in Live and Do. Why do they believe this, says one? By experience, and by this experience they can witness with the apostle Paul when he 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. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12:13. So it is with fear and trembling that they work, because God works in them, both the will and the do, it is then that obedience follows.

So the apostle could say, "We know, that all things work together

for good, to them that love God, to them who are the called according to his purpose," God's children cannot say this in carnality, because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, it is only in the spirit that they can know these things, for the spirit searcheth all things, yea, the deep things of God.

So dear Brethren, weigh this by the standard of truth, if it doesn't hold out weight and measure, just cast it aside and cast a mantel of charity over my imperfections.

I desire to close this article by quoting the words of the apostle Paul, "Romans, 11:33:36. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, 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.

Yours in humble hope,
C. D. Whitley
328 S. First St.
Albemarle, N. C.

EXPERIENCE

Dear Readers:

Did you ever see a filthy rag? one that could not be cleansed by the use of water? I became acquainted with such many years ago, while in a bed of affliction. A bundle of them was placed up over my face and a voice from above said, "You are just as filthy

as this bundle of rags." The odor of those rags was very offensive and there are not adjectives enough in our language to describe them.

The morning those words were spoken to me, tears began to trickle down my cheeks, because my eyes were overflowing with tears. Day after day and night after night, I felt to be the only filthy rag on earth and I just wanted to be in a distant land where no one lived.

In November, 1942 my father was taken from this world of vanity. A loneliness that is inexpressible passed over me. I thought then I knew what loneliness was, but I did not know in full until mother was taken in November 1950. The night she lay a corpse, I was suddenly awakened by the sound of the front door, and mother's room lighted up in a flash. The light was much brighter than an electric light. When my mother was taken from the home for burial, I felt myself sinking down and a weight fell upon my shoulders that I felt I could not carry. I became restless and my home was no home to me, without Mother and without an earthly father; until the Lord visited me and revealed himself to me.

About nine o'clock one morning back in the twenties, I saw myself standing all alone with a huge bear at my feet. I was standing about halfway the length of a long hill, facing a place of destruction. This place was a burning place. Immediately after seeing this place I was turned facing the east up in the elements of the blue sky. I saw heaven and balls of gold glit-

tering out in front and a pure white narrow difficult road leading there with dark deep valleys all along the way filled with decayed wood, dead leaves and trash. Halfway between me and the beginning of this difficult road that led from earth to heaven was a broad gravel road leading down to destruction. While standing midway this hill, I was trembling and wondering which way I was going to be cast. I feared I was going to be cast into this burning place, but instead, a burning took place in me (my chest) and I was burned down. While burning, I cried, "Lord have mercy! have mercy!" Then I was carried safely across this broad gravel road that led down to destruction, and I was clothed in a white robe without wrinkles and spotless, and placed flat on my back. Then I heard a voice bringing this glad tiding, "You do not travel this road with your feet, but you are carried over it on the wings of his love."

A few days later another road was placed before my eyes similar to the first and Heaven was at the further end. I was clothed in the same white robe, but this road was some shorter than the first. Later a third road appeared before and this third road was still shorter than the second road. I feel that this short third road indicates that my stay here on earth is nearing the end, because I later viewed myself or my dead body in a casket in

front of the pulpit in Willow Springs Church. People had gathered and the funeral was in progress. At the time, some of my favorite hymns were being sung by the choir, but I or my spirit, was looking on and rejoicing in the Lord. I then saw my body buried in the earth, but I was still rejoicing in the Lord.

I recently spent one of the happiest days of my life in my home with no one present except my sister and myself. It seemed my wants and needs were supplied in full and I rejoiced in this sweet communion with my God. I was made willing to bid all adieu and I could sing with the poet, "Come welcome death, I'll gladly go with Thee."

A little sister, I hope,
Fannie H. Adams,
RD 1
Willow Springs, N. C.

LANDMARKS WANTED

Can some one loan us the Landmarks which carried the discussion between Dr. William Hooper and Elder P. D. Gold? I am informed that Dr. Hooper died in 1876 and Elder Gold became associated with Zion's Landmark in 1867. We would assume that the inclosure was printed between those two dates.

We have a request to re-publish this discussion and I feel it would be of interest to many of us.

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

Zion's Landmark

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

Editor

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Willow Springs, N. C.

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VOL. LXXXVI No. 11

Entered at the postoffice at Wilson
as second class matter

WILSON, N. C. APRIL 15, 1953

GOD IS THE LEADER

"When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity." Psa. 39:11.

It may be that the readers will see more in this subject than I will be able to present. Even though we may have the same experience David had, yet we are unable to write on a scripture for the comfort of others unless the particular scripture is revealed to us as our experience by the Holy Ghost. Much of our time we feel to be dead to spiritual things. We are powerless and helpless to draw any sweetness from the sacred words. We are cold and indifferent, carnal reasoning creeps in, the flesh has control and we are in darkness. We are now approaching

the danger line of "Doting about questions of no profit," thinking ourselves to be something when we are nothing. The Lord suddenly comes to his temple and cuts us down. We wither like the grass and learn the truth of what James said, "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth." James 1:11.

"When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth." There are many ways in which the Lord rebukes and corrects man for iniquity. He gives you bread of adversity and water of afflictions. As we find recorded by the prophet, "And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." Isa. 30:20-21. The teachers under consideration are the Father, Son and Holy Ghost. "All of thy people shall be taught of the Lord." And when a child of God is taught in the furnace of affliction he sees the imperfection of his nature, and the light that shines in his heart reveals to him the depravity of his nature. This is the same light which reveals the perfection of Jesus. John said, "The life of Jesus is the light of his people." Each time the light appears the child of God is rebuked and corrected for his iniquity and

his beauty is consumed like a moth.

The beauty of Naomi was consumed by affliction. When she returned to Bethlehem Judah, she said, "I went out full, but the Lord hath sent me home again empty. The people of the city said, 'Is this Naomi?' She said, call me not Naomi; but call me Mira, for the Lord hath dealt very bitterly with me. The word Naomi means sweet. The word Mira means bitter. We see by her own words that her beauty (sweet) is consumed and the bitter appears. The Lord often rebukes his people by chastising them. Paul referred to a proverb of Solomon in writing to the Hebrew brethren when he said, "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 5:6. It is a wonderful blessing to be corrected by the Lord, not that you enjoy the rebuke at the time you receive the chastisement, for Paul said, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 17: 11.

The chastisement of the Lord in dealing with his children, is not the kind which a judge meets out to reprobates and criminals by sentencing them to the road or prison, but he is dealing with them like a father deals with his son, which is evidence of his love for him. When the Lord corrects his children it is

a manifestation of his love and mercy. Through this experience we learn the truth of what David said, "By mercy and truth iniquity is purged." Prov. 16: 6

The children of God are compared to branches of a vine. Jesus said, "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." Jno. 15:1:2. This pruning is done by mercy and truth. Those who plant a natural vineyard know the importance of pruning the vine by taking out all the dead wood and obnoxious parts in order that the vine may produce more fruit. Without this pruning the vine becomes thick with decayed material and superfluous or excessive vine and foliage which prevents the sun's rays from penetrating through the vine and thus impairing growth and maturity of the fruit. Severe pruning of grape vines and fruit trees, results in improved quality and quantity of fruit. The pruning or purging prepares the tree for the burdens it must bear. Our suffering in Christ brings us nearer to Him and makes us stronger in Him. When this purging has been neglected, the boughs grow out far in length from the trunk of the tree and when the fruit grows toward maturity, the weight becomes heavy, the limbs often break, much of the fruit is spoiled and the tree is badly damaged, all for the lack of proper purging or pruning at the proper time. So it is by "Mercy and truth iniquity is purged; and by the fear

of the Lord men depart from evil" The evil principle in us is subdued through mercy, truth and the fear of the Lord.

"When thou with rebukes doest correct man for iniquity, thou makest his beauty to consume away like a moth." I fully realize we must have the mind of the writer to comprehend his meaning, but I have thought that David had reference to the destructive work of a moth. The work of the moth takes away the beauty of a woolen garment. The Saviour had reference to the destructive work of the moth when He said, "Lay not up for yourselves treasurers upon earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where moth and rust doth not corrupt and where thieves do not break through and steal." Math. 6:19:20. As the moth corrupts the garment so the rebukes of God consume the beauty of man. What a wonderful blessing for the beauty of man to be consumed. This is the only way that he can see the perfection of Jesus. As long as his own beauty stands out, he never sees anything about Jesus or the church that is attractive or to be admired. His own beauty or admiration of himself obstructs his view and prevents him from seeing Jesus and the church. As a comparison, there may be a beautiful holly tree clothed with its lovely foliage and red berries within a few feet of the roadside where you have traveled all summer, but for other trees having obstructed your view, you have not seen it; but when the fall

comes and the cold weather causes the other trees to shed their leaves or beauty, you then behold the suprising beauty of the ever-green tree, which you have not known was there before.

The perfection of Jesus and beauty of the church have been here all the time, but not so to us. It is through much tribulation that ye shall enter the kingdom, therefore, "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity." Psa. 39:11.

T. F. Adams

IN MEMORIAM

According to request, I will endeavor to write a sketch in memory of our beloved sister, Elda Ketchum, who passed away on October 28th, 1952. Sister Ketchum was the widow of the late Dick Ketchum, who passed away several years ago. Sister Ketchum leaves one son, one daughter, and one brother. The children live in Richmond Va. Her brother, O. B. Kellum, lives in Jacksonville, N. C. A host of neices, nephews and friends also survive to mourn her loss.

Sister Ketchum joined the Primitive Baptist Church of White Oak several years ago in Jones County and was baptized by her pastor, R. W. Gurganus. She was a good and faithful member until death and was a strong believer in the doctrine of salvation by the grace of God. She always filled her seat in Church if not providentially hindered. In her last days she lived with her children in Richmond. When her quarterly meeting times came, if she could not attend, she would always write the church a letter and inclose a donation to assist with the expenses of the church.

To know Sister Ketchum was to love her. We want to say to her children, her brother and to all her loved ones, do not mourn as for those who have no hope. We believe our loss is her eternal gain. She is now free from the troubles of this world. She has come into possession of that which she has been hoping these many years. If I had the hope for myself that I had for Sister Ketchum I could say "Come welcome death, I'll gladly go with thee." The scriptures say, "By their fruits, ye shall know them." Those who knew Sister Ketchum, knew that she bore the fruits of a child of God. She walked it, talked it, and acted it.

She just fell asleep in Jesus, I believe. We are told, "Blessed is he that dies in the Lord."

We believe she is resting in paradise with her Saviour, awaiting the resurrection when the body and spirit will be reunited and carried to the home, He prepared for those who love Him, before the foundation of the world.

N. K. Eubanks,
Pollocksville, N. C.

RESOLUTION OF RESPECT

Brother Rex Fredric Edmond was born September 9, 1882 and died December 31, 1952, making his stay on earth seventy years, three months and twenty two days. He was laid to rest in Nahulah Presbyterian church, cemetery beneath a mound of beautiful flowers, which indicated the esteem in which he was held by his many friends.

On July 31, 1948 he was married to Mrs. Fannie Whitfield. He united with the church at Kehukee on the third Saturday in September 1947 and was baptized the following day by his pastor, Elder A. B. Denson. He was a faithful member and a loving brother. The church held him in high esteem. He was called to the office of deacon by his church in January 1948. Brother Edmond looked after the welfare of the church, attending to the needs of his pastor and the church.

We the church at Kehukee feel to extend our deepest sympathy to the family and loved ones, and direct them to the lamb of God, who is able to comfort them in this sad hour.

Therefore be it resolved that a copy of this obituary be sent to the family, one put in our minutes and one sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday before third Sunday in January.

Elder C. L. Robbins, Mod.
Linda Judge, Clerk

IN MEMORY OF G. W. GARDNER

It has pleased our Heavenly Father, who doeth all things well, to take from us our beloved brother, G. W. Gardner. He was born in the year 1879 on the 11th day of January and died November 10, 1952, making his stay here on earth 73 years and ten months, lacking one day.

He was married to Mary Ella Bridgers and they lived happily together fifty-one years, lacking seventeen days. To this union one child was born, Johnnie H. Gardner. He is survived by his widow and son to mourn their loss.

His loved ones did all for him that human hands could do, together with the doctors, nurses, brethren and friends. We all feel our loss is his eternal gain. We would not call him back to live any longer here in this world of sin.

He was baptized in the fellowship of Up-

per Town Creek Church, the third Sunday in May 1910, by the pastor, Elder George Boswell. To know Brother Gardner was to love him. He was a loving husband and dear Father. His loving wife and son feel their loss very keenly and his vacant seat in the church has enshrouded us with sorrow.

We are told in the scriptures, "By their fruits ye shall know them." God is the only one able to cause humanity to walk the life this dear brother walked. He was very thoughtful of his afflicted wife who was not able to attend church with him. He always very patiently and tenderly tried to convey to her the comforting thoughts he received from the services when he returned from church each Sunday.

His funeral was conducted by Elder E. N. Bunn, Elder Bennie Owens, and Elder J. D. Fly. They spoke many comforting words. He was laid to rest beneath a large blanket of beautiful flowers.

Written by the request of his bereaved wife,

Mrs. Rossie Williams

IN MEMORY OF MRS. MOLLIE DAVIS JOYNER

It has been on my mind for sometime to write in memory of my Aunt, Mrs. Mollie Davis Joyner, whom God saw fit to take away from this earth on October 23, 1952.

It was hard for the family, relatives and friends to give her up, but God knew best. He took her from her suffering here and took her, I hope, into a far better land of peace and love where she will have no more suffering, trials and tribulations, where peace and love shall never end. Not our will, but thine be done.

If she had lived until December 7, 1952, she would have been fifty-six years old. Her funeral was conducted by Elder John Williams of Elm City, N. C. He spoke many comforting words to the sorrowing family, relatives and friends; but we do not mourn as for one without a hope, because I feel she is now at rest in Jesus. Here on this earth she was one of the sweetest, kindest and most loving persons I have ever known, and those who knew her loved her. When able she filled her seat in her church regularly.

Surviving her are her companion and seven children, a mother, brother, and sister. She was the daughter of Mrs. Hence Davis and the late Mr. Hence Davis of Sharpsburg, N. C. Her Sister, Mrs. Johnnie Joyner and brother, W. B. Davis of Sharpsburg, N. C. her companion, W. R. Joyner of Rocky Mount, N. C. RFD 1; one son, Leon Joyner, six daughters, Mrs. Lommis Joyner, Mrs. Irvin Smith, Mrs. James Langley, Mrs. Clarence Joyner, Mrs. McCoy Turner and Miss Jeanette Joyner, of the home.

Estelle Joyner Cockrell,
RFD 3,
Nashville, N. C.

Christine

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

MAY 1, 1953

No. 12

PSALM 133

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

PSALM 134

Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

Lift up your hands in the sanctuary, and bless the LORD.

The LORD, that made heaven and earth, bless thee out of Zion.

PSALM 135

Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD.

Ye that stand in the house of the LORD, in the courts of the house of our God.

Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant.

For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

For I know that the LORD is great, and that our LORD is above all gods.

Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

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**\$2.50 PER YEAR
TO ELDERS \$1.50 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

BEAR CREEK CHURCH

Bear Creek Church
Is a place so dear,
For the people who
Gather from far and near.

The church is white
And Oh! so plain
The most wonderful place
With a wooden frame.

The preachers are
Of a different sort,
They preach from heaven
With God's support.

The people who go
Go for the joy inside,
And not for the so called
Go-to-church pride.

Bear Creek Church
Is a wonderful place,
Where people meet others
With a smiling face.

So if you are in need of religion
Instead of pride,
Come let the old Baptist
On your side.

They are people so fine
So sweet and dear,
They help all they can
Both far and near.

The preacher is just
An ordinary man,
And he'll help you
Out all he can.

At the first of the month
The place on my mind,
Is Bear Creek Church
A place so dear and fine.

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ter
New York, N. Y.

THE SOVEREIGNTY OF GOD OVER ALL THINGS

"For as the rain cometh down,
and the snow from heaven, and re-
turneth not thither, but watereth
the earth, and maketh it bring
forth and bud, that it may give
seed to the sower, and bread to the
eater: So shall my word be that
goeth forth out of my mouth: it
shall not return unto me void, but
it shall accomplish that which I
please, and it shall prosper in the
thing whereto I sent it." (Isaiah,
55: 10-11)

Dear Household of Faith; | |
For some reason my mind seems
to be exercised with the above
scripture, and having an impres-
sion to write, (God willing) I de-
sire to address you again through
the dear old Landmark, with the
permission of Elder Adams, the
Editor.

As ever, feeling my weakness
and imperfection, I realize, that

unless guided by the unerring spirit of Almighty God, my effort will be vain, for we hear Jesus saying, "It is the spirit that quickeneth, the flesh profiteth nothing." May the God of all grace see fit to direct my mind and cause me to write nothing but the truth as it is in Jesus, ascribing all honor and praise to his great adorable name.

First of all dear brethren, we observe in this text the Lord speaking by the mouth of the Prophet, saying, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I feel that there is something rich and beautiful in this text, something that is sweet and precious to every child of grace, for it sets forth the glorious doctrine that Primitive Baptist have always contended for, salvation by the sovereign grace of God, both for time and eternity.

We find almost the exact words recorded in Deut. 32:1-2, "Give ear O ye heavens and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, and my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass:"

I feel that these scriptures' harmonize with the experience of all that have been taught of the Lord.

They also teach (if I have any spiritual understanding) that God is the Absolute Sovereign Ruler over all things.

I am aware that lots of people object to the word "Absolute" and some of them are Primitive Baptist. I am made to wonder why any one who has felt the great delivering hand of God, would object to it. Webster gives the following definitions of the word "Absolute": Unlimited; Unconditional, Certain:

Would it glorify God to say that he is limited, or uncertain, or conditional, when he emphatically declared, "I will work, and who shall let it." (Isaiah 43:13) Also in chap. 44; ver. 7, we find these words, "And who, as I, shall call, and shall declare it, and set in order for me, since I appointed the ancient people and the things that are coming, and shall come, let them shew unto them." We also hear the same voice speaking in chap. 46; vers. 9-10-11. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure; Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

I have been accused of advocating a hard doctrine, but I am glad to say, I have never been accused of preaching conditionalism. To advocate that any of God's work

is conditional is equivalent to saying that He is conditional, that His power is limited, and His work uncertain, depending upon the puny help of man. If we believe this, we might just as well join the arminians and say, that God wants every body to be saved but is helpless to bring it about unless they accept him.

Such a doctrine as that does not honor God. You absolutely cannot charge God with the word "Want", I have never found in Holy Writ where God ever wanted anything, He is not a God of want, But a God of power, He spoke, and it was done. He commanded, and it stood fast. He is King of Kings, and Lord of Lords. I don't believe that the apostle John was mistaken, when he said, "And he hath on his vesture and on his thigh a name written, "KING OF KINGS, AND LORD OF LORDS." (Rev. 19: 16)

To qualify as King of Kings, and Lord of Lords, He must of necessity, have controlling power over all things, from the highest dome of heaven, to the lowest depths of hell. Had there been one event in the past, present, or future, over which he had no control, He could not have so emphatically declared, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the

thing whereto I sent it." God sends the rain and snow from heaven, to water the natural earth, causing it to bring forth and bud, that it may give seed to the sower, and bread to the eater, even so, shall his word be that goeth forth out of his mouth. He declares that it shall not return unto him void, but shall accomplish that which he please, and shall prosper in the thing whereto he sends it. OH! dear saints, can we not see in this a beautiful figure of the free reigning grace of our blessed Lord and Saviour, Jesus Christ, when we are made to sit together in heavenly places in Christ, and hear the glorious gospel proclaimed by his servants, whom he calls and qualifies to stand as a mouth piece for him, to feed his sheep and lambs, to comfort his little ones, and cry unto Jerusalem that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand, double for all her sins

The gospel is good news to God's humble poor. It is glad tidings of salvation to the believer. It strenghtens, edifies, and builds up in that most pure and holy faith once delivered unto the saints. It honors and glorifies God and comforts his people. Isaiah by inspiration says, "Comfort ye, Comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand, double for all her sins." (Isaiah, 10-12)

We observe in this who is to be

comforted—God's people, (not the world)— But Jerusalem, the city of God, the Bride, the Lamb's wife. She is poor and needy, she is hungry and thirsty, she must have spiritual food and drink. We find in Holy writ, "The Lord will come with strong hand, and his arm shall rule for him: He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. 40;10-11)

Is there anything in this that implies conditionalism? If so, I fail to see it. Isaiah was writing by inspiration when he recorded this. He did not say, He will feed them if they will be good and obedient children, But "He shall feed his flock like a shepherd." Yea, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

I hope no one will misunderstand me, and think that I am trying to argue that there is nothing for God's children to do. There is something for them to do. and O! how they do work. Not in order to receive a blessing, but their work is evidence that they are already blessed, as it is written, "Blessed are they that do his commandments, that they may have the

right to the tree of life, and may enter in through the gates into the city." (Rev. 22;14) Also Paul says to the Phillipian brethren, "Wherefore, my Beloved, As ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will, and to do, of his good pleasure." (Phil. 2; 12-13) God works the will, and also the do, it is then that obedience always follows. We learn obedience by the things which we suffer. If we be without chastisement whereof all are partakers, then are we bastards and not sons. When we are found to be willing and obedient, it is evident that we have learned this in the furnace of afflictions. Yes, Dear brethren, our sufferings as well as our joys are appointed unto us, for Paul says, "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29)

In the world we are promised tribulations, for Jesus says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulations: but be of good cheer; I have overcome the world." (St. John. 16;33) Yes, Dear brethren, I feel that there are times when we can say with Paul, "We glory in tribulations also: knowing that tribulations 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 un-

to us." (Romans 5;3-4)

"For as the rain cometh down and the snow from heaven." Is there any power on earth that would hinder the rain and snow, or keep it from falling upon the earth? No, that is utterly impossible. I feel that every rational minded person would say, that it would be foolish indeed to argue otherwise. Yet according to his own words, it is just as possible to keep the rain and snow from falling, as it is to hinder the gospel from being preached. Jesus, emphatically declared, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then the end cometh." Also in Deut. 32; 1-2. We hear the Lord saying, "Give ear, O ye Heavnes, and I will speak, and hear O earth, the words of my mouth; My doctrine shall drop as the rain, and my speech shall distil as the dew, as the small rain upon the tender herb, as the showers upon the grass."

"So shall my word be." As the rain cometh down and the snow from heaven, and returneth not thither. It shall not return unto me void. When this word is sent to his servants, whom he hath chosen, and called with an Holy calling, it qualifies them to stand boldly, yet humbly, upon the watch walls of Zion. It causes them to shun not, to declare all the counsel of God. It enables them to earnestly contend for the faith once delivered unto the saints.

This doctrine honors and glorifies God and comforts his people. This is THE DOCTRINE THAT DROPS AS THE RAIN. David bears wit-

ness to this when he said, "Come and hear, all ye that fear God; And I will declare what he hath done for my soul." Not what he will do, but what he HATH already done. Says one, what hath he done for you David? Let us hear his testimony in (Psalm 40;1-2-3) "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 also put a NEW SONG in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the name of the Lord." The religious professors of the world, are broadcasting far, and near, what they are doing for the Lord, and what he wants to do for everybody, if they will only let him. This is as far from the truth, as the east is from the west. This is not "HIS DOCTRINE." This is not the doctrine that drops as the rain. This is not His speech, THE speech which distils as the dew. This is not the small rain upon the tender herb, nor the showers upon the grass. God's ministers, when given grace WILL preach the power that called them. They will preach the power and wisdom, of the God, that works all things after the counsel of his own blessed will. They will preach the glorious gospel of the Son of God. His word shall not return unto him void, but shall accomplish that which he purposed, and shall prosper in the thing whereto he sends it.

This word was sent to Phillip, who was one of the twelve apostles,

for we find in Holy writ, where he went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Phillip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many were taken with palsies, and that were lame, were healed. And there was great joy in that city. (Acts. 8; 5-6-7-8) Did his word prosper? The scripture speaks for it's self. Also we find another witness to this doctrine that drops as the rain, in verses' 26; through 39; of this same chap. "And the angel of the Lord spake unto Phillip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and behold, a man of Ethiopia, an Eunuch of great authority under Candace, queen of the Ethiopians, who had come to Jerusalem for to worship was returning, and sitting in his chariot read Esaias the prophet. And the spirit said unto Phillip, go near, and join thy self to this chariot. And Phillip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, how can I, except some man should guide me? And he desired Phillip that he would come up and sit with him.

The place of the scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was tak-

en away: and who shall declare his generation? For his life is taken from the earth. And the Eunuch answered Phillip and said, I pray thee, of whom speaketh the prophet this of himself, or of some other man? Then Phillip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water: and the Eunuch said, See, here is water; what doth hinder me to be baptized and Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Phillip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Phillip, that the Eunuch saw him no more: and he went on his way rejoicing."

I feel, Dear brethren, that we can see the hand of God in all this, working both to will, and to do, of his own good pleasure. This is His Doctrine that drops as the rain, this is his speech which distils as the dew, the small rain upon the tender herb, the showers upon the grass. Yea, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in

the thing whereto I sent it." In conclusion, may I beg to be remembered in the prayers of God's little ones.

C. D. Whitley,
328 S. First St.
Albemarle, N. C.

RICH AND WONDERFUL LESSON FROM SCRIPTURE

"Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving Him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him. And went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, brought him to an Inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more when I come again, I will repay." Luke 11:30-36.

Dear Household of Faith:

If not asking too much, and with the permission of Elder Adams, the Editor, I would like space in Zion's Landmark, to express a few thoughts in connection with the above scripture, which very forceably arrested my mind this afternoon.

As ever realizing my weakness and imperfection, and knowing that without the divine guidance of the Holy Spirit, I cannot write anything worthy of your attention, much less be of any comfort to the innerman.

As I make the attempt, if I know my heart, I desire that the God of all grace may see fit to direct my mind in such a way, that what I write may have no uncertain sound, but be in harmony with your experience, and with a thus saith the Word of God.

I feel that there is something rich and wonderful in this scripture, something sweet and precious to every child of grace, that has been resurrected from that dead state of sin and unbelief, into the glorious light and liberty of the Sons of God. There are hundreds of different denominations, all claiming to be the true Church, all using the same Bible, and all teaching the same doctrine, (salvation by works) except one, and that one is, I believe with all my heart, the Church of the Living God that Great Speckled Bird, the Heritage of the Lord. We hear Him saying, in Jer. 12:9, "My Heritage is unto me as a Speckled Bird, the birds round about are against her." This Heritage, or Church, believes in salvation by the sovereign grace of God, both for time and eternity. She believes that God did before the foundation of the world, for a purpose of his own glory, choose a Bride for his Son from Adams' fallen race, and that Jesus the only begotten son of God, agreed in covenant bonds ordered in all things and sure, that he would come to this low ground of sin and

sorrow and redeem His Bride, and that he did redeem her by his own precious blood, paying the full redemption price, satisfying the divine law of God, thereby making her free from the law of sin and death.

The religious professors of the world are teaching that Christ died for the sins of all the Adamic family, and that everyone has a chance to be saved if they will just accept him. They will tell you that God wouldn't be just if he did not give everybody the same chance. The scripture, to my mind, explains the chance system very clearly if there were no other scriptural proof, but there is. First, we note in this text, that Jesus is speaking in answer to a certain lawyer, who was tempting him. "Jesus answering said, a certain man went down from Jersusalem to Jericho, and fell among theives, which stripped him of his raiment, and wounded him and departed, leaving him half dead." And by chance there came a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. This certain man, according to the words of Jesus, had two chances, but neither did him any good, and he was only half dead. If two chances would do a man no good and he only half dead, how much benefit would one chance be to a man and he completely dead?

We see by this scripture that there was a "certain man", that went down from Jerusalem to Jericho, not an uncertain man, neith-

er just any man, but a "certain man." Also we see that he went down, not up. I would like to call your attention to Jeremiah, 18:1-4, "The word which came to Jeremiah from the Lord, saying, Arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter; so he made it again another vessel, as seemed good to the potter to make it."

This vessel to my mind is a type of the Church, the Elect, those chosen in Christ before the foundation of the world, this vessel was marred by transgression in the garden of Eden, having the sentence of death passed upon her, and were by nature the children of wrath even as others. "But God who is rich is mercy, for his great love, wherewith he hath loved us even when we were dead in sin, hath quickened us together with Christ, BY GRACE YE ARE SAVED." This should be sufficient proof to convince any rational minded man that Salvation is not by chance.

This certain man referred to, in the text is, I believe, that spiritual Jacob, spoken of in Deut. 32:9-13, and portrays the condition of every condemned sinner, that has been arrested by the irresistible power of Almighty God, and made to see his sins rolling up before him as high as mountains, having been stripped of his raiment, (confidence in the flesh) wounded and left half dead, he sees himself a poor, con-

victed, hell deserving sinner, without hope and without God in the world. No wonder the priest, nor the Levite, who came by chance, could not do anything for the poor man, and had to pass by on the other side. But thanks be to God, he was not left in that condition. The apostle Paul said, "Being confident of this very one thing, He that has begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Jesus had begun that good work in him by opening his eyes and causing him to see his condition and he went down in his feelings and estimation, till he was stripped of all his raiment. Then it was that "This Certain Samaritan, as He journeyed, Came where he was," He did not come by chance, but as he journeyed, which is none other than Christ, who came to seek and to save that which was lost. "And when he saw him he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, (grace of God) which is a healing balm to the sin sick soul, and not only that, but put him on his own beast, (power). brought him to the Inn, (Church) and took care of him. We hear Solomon testifying to this same wonderful truth, saying, "He brought me to the banquetting house and his banner over me was love." Another witness to this good news is found in hymn No. 280 in Loyd's Hymn Book.

Poor weak and worthless
though I am,
I have a rich Almighty friend;
Jesus the Saviour, is his name-
He freely loves and without
end.

He ransomed me from hell
with blood,
And by his power my foes controlled;
He found me wandering far
from God,
And brought me to his chosen
fold.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again, I will repay." O Dear child of God, is not this Good news? He didn't say to the host, I have bound up his wounds and anointed him with oil and wine and brought him here and now he is on his own, if you spend anything else on him, he will have to pay, No, ten thousand times No, but gave the host two pence, and said, whatsoever thou spendest more, I WILL REPAY.

The two pence, to my mind was evidence, that he had received of the Lord's hand Double For All His Sins.

O Dear saints of God, is not this your experience, is not this your hope. Was there not a time when you were brought down at the feet of sovereign mercy, to see the sword of justice drawn and you were made to cry, O Lord save, I perish? And was there not a time that you could say, If my soul is sent to hell, God's righteous law approves it well? Then it was, that you were made to feel the great delivering hand of God, Yes, that Certain Samaritan, came where you were, and spoke peace to your troubled soul, bound up your wounds, poured in the oil and

wine, set you on his own beast, and carried you to the Inn. Then you could say with David, Bless the Lord, O my soul, and all that is within me Bless his Holy name, Yea, let every thing that hath breath Praise the Lord. Then you sing with the poet: "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."

Then there comes a time when you cannot sing with this poet, and you are made to witness with David, The Lord lifts me up, and he casts me down, and when you are cast down you are made to sing with another poet. "I am a stranger here below, and what I am 'tis hard to know, I am so vile so prone to sin, I fear that I'm not born again." But this, Dear Saints, is for the trying of your faith. Ye shall be tried as by fire, "The flames shall not hurt thee, I only design, thy cross to consume, and thy gold to refine." And just when you feel that his mercy is clean gone forever, that he has forgotten to be gracious, He gives you just a glimpse of his smiling face, and you can say it's enough. Then you can witness with these words: "Though many dangers, toils and snares, I have already come, 'Tis grace has brought me safe thus far, And grace will lead me home." O my precious brethren your salvation is sure, your names are written in the Lamb's book of life, and no power on earth can erase one, Because you are kept by the power of God through faith, unto salvation, ready to be revealed in the last time. So "Trust Him and

fear not, your life is secure;

His wisdom is perfect, supreme
is His power;

In love He corrects thee, thy
soul to refine.

To make thee at length in His
likeness to shine."

Dear Brother Adams, I realize that this article, like the writer, is imperfect, do with it as you see fit, if you feel that it contains any spiritual food, that would comfort God's humble poor, you may publish it in Zion's Landmark, otherwise just throw it in the waste basket. In closing, may I request, that when you pray, make mention of me, a poor sinner, who is living in hope of eternal life, which God that cannot lie, promised before the world began.

The least if one at all,

C. D. Whitley

328 South First St.

Albemarle, N. C.

ALL IS COMPLETE WITH GOD

But now hath God set the members every one of them in the body as it hath pleased him. 1 Cor. 12:18
Dear Brother Adams:

It is with much feeling of unworthiness that I attempt to write something which you may publish in your good paper, if in your judgment it will be of any interest to your readers. Brother Layton Wingfield asked me to do so at our association in September, so I promised him that I would if the blessed Lord gave me a mind, and something to write. I have delayed responding to Brother Wingfield's request, feeling or fearing that I haven't been given any light on any subject which would be of in-

terest to the readers of Zion's Landmark. I do not as yet feel that I am given any light on the things that pertain to God and Godliness. So if I write anything that would be worth your consideration it will have to be given me as I scramble along.

We notice in the above text of scripture the word "Hath" is used twice which denotes present perfect tense." But now hath God set the members everyone of them in the body as it hath pleased him." So we see from this that with God the body is already completed. With God there is not any members being added to this body today, neither will there ever be another one added, as there is no place for another, as far as our God is concerned there is no body getting saved today. The work is only being made manifest to those who were set in the body before the world was, they are being regenerated, born again, not of a corruptible seed, but by an incorruptible seed, by the word of God, which liveth and abideth for ever. Christ is being revealed in them, then they can say in truth as did Peter, "Thou art the Christ, the son of the living God." Flesh and blood hath not revealed this unto them, but our father which is in heaven, and this body of Christ is composed of many members, yet they have not all the same office nor gifts, but God has blessed each and everyone with his proper gift. And one gift is just as great as another. The one that is blessed to just sit and listen is just as important in the Kingdom of God as the one who is so wonderfully blessed to speak

and bring glad tidings of great joy. If there were none blessed to listen and receive, there would be none blessed to preach and bring glad tidings of joy.

On one occasion the disciples asked Jesus "who is the greatest in the kingdom of heaven?" And Jesus called a little child unto him and set him in the midst of them and said, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter the kingdom of heaven, whosoever, therefore shall humble himself as this little child the same is the greatest in the kingdom of heaven. And who so shall receive one such little child in my name, receiveth me." Mathew 18:2-5. O, what a blessing it is to us when we are brought down in humble submission to feel to be but a little child and even nothing and less than nothing and vanity. The apostle continues in his epistle to the Corinthian brethren by saying, "And if they were all one member where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: That there

should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; as one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set, (notice hath set in present perfect tense) some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongue. Are all apostles? Are all prophets. Are all teachers? Are all workers of miracles? I Cor. 12:19-29. So it is all a blessed oneness in Christ and God as he says, "I in you and you in me, I in the Father and the Father in me, I and the Father are one." So it is all settled and sealed in Christ our blessed Lord and can not be broken or changed in any way, nothing can be added to it, nor anything taken from it, as the prophet has said, "God doeth it, that men should fear before Him." For what God doeth, it shall be forever. David says, "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 unperfect; and in thy book all my members were written which in continuance were fashioned, when as yet there was none of them." Psalm 139:15-16. They were set and fashioned through the succeeding generations as they appear on the earth and as we think the life of

every individual is set and fashioned, and that he can only follow or persue the course which he is set, and fashioned in. Some are set in the church or body prophets, and God through them has told us of things which were to come to pass in the future: of the coming of our blessed Lord; of his suffering, crucifixion, death and resurrection; the redemption of his body, the church or bride, and all things connected with his journey here on earth. The apostles were set to preach the gospel of Christ, to speak comfortably unto Jerusalem, and cry unto her that her warfare is accomplished and her iniquities are pardoned and that she hath received at the Lord's hand, double for all of her sin. He hath set some preachers, some teachers, some to 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."

Some to sit in silence and shed tears of joy. He hath done all this as it hath pleased him and he hath set it all for the edifying of the body and to give honor and glory unto himself. He is all wisdom and power, is made manifest and is given honor and glory. "And he hath made every thing beautiful in his time, also he hath set the world in their hearts so that no man can find out the work that God maketh from the beginning to the end. "Eccles. 3:11.

(Continued In Next Issue)

Zion's Landmark

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

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VOL. LXXXVI

No. 12

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

MAY 1, 1953

**"BLESSED ARE THE
PEACEMAKERS: FOR
THEY SHALL BE CALLED
THE CHILDREN OF
GOD." (Matt. 5:9**

The scripture quoted is taken from what is generally known as the Beatitudes (blessedness) of Jesus. It is a special blessing for one to possess these virtues. They are heavenly gifts and are not inherent by natural birth, but spiritual.

A whole volume could be written from a few words spoken by Jesus. "Even the world itself could not contain the books that should be written of all the things which Jesus did." (John 21:25) He spake no idle words for the sake of conversation, as men often do. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim.

3:16) All things which the word of God recorded through inspiration to the prophets and the apostles, fills a definite purpose in the household of faith. If people only spoke when it was necessary and conversed on what they knew, much less would be said and peace would prevail in many disturbed souls. Solomon said, "Put away from thee a froward mouth and perverse lips put far from thee." (Prov. 4:24) Jesus admonishes too, "Take heed how ye hear." (Luke 8:18).

Jesus pronounced a blessing upon the peacemakers, saying they should be called the children of God. He further strengthened His statement, saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. (John 14:27). When the human nature is subdued by the gospel, which is the power of God unto salvation to every one that believeth (Rom 1:16), that subject then becomes a peacemaker, among believers, "for God is love," and where love is the principal, peace is the interest. "For the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, . . ." (Gal. 5:22)

The world (sinful nature) cannot give that humbling spirit, or peace, which is spoken of by Jesus. It takes the work of the Supreme power of God to divest nature of its "works of the flesh." (Gal. 5:19-21) Saul was a troublemaker until he was met by the power and love of Heaven. When the Spirit's work and power performed its miraculous change in him, he then became "Paul" (little), a peacemaker among his brethren. The

effect of the power of God is reconciliation with the doctrine of the gospel, which is founded upon that Rock (Christ) which foundation is in heaven, not in earth (nature).

There is one inevitable sign that the peace of heaven prevails in a soul, "Behold he prayeth." (Acts 9:11). A transition has been made in the soul; he is now Paul, the peacemaker.

All the powers of nature combined cannot break the death grip of Satan. For Satan does not oppose himself. There is only one that can successfully oppose and quicken a dead sinner, and that is Christ. For the dead cannot quicken, for there is no life to begin with. Before the first man, Adam, became a living soul, God breathed into his nostrils the breath of life. (Gen. 2:2). Since the beginning of life was from God to set in motion the development of the natural kingdom, and since that man of the natural kingdom yielded to deception and became dead in trespasses and sins (Eph. 2:1.5), so then man could not be a peacemaker with God, or the church, until the power of darkness be broken up. "For all have sinned and come short of the glory of God." (Rom. 3:23). Since natural life came from the God of all life, the church of Jesus Christ, the spiritual kingdom, must arise from death by the life of God, else the glory would be accredited to man for his wonderful powers of restoration of himself. Jesus tells us, "For we which have believed do enter into rest, as He said, as I have sworn in my wrath,

if they shall enter into my rest: although the works were finished from the foundation of the world." (Heb. 4:3). The foundation of the world is Jesus Christ, for His flesh was of the kingdom of nature and His spirit of the kingdom of heaven, the union of which draw unto Him all men when He was lifted up from the earth on Calvary. (John 12:32). The elect and the non-elect were there.

The wicked hands of men fulfilled the purpose of God in the crucifixion of Jesus, whose flowing blood was as a fountain opened for the cleansing of the sins of His children. How helpless and outnumbered were His disciples at Calvary! Not armed with carnal weapons—"for the weapons of our warfare are not carnal." (II Cor. 10:4).

How helpless, hopeless, and cast down is a poor sinner when he meets his enemy (self) at Calvary (cross). He looks about him with pitying cries, desolate, forsaken, calling for help. "He trod the winepress alone; there was none to help." (Isa. 63:3). Experimentally, this is the battle of Armageddon, where the powers of Satan and heaven are arrayed against each other. What a disastrous defeat this would be to the poor sinner had not the powers of heaven prevailed and forever subdued the enemy.

Though a nation of people may suffer defeat and be compelled to

lay down their arms in surrender, there is still in their nature a love for their former power and privileges. It is much the same in nature of man when Satan's power is broken in regeneration, though there is a feigned surrender and all seems well for a time, but, alas, the fight begins anew, this time from ambush. The poor victim is pounced upon without warning, too, at a time when confidence is highest.

When Peter walked out upon the sea, it must have been a glorious experience to prevail over deadly nature, but when his eyes saw the wind boisterous, how quickly he began to sink underneath that which had so recently supported him. It was a time when he called for help, for without help he knew he could not survive. Peter is now a peacemaker, for when he is carried so low and so near to destruction, he will not give anyone any trouble, and he now knows the mercy, power, and love of Jesus, for he has been spared from death.

The righteousness of Jesus Christ guides his people through trials, tribulations, and disappointments without losing its virtues, for "the fruit of righteousness is sown in peace of them that make peace." (Jas. 3:18). So then the fruit of righteousness is peace. The angel said to the shepherds, "Glory to God in the highest, and on earth peace, good will toward men."

(Luke 2:14). The peacemaker of all peacemakers is Jesus and even the sea and the tempest obey his command.

W. E. Turner

CHANGE OF ADDRESS

Elder F. W. Rhodes of 1506 Morning Glory Ave., Durham, N. C. has moved to 26-C Holman Few Gardens, Durham, N. C. His telephone number has been changed to 41071.

ANNOUNCEMENT

The Lord willing, the annual or yearly meeting will be held at Little Creek Church the third Sunday in May. This will be an all-day meeting with dinner on the ground.

We heartily invite all Brethern, Sisters and Friends to come, and especially do we invite those of the Ministry to come and be with us.

The church is located about six miles northwest of Smithfield. A hard-surfaced road intersecting Highway No. 70 at Johnson Chapel Church leads directly to Little Creek, going northwest.

J. J. Batten, Clerk

ANGIER UNION

The next session of the Angier Union meeting is appointed to be held with the Church at Middle Creek, Wake County, Saturday and the fifth Sunday in May, 1953. Elder E. C. Jones is chosen to preach the introductory sermon and Elder Shepherd Langdon is alternate.

Middle Creek church is located on Highway No. 42, about three miles east of Five Points. Any one desiring further information may communicate with Brother C. L. Dupree, Church Clerk, Route No. 1, Willow Spring, N. C.

An invitation is extended to all of the faith and order, especially to the ministering brethren.

W. F. Young, Union Clerk
C. D. Turner, Ass't. Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

MAY 15, 1953

No. 13

PSALM 135

He causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasures.

Who smote the first born of Egypt, both of man and beast.

Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

Who smote great nations, and slew mighty kings:

Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

And gave their land for an heritage, and heritage unto Israel his people.

Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.

For the LORD will judge his people, and he will repent himself concerning his servants.

The idols of the heathen are silver and gold, the work of men's hands.

They have mouths, but they speak not; eyes have they, but they see not;

They have ears but they hear not; neither is there any breath in their mouths.

They that make them are like unto them: so is every one that trusteth in them.

Bless the LORD, O house of Israel: bless the LORD, O house of Aaron: bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

Blessed be the LORD out of Zion, which dwelleth at Jerusalem, Praise ye the LORD.

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**\$2.50 PER YEAR
TO ELDERS \$1.50 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

ALL IS COMPLETE WITH GOD

(Continued From Last Issue)

These things are wonderful indeed, no man by searching can find out God, No man knows his own way; it is said by the prophet, "Man's going are of the Lord." How can a man then understand his own way" Prov. 20:24. And Job says, In who's hand is the soul of every living thing and the breath of all man kind." Job 12:10. And David says, "By mercy and truth iniquity is purged and by the fear of the Lord men depart from evil." Prov. 16:6 Again he says, "The Lord hath made all things for himself, yea, even the wicked for the day of evil." Prov. 16:4 And he hath made every thing that was made and without him was not anything made. He never does his work but once, for what he doeth stands forever, as the preacher hath said. "I know that, 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. That which is to be hath already been; and God requireth that which is past." Eccl. 3:14-15.

We see from the above record that nothing has taken place with God, but every thing is already fixed and set, with him. It is but an eternal present. The apostle Paul

says, in speaking of Christ our blessed Lord, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Ephesians 1:11. The apostle continues on in the same chapter and says, "And what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Eph. 1:19-20. And Job says, "But he is in one mind and who can turn him and what his soul desireth even that he doeth. For he performeth the thing that is appointed for me and many such things are with him. Therefore am I troubled at his presence, when I consider I am afraid of him." Is not this fear before all the children of God, especially when his presence is revealed to them. They fear and tremble as the apostle says, "Therefore work out your own salvation with fear and trembling (your own that which you already have) for it is God that worketh in you both to will and to do of his own good pleasure." So it is God that works the fear and trembling and as it is said, "And all the inhabitants of the earth are reputed as nothing and he doeth according to his will in the army of heaven and among the inhabitants of the

earth and none can stay his hand or say unto him, what doest thou." Dan. 4:35. As Isaiah says, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Isaiah 46:9-10. Many more scriptures could be produced in regard to the sovereignty of our God; in fact, nothing else is taught from Genesis to Revelations, in the Bible, nevertheless, we think the above scriptures are sufficient proof to satisfy any individual who wants the truth. The whole of the scriptures teach that he is the only wise, the only powerful, the only creator of all things and the only disposer of all things. Our only hope is that we were set in that mystical body of his blessed son, before the world was, but if not, there is nothing in the world that we can do about it. We will only suffer the desolation of a never ending eternity with all the rejected.

May God bless and keep us all according to his blessed will and purpose, is my prayer.

H. L. Rogers
Denton, Ky.

EXPERIENCE

Dear Brother Floyd,

I have never felt much desire or liberty to talk or write of my travels in a spiritual way, while in this life, which, I hope is the dealings of the Lord with this vile sinner. I feel to be the greatest sinner of

all. But at this time, I seem to have a leading of mind to tell of some of the great power and everlasting love of our Lord and Saviour, Jesus Christ, and a few of the experiences I hope he has led me through.

The first recollection I have of the fear of God was when I was about thirteen years of age. I then felt I was going to die without any hope of life in eternity. At this time my father and mother were living in Durham, N. C. This feeling wore off and I went on until I was about nineteen years old, when I was going around with a group of young people of my age and going with them to a Missionary Baptist Church and Sunday school. I went regularly until they held a revival. All of the boys in my Sunday School class joined the church except me. A girl friend kept begging me to go and make it a solid class to join, so I went and the following Sunday night we were to be baptized, I do not know what was the matter with me, but when I went down into the pool with the rest of the young folks, something called me by name and said, "Banium, you are the greatest hypocrite that ever walked on this earth." I came out of that place and I promised God that if he would forgive me I would never go to that place again. I believe he heard my cry, for I haven't been there since.

A few years later I came to Willow Springs to make my home with my wife's parents as a farm hand. Two years later I married their oldest daughter. I know God has blessed me with a good wife and

mother and He has blessed us to live together about twenty-seven years and rear two boys to manhood. I feel that He has blessed us far beyond what I deserve.

About the year of 1935, I felt again the great burden of dying without any hope, but there was not any relief, although I loved the Old Baptist, I felt like they were too good for me. This went on until the summer of 1937, when I was brought so low that I was made to say that if I were saved it would have to be by grace, as I could not see anything good that I had done.

In August of that year I was made to feel that I had to go to Willow Springs on the fourth Saturday. It seems like a dream to me but I do not remember a thing any of the preachers said and I could not leave until I had offered myself to the church. I do not know why they received me, but they did and I was baptized the next day. What a happy day it was to me. Sometime after my baptism, I began to have recurrences of viewing my unworthiness. I would be cast down so low at times that I felt surely I must be wrong in it all. One year later my wife was received into the church. That was another happy day for me.

It was a great joy for me to go to the various churches, and meet the brethren and sisters and have them visit in our humble home, although we never felt worthy of having them with us.

On Saturday before the fourth Sunday in December 1949, Brother Monroe Bullock, the senior deacon of Willow Springs church stated to the church in conference that

he wanted me set aside as a deacon to take his place as he felt his time was short upon this earth. This came as a shock to me. I felt like it would never do. So I got to my feet and tried to excuse myself. I felt so unfit and unqualified for the place. But our pastor asked me to sit down as it was the church's place to say as to the qualifications. The church agreed and asked Brother Bullock when he felt like having the ordination. He said as early as possible because he wanted to take part in the laying on of hands in the ordination. So on the fourth Sunday in January 1950 they held the ordination. Brother Bullock was present, but did not live to come back to the church again. Sometimes it makes me feel so unworthy and little when I think of how it all came about, but God's will be done forever.

In March 1952, I had another striking experience that showed me that God has all power both in Heaven and earth and none can stay His hand. I could see that he controls all things. I went with my two boys to the woods one day to help split wood. We went first to a local store and bought a twenty-five pound can of blasting powder, as we used what we called a powder wedge to blow open the larger pieces of wood. I was using the wedge and somehow the whole can which was sitting about four feet from me, became ignited and exploded. It set an oak tree on fire twenty feet or more up from the ground and burned all the trash and leaves for about thirty feet around, yet it did not so much

as scorch my flesh anywhere. I was made to fall on my knees and acknowledge that He has all power both in heaven and on earth. I felt like I just could not praise Him enough for I could not see why He had spared me, a poor and unprofitable sinner as I felt to be.

Then later in the year I was taken ill with what doctors call obstructive ulcer, and was advised to go to the Hospital and have it removed. I felt as though I could not go through with it but was made willing through suffering to agree to anything. So on January 13, 1953, I entered Rex Hospital in Raleigh, N. C. and the operation was scheduled for the 15th at 8 o'clock in the morning. When they carried me to the operating room and rolled me up beside the table it seemed that the table was lighted brighter than anything I had ever seen. The thought came to me that it was the light of Christ, lighting to guide the surgeon's work. After the operation and I was again fully conscious, which was the following day, this hymn seemed to be singing all through my being.

"I know that my redeemer lives,
 What comfort this sweet sentence gives,
 He lives, he lives, who once was dead,
 He lives, my ever living head."

This whole song was made so sweet to me that tears of joy rolled down my face and I just could not help it.

Well, I must bring this to a close, so please pray for this poor sinner

who is the least of all.

E. B. Pearce
 RFD 1
 Willow Springs, N. C.

**DEALINGS WITH
 THE LORD**

Dear Brethern and Sisters:

I felt all day yesterday that I would die if I did not write a few lines while my dear husband was writing, but I felt so unworthy and helpless that I feared to even say or write one word. I kept putting it off and I slept but little last night. This beautiful morning I feel so impressed, I feel I must write a few lines of what I hope has been the dealings of the Lord in his goodness, mercy and love, with such a poor wretched sinner as I.

When I was a little girl, Mama, Papa and I came to live with our great aunt, Penina Darden, who was very aged and later fell and broke her hip and was confined at home with us for years before she died. She was a dear old sister of Willow Springs Church. I believe Elder J. A. T. Jones was her pastor. He and other Elders and many dear Brethren and Sisters would visit her and they conversed on scriptures and experiences of grace. I was small, but I wanted to cuddle down some place not to be seen, and hear every word they said, although I could not understand very well, because I was so small.

Mama united with the church at Willow Springs when I was young, but well do I remember and I felt happy with her. Papa united a few years later and I rejoiced at that too, I hope.

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One night when a girl, I dreamed of being carried to a wide stream of water. On it was a place for me to step, but I felt helpless and scared for I couldn't see how I could ever get across, but I believe I was carried across to that beautiful land on the other side in my dream. Jeremiah 10:23 says, "O, Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." This has been a comfort to me. Occasionally I would feel so cast down and without a friend. I felt I was bound to die, and I wondered what would become of me for I felt I had a soul to be saved or damned and I felt so mean and vile that I feared if I died I would be forever lost.

My husband as a young man, came to live with us, as he has already stated. I was in school and had not thought of going with boys, I was so young; neither did I care for parties, sports or such, but I soon fell in love with him and we were engaged and were married in 1926. I was eighteen years old and he was twenty-two. We had very little money, but we managed to start housekeeping. We hope we married for love only. We never did strive for riches and that we have never possessed. We have striven to please each other. We thought that was the best, and we have lived happily with our little family. We thank God, I hope, for that.

As my husband has already stated, he was received into the fellowship of Willow Springs Church and was baptized August 1937. I was so happy for him, but Oh!

where was I? I felt I must go into the water with him, but was too unfit and sinful for that. I suffered most all that year and could not eat, sleep or enjoy anything much of the time. When I went to church it seemed to me our pastor, Brother Floyd Adams, was preaching right to me. I got so low I was made to feel if I was saved it must be by the grace of God, and for nothing good I had done. I was made willing to do anything for relief. I felt I was surely going to die and I do believe I died to some things, for many of the things I once enjoyed, I now hate and was made willing to go ask the dear ones at Willow Springs Church for a home. I could not say anything except that I loved them and wanted a home with them. They received me and I was baptized August, 1938, together with my sister-in-law, Sister Hallie Pullium, Sister Ernie Jordan and Sister Eunice Simpkins. Oh! that was a happy day. It seemed everything was praising God. The love of my husband and me was a greater love, it was a double love- a love in two ways.

One night I had another dream which is precious to me still. I dreamed my companion and I were traveling along the roughest road I ever saw, it was rocky, uphill and down hill. It was so rough we could hardly go, but this road led us straight to a beautiful home. It was the prettiest place I ever viewed, everything there just sparkled. This dream means so much to me, for I feel it represents the trials, troubles, heartaches and temptations we are having while

here on earth. Our hope is that one day we may be blessed to reach that beautiful home where there will be no troubles, heartaches, pain nor tears and we will sing praises to his name for ever and ever. For the past year, as my husband has already stated to you in his writing, he was in a serious condition with obstructive ulcer; he could eat very little and was largely on a milk diet. The doctor said he should have an operation and made the appointment for it September 11th. Our Association was to be held with the church here at Willow Springs, which is in sight of our home. He felt he could not miss being there and he made so much improvement, which proved only temporary, that his doctor postponed the operation. We feel to know the Lord blessed us to enjoy the good preaching and to have many of the dear brethren and sisters in our home, unworthy though we felt. He continued to improve, until about a week before Christmas, when he had a severe attack of pain, so his doctor again decided to operate, and the date for the operation was appointed for January 15th. Oh! how my heart did ache. I tried to ask God, who, I felt to know, has all power to bring him through the operation successfully. I also begged for strength, faith and courage to be with him in the hospital- the doctors and nurses had given me permission to do so. When I packed my husband's clothes and some of mine, I was impressed to put the Bible in with them. One evening I picked it up and not knowing what I would read, my eyes fell on the

fifth chapter, thirteenth, fourteenth and fifteenth verses of James. It reads, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him." Brother Floyd, our pastor, was ill at the time and my first thought was, how can he come when he is sick? but my next thought was, I hope he will be given the mind to pray even if he can not come to our hospital room.

At eight o'clock on the morning of the 15th they carried my husband to the operating room. No one knows the anxiety I felt in my poor helpless heart, but I felt he was in the hands of one who has all power, and I tried to beg Him, if it could be his will to bring my dear companion safely through this ordeal.

Brother Floyd came not long after the operation. My husband was still under the anesthetic and knew nothing that was going on. I said, Brother Floyd, I hope you pray for us. I felt I needed it too and had in my weak way been begging for mercy, but I wanted Brother Floyd to pray for I felt he could and would be heard. He said "that is what I have been doing, I hope." I believe the Lord of all grace and mercy heard our cries, and may his name be praised

above all other names. My husband got along wonderfully and is now back home with me and our little family. He is once more able to go to the table and eat some of the food and we all eat together once again. We do feel the Lord has been with us and we cannot praise him enough for his love and mercy. Sometimes our sufferings are what we need and prove to be for our good. Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." I do feel that the Lord is righteous and his will is done. We hope we are reconciled to his will. May his name be glorified. Please pray for me when at the throne of grace, for I feel to be one of the least, if one at all. I hope I love the brethren and sisters for Christ's sake. I do not know how I could live without them. I am no good to them, whatsoever, but if they will allow me, I just want to continue to have a home with them.

A little sister, I hope, in Christ,
Eva Pearce,
RFD 1,
Willow Spring, N. C.

PREDESTINATED PLAN OF GOD

I certainly concur in what Mr. C. D. Whiteley had to say in the April 15th issue of the Landmark, that even the crucifixion of Jesus and the evil act of Joseph's brothers, selling him as a slave in Egypt, was in the original, predestinated plan of God. In other words, he emphasized the fact that everything that has or ever will happen,

both GOOD and BAD, comes to pass according to the foreknowledge and purpose of God - "bringing many sons into glory to make the captain of their salvation perfect through suffering," "It pleased the Lord to bruise him;" and "He was wounded for our transgressions, he was bruised for our iniquities, etc." Isaiah 53:5. The scripture not only states it happened but why - "It pleased God."

There are those who associate God only with good things, stating that bad or evil events are the works of the devil. However, the Lord said, "I form the light, and create darkness; I make peace and create evil; I the Lord do ALL these things." Isaiah 45:7.

Dear believers of the truth, isn't it much more comforting for you to believe, as it is written in the Bible, than to believe the devil has the upper hand in anything God intended. In that case God would not be the Omnipotent One (unlimited power) but would have competition. And suppose, for instance, your son was on the front line in the Korean war fighting a battle that God knew nothing about, in which the devil was directing things - on the rampage, so to speak. Wouldn't it be a desolate thought to believe God had turned His back on anything in which your son was forced to take part. Oh, yes, but how comforting the truth - God is EVERYWHERE, on the land and on the sea, and to KNOW His purpose SHALL stand and never falter. Yes, comforting to know that the son on the battle field is known to Him and His protecting hand is over him there, as

much as if he were in his own home. Nothing can hide from Him, or exist without Him.

Some believe that God punishes only those who have sinned, but Paul said, We ALL have sinned and come short of the glory of God." Therefore, according to His word, no one person or group is singled out for punishment. And there is some comfort in experiencing such chastisement for "God loveth those he chasteneth."

God is ALL power and events ARE taking place according to His foreordained purpose - not at random - with the devil directing the evil and God the good - for ALL power means power over EVERYTHING - both good and bad. Of course, it is only human for our carnal minds to try to devise plans to help out - stop the war, and this and that - but when we realize that we have the One Supreme, the Lord God Omnipotent, sterring our course of destiny through this journey of life we do as He commands, "Be still and know that I am God." Psa. 46:10.

We believe, because it is written, that God knew the end from the beginning, and we, when our minds are on spiritual things, have faith that events as they happen, and will happen in the future, is the better and only way, for God did the planning and He is ALL wise and All powerful. He chose His people in Christ before the foundation of the world, Eph. 1-4, and when, at His own appointed time, He reveals Himself to His children the "waste howling" wilderness, they will know the truth. They will not doubt His word. It is then, and

not before, that they will see themselves as poor, begging sinners, helpless and dependent upon God's mercies. They will wonder and hope that they are one of the chosen few, but they will have no doubt of the true doctrine when they read or hear it.

How can we view the wonderful handiwork of God - the beautiful sky, the sun and moon, the mighty ocean, the blooming flowers, and doubt for a moment who reigns supreme in the Heaven and earth? And we, puny man, depend upon His goodness for the very air we breathe! What can filthy rags, such as we, do to help? Nothing, dear friends, but "Be still and know that I am God." Trust in Him, when it pleases God for us to do so; do the best we can which, if you have had my experience, will be sinful and repugnant at the best. But we can rest assured that it is all in the hands of an All powerful, all wise and merciful God, who knows His sheep and calls them by name and they follow Him.

Mrs. Elizabeth Edwards
417 South Boyland Ave.
Raleigh, N. C.

GIVEN A HOPE

Dear Readers,

It seems impossible that what I am about to write could have been given to such a sinful wretch as I am. Most of my time I have to go begging for mercy and crying Lord, have mercy upon me by reason of mine affliction-sin. And again, where art thou, O Lord Is thy mercy clean gone forever? For I have never been able to under-

stand why the Lord should stoop so low as I am, but then, "Great is the mystery of Godliness."

Soon after I was given a hope in the Lord, early one morning I was standing near our feed barn, when it seemed to me that I just happened to look toward the east and I saw the little end of a horn. It got larger as far as I could see, but I could not see the big end and it seemed to me that this horn contained the glories of God that were for me, while I live here on this earth, and if not deceived, I saw Jesus coming into Jerusalem, riding on an ass- which represented me, if indeed I am in the arrangements, but how good it is to feel assured that He condescended to such a low estate and accompanied me into Jerusalem, that Holy City, not made with hands.

It seemed that I was a sinner set free, sitting in church, desiring to go up and tell what wonderful things the Lord had done for me, but my unworthiness was holding me back. When this meek and lowly lamb of God which had been born in my heart, my glorious hope and also the all powerful, merciful God rose up taking my flesh upon himself and hearing me to the altar, while the saints or children of God spread tears of joy which were their garments, so to speak, in His pathway. O, it was a sight lovely to behold! This caused great rejoicing in my heart. Again, if not deceived, I saw Lazarus as a poor sin sick, condemned sinner, growing more and more sick by reason of his sins; while his sister, knowing Jesus was his only help, sent for him in haste,

but Jesus knowing all about the situation, delayed his coming until Lazarus had died. Dear reader, was it not the same with you after trying all remedies at your command and completely failing? Did you not die? seeing yourself corrupt from the sole of your foot to the crown of your head, realizing that your heart was desperately wicked above all things, and the poison of the asp was under your tongue, did you not stink as did Lazarus? I feel now that I could write on and on concerning the vileness of man and the greatness of God and of how Jesus is born in the hearts of the subjects of God's grace. This Jesus which appears to me as the mercy of God, is unlike any other birth and in as much as we are all born once, this meek and lowly little lamb of God must be born every time salvation is made manifest to a poor sinner. But a few more remarks about Lazarus: Can he not be seen as a condemned sinner under the law? When we see one in this condition do we not send for Jesus, by desiring mercy in His behalf. I believe Jesus has a dwelling place in the hearts of His people and the scriptures say he is sitting at the right hand of the Father, making intercession for them. I believe He uses his people to fulfil his purpose.

Now that I have done this writing, I do not know what to do with it, because if it is published it will be read by the wisest people on earth; but hope maketh not ashamed. I do not feel to be fit to even call upon the name of the Lord, to say nothing of claiming

kinship with His son. I am a sinner both by inheritance and practice, but as I have said before, I do not believe it is so much what I do as what I am that causes me to be a beggar continuously.

Brother Floyd, if you see anything at all in this that would forbid it's use for publication you will do me a favor if you do not use it. For I hope I love all the Lord's people, for Jesus sake. I hope I am your least and most humble sister.

Mrs. C. O. Partin,
RFD 1,
Angier, N. C.

**CONTRIBUTIONS
TO INDIGENTS**

O. L. Surratt, Short Creek, Va., \$50.

S. N. Helms, Raleigh, N. C., \$2.50.

D. L. Boyette, Kenly, N. C., \$50.

Mrs. W. C. Edwards, Raleigh, N. C., \$2.50.

Mrs. Bertha Langdon, Angier, N. C., \$50.

Mrs. J. E. Russell, Raleigh, N. C., \$50.

Jada Morgan, Cary, N. C., \$50.

A subscriber, \$2.50.

E. Odell Gore, Loris S. C., \$2.50.

Mrs. F. E. Wiles, Ringgold, Va., \$2.50.

Elder J. P. Tingle, Grantsboro, N. C., \$2.50.

Mrs. C. F. Morton, Sophia, N. C., \$50.

R. A. Roebuck, Robersonville, N. C., \$50.

Mrs. J. R. Prillaman, Calloway, Va., \$1.00.

Miss Clara Hudson, Reidsville, N. C., \$5.00.

Mrs. Daniel Keen, Four Oaks, N. C., \$50.

**IN MEMORY OF BARBARA
ETTA CAYTON MORSLENDER**

Sister Morslender was the daughter of Seth and Tabitha Cayton. She was born at Reelsboro, N. C. Pamlico County, on July 27, 1886. She was married to William L. Morslender, April 9, 1905, at Lowland, N. C. by Jesse M. Carawan.

Brother and Sister Morslender united with the church at North Creek, third Sunday in June 1916, and were baptized by Elder D. W. Topping.

She had been in failing health since August 1952, and passed away February 20, 1953, making her stay on earth sixty-six years, six months and twenty-four days. She leaves to mourn her loss, her husband one daughter, Mrs. Clemon Smith, five grandchildren, five great grandchildren, two sisters, Mrs. W. R. Lewis of Lowland, N. C., Mrs. Fred Smith, Pinetown, N. C. several half brothers and sister; nieces and nephews. Two foster children, Mrs. Bertha Cahoon, Colton Morslender, her nephew, and a host of relatives and friends.

Sister Morslender was a faithful member, a devoted wife and loving mother, always filling her seat at church and taking an active part in singing. We loved her, but God loved her best, and took her home to rest with him forever.

Written by one who loved her, by order of the church in conference, April 11, 1953.

W. E. Grimes, Moderator
F. T. Sawyer, Clerk

**OBITUARY OF
BROTHER R. R. POLLARD**

God in his infinite wisdom and love called our precious Brother R. R. Pollard. He was born April 22, 1873 and was ordained as Deacon of Fellowship Church in August of 1927. He served his office well. He always filled his seat at Church when he was able. We feel that Fellowship Church has lost one of its most faithful members. We all miss Brother Pollard very much, but our loss is her eternal gain.

I don't know the date he joined the Church, but he was one of its oldest members. He died on June 25 1952.

One copy is to be sent to Zion's Landmark, one to be recorded in the records of the church books and one sent to the family of Brother R. R. Pollard.

This was done the first Saturday in July of 1952 by the Order of Conference of Fellowship Church.

Eld. Shepard Langdon, Moderator
J. C. Langdon, Clerk
J. R. Langdon,
J. C. Langdon, & wife Mamie Langdon, Committee

Zion's Landmark

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

Editor

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

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VOL. LXXXVI

No. 13

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. MAY 15, 1953

UNDER THE BANNER OF GOD'S LOVE

"As the Apple tree among the trees of the wood, so is my beloved among the sons.

I sat down under his shadow with great delight and his fruit was good to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples: for I am sick of love." Sol. Song 2:3,4,5.

There are times when I see a beauty in the written word of God, yet I find it difficult to convey my thoughts to others in words or writing. Jesus said, "the words that I speak unto you, they are spirit, and they are life." Jno. 6:63. How helpless we are. It is only when the Holy Ghost takes the things of Jesus and brings them to our remembrance that we can

speak or write for the comfort of the household of faith.

The verses that I have penned down, set forth the love of Christ in types and shadows under the law, which is revealed in a true sense in the Gospel. Therefore he says, "As the apple tree among the trees of the wood, so is my beloved among the sons." The comparison is the apple tree to the trees of the wood. The apple tree is a fruit bearing tree, its fruit is delicious, it is refreshing, it is nourishing and it is an essential food to good health. The apple tree is here used as a type of the mutual love of Christ and his church in the gospel day, which is indicated by the following words, "So is my beloved among the sons." These sons are born of the spirit of God and are led by the spirit of God. We find recorded, "For as many as are led by the spirit of God, they are the sons of God." Rom. 8:14. As before stated, this shadow points to the Gospel Church, as the words imply, "So is my beloved among the sons." She, the church, sits down under the shadow-Jesus-which indicates that she has ceased from her labor, and is in a secret place, well fortified from all harm and danger, both seen and unseen. She puts her trust in the Lord. David said "He that dwelleth in the secret place of the most High, shall abide under the shadow of the almighty. I will say of the Lord, He is my refuge and my fortress: My God: in him will I trust." PIs. 91:1:2. Therefore she-the church-God's little ones-says, "I sat down under His shadow with great delight, and his fruit was good to my

taste." The apostle Paul describes this fruit by saying, "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22:23. It is a wonderful blessing when we are favored to sit down under his shadow and partake of his fruit with great delight. The words "I sat down" signifies that we have now ceased from our labor, and are partaking of the food and drink which the Lord has prepared. Another said, "Be still and know that I am God."

When Jesus fed the multitude, "For they were about five thousand men. And he said to his disciples, make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets." Luke 9:14-17, When Jesus feeds the multitude through his servants- his disciples- the messages are received by all who are hungry (the ones who are made to sit down) for this food. The same food feeds each hungry soul, and is it exhausted by those who are fed? This represents the five loaves and two fishes Jesus gave to the disciples to set before the multitude. In the above instance when Jesus fed the multitude, "of fragments that remained to them," twelve baskets were taken up. This was after the multitude

had been fed. Just so when we are fed today of this spiritual food. It seems to grow rather than diminish. All who hunger are fed often to the point that our cups run over, our hearts rejoice, and the supply is not exhausted, but the comforting evidences delivered to us through His mouthpieces often continues with us for sometime, and we are allowed to continue to feast on the crumbs from the masters table.

"He brought me to the banqueting house." This signifies a place where choice foods and drinks are served. In like manner, the poor, hungry souls of the redeemed family of God, are brought to the church of the first born and are favored to sit down and hear the gospel proclaimed, which is the power of God unto salvation to everyone that believeth. "And his banner over me was love." In olden times, when armies were in conflict, the various Generals had their names enscribed on the banners of their armies. Likewise all who are under the banner of Jesus, are under the banner of love; for God is love. He that loveth is born of God. Many of God's humble poor fear they are not born of the spirit of God, because they cannot recall anytime a n d place when they were convicted of sin, and delivered from the bondage of the law, and they take this as evidence against themselves, especially so, when they hear and read of others who remembered these experiences so vividly. Is it not a fact that there were many babes in their mother's arms when the children of Israel went through

the Red Sea? Could they remember and sing the song the old and middle aged sang? But they were most assuredly along with all the family. We find recorded as spoken by Pharaoh, "Go ye and serve the Lord; only let your flocks and herds be stayed: Let your little ones also go with you." Ex. 10:24. They did not only take the little ones but Moses said, "Our cattle also shall go with us; there shall not an hoof be left behind." Ex. 10:26. John records the best evidence of those who are born of the spirit of God. He said, "We know that we have passed from death unto life, because we love the brethren." 1 Jno. 3:14. And may I further say, how could you hunger and thirst after righteousness if you are not born of the spirit of God?

In the first part of the 5th verse she-the church- which includes all the redeemed family of God-says, "Stay me with flagons." The word "stay" as used in this connection means, "to satisfy for a time, as the stomach by food; to sustain."

The word "flagon" as defined by Webster, means a vessel for liquors, one with a handle and a spout, and usually a lid; also its contents," But the spiritual record, records it as being "wine." See 2nd Sam. 6:19. 1st Chro. 16:3. Hos. 3:1: Isaiah 22:24. Therefore she says, "Stay me with flagons," wine, which is an emblem of the love of Christ, this she so much desires. "Comfort me with apples." This expression indicates that she (the church) is yearning for words from her lover, (Jesus)

yearning and longing for him to speak words of comfort to her. She is longing for the words that are "fitly spoken," as we find recorded: "A word fitly spoken is like apples of gold in pictures of silver." Pro. 25:11. Ancient commentators say, for one to send or throw an apple to another was a token of love to the one who received it, in days of old. So an apple was an emblem of love and gold is an emblem of purity. It is a pure and precious metal, so also is silver. Therefore she-the church- says, "Comfort me with apples." She did not say comfort me with an apple, which would mean just one, but "Comfort me with apples." The word apples is in the plural, which indicates that she wants more and more tokens of his love, that pure love, that precious love. How true in the experience of the chosen of God! When the Lord gives them one token of His love, they earnestly desire more and more evidence of His love. I have often said if he tarries or delays too long in giving us another token of his love we begin to wonder if he (Jesus) really loves us as we felt that he did, when he first spoke peace to our souls. Without frequent visitations of these evidences our doubts and fears for the reality of our experience increase, and we wonder if after all this has been imaginary with us. We even come to witness with John when he said, "Art thou he that should come? or look we for another?"

The Lord has provided many ways in which he comforts his people, sometimes he speaks directly to them, as he did to his disciples,

"And when they saw him walking on the sea, they were troubled saying, It is a spirit and they cried out for fear. But straightway Jesus spoke unto them, saying, Be of Good cheer; it is I; be not afraid." Math. 14:26:27. Again he comforts them by sending his servants, as Paul said. "Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus." 2 Cor. 7:6. There is another way which Paul speaks of, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all comfort; Who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted by God." 2Cor. 1:3:4.

When this comfort comes to us, whether they be words direct from Jesus, or Titus or from another, it is the same spirit that comes down from heaven as a word in season. They are fitly spoken for our comfort and are therefore like "apples of gold in pictures of silver."

She, the church of God, further says "For I am sick of love". The word "sick" as spoken here does not imply that she (the church) is disgusted with love, but to the contrary. It means depressed, longing for something, languishing. Having before tasted the word of God, she now desires more and more. She desires that He prepare a table before her that she may feast on the joyful things of God. She is pining and longing for another visit from her beloved. David was experiencing some of those sad and lonely hours, when he said, "My

God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my waring?" Psa. 22:1. When those deep sighs and groans are felt, the spirit is making diligent search for the return of her beloved. She wants that comfort which none can give but her beloved, her Redeemer. She is lonely and longs to be present with her beloved- the Lord and Saviour, Jesus Christ.

Dear Readers, is this your experience? Have you longed for another refreshing season from the one who manifested himself to you as the chiefest among ten thousand and the one altogether lovely? Do you desire to keep His commandments and walk in His statutes? Do you desire that your daily walk be pleasing in His sight? Do you want to live closer and closer to your Beloved? If so, this is evidence that you are numbered among the redeemed family of God.

T. F. Adams

IN MEMORIAM

It is with a sad heart that I make the attempt to write a short sketch in memory of my sister, Miss Lucy Gurganus, who was born September 6, 1871, and departed this life on May 18th, 1952, making her stay on earth eighty years, eight months and ten days. She spent most of her life in the vicinity of South West, near Jacksonville, N. C. She was the daughter of James and Tabitha Dixon Gurganus. She made her home with a younger sister, Mrs. B. P. Williams during her last few years here on earth. Just three months ago she fell and broke her hip. She was immediately carried to the Onslow County Hospital in Jacksonville. All was done for her that could be done by doctors, nurses, relatives and friends, but none can stay the cold, icy hand of death when our Master calls. We feel our loss is her eternal gain. She leaves to mourn her departure, two sisters, Mrs. B. P. Williams, of Jacksonville, N. C. and Mrs. W. H. Cannon of New-

port, N. C. She also leaves nieces, nephews and a host of sorrowing relatives and friends.

Let us not weep, Dear Ones, for those who we believe have a hope in the Lord, for they are not dead, but have just fallen asleep in the arms of our blessed Redeemer who shed His precious blood for His people. Her hope was fully based on God's love and she often said she had no one else to depend on but God. She said she had a hope from early womanhood, but never offered to the church until October 1922, at the age of fifty one.

A meeting was held at my home when she, another sister, and my husband came forward and they were received and baptized by Elder R. W. Gurganus on Saturday before the 2nd Sunday in October. She remained a faithful member until her death, not missing but about four quarterly meetings during her life in the church.

Her funeral was conducted by her pastor, Elder B. F. Pollard, who spoke comfortingly from Paul's writings, saying she had fought a good fight and had kept the faith once delivered to the saints. The closing remarks were made by Elder R. W. Gurganus. She was laid to rest in the family burying ground near her home beneath a beautiful mound of flowers to await the resurrection morn when Christ shall come the second time to call His jewels home. Then we shall all be like Him and be satisfied.

Now dear sister you have left us,
And you lie beneath the sod,
No one here on earth can wake you,
No one to save you but your God.

Now that your span of life is over,
And the battle has been won,
May we bow in humble submission
And say, our Father's will be done.

Written in much fear and trembling by her youngest sister,

Mrs. W. H. Cannon,
Newport, N. C.

RESOLUTIONS OF RESPECT TO W. A. TREVATHAN

W. A. Trevathan was born March 19th, 1861, of the late W. C. Trevathan and Sarah Price Trevathan.

He was the Clerk at Falls of Tar River Primitive Baptist Church for many years. He also served as a deacon a number of years. In both capacities he served well and was always ready to give aid or advice when needed or called upon.

He is survived by one daughter, Mrs. M. L. Price, of Hopewell, Virginia; and one son, Mr. W. G. Trevathan, of Wilmington, North Carolina.

WHEREAS: It has been God's will to remove this beloved brother from our midst on January 5th, 1953;

AND WHEREAS: The Church has lost a

faithful and loving member:

Be it resolved that: We bow in humble submission to God's will, who does all things well.

Be it further resolved that: A copy of these resolutions be put in the minutes of this Church, a copy sent to the Landmark, and one to his children.

Done by order of conference: Elder J. D. Fly, Moderator; J. S. Raper, Clerk; Maud T. Ward, Committee.

INSUFFICIENT ADDRESSES

The Landmark of the following subscribers, have been returned to our office marked, "insufficient address." If any one knows the correct address of any of the following names, we will be very grateful for this information. Editor

Mr. E. R. Langdon, Benson, N. C.
Mrs. John W. Cheshire, 314 Forest St.,
LaCross, Va.
Mr. W. A. Hall, Box 97, Yancyville, N. C.
Mrs. Henry J. Carver, Longhurst, N. C.
Mr. J. W. Tilley, R.F.D. 2, Rougemont,
N.C.
Mrs. J. J. Williams, Box 377, Jacksonville,
N. C.

SKEWARKY UNION

The Skewarky Union is to be held with Flat Swamp Church, in Pitt County, South West of Robersonville, N. C. the 5th Sunday, Friday and Saturday before, in May 1953.

Elder A. B. Ayers was appointed to preach the introductory sermon and Elder W. E. Grimes alternate. Invitation to all.
E. C. Harrison, Union Clerk

CONTENTNEA UNION MEETING

The next session of the Contentnea Union was appointed to be held with Hancock Church, Pitt County, N. C., the fifth Sunday and Saturday before in May. Elder Bennie Owens was chosen to preach the introductory sermon and Elder G. G. Trevathan as alternate. The church is situated about three miles east of Ayden.

J. E. Mewborn, Clerk

EASTERN UNION

The next session of the Eastern Union is appointed to be held, the Lord willing, with the church at Pungo, Beaufort County, N. C. on Saturday and fifth Sunday in May, 1953. All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk

Carolina

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

JUNE 1, 1953

No. 14

PSALM 136

O Give thanks unto the LORD; for he is good: for his mercy endureth for ever.

O give thanks unto the God of gods: for his mercy endureth for ever.

O give thanks to the LORD of lords: for his mercy endureth for ever.
To him who alone doeth great wonders: for his mercy endureth for ever.

To him that by wisdom made the heavens: for his mercy endureth for ever.

To him that stretched out the earth above the waters: for his mercy endureth for ever.

To him that made great lights: for his mercy endureth for ever:

The sun to rule by day: for his mercy endureth for ever.

The moon and stars to rule by night: for his mercy endureth for ever.

To him that smote Egypt in their firstborn: for his mercy endureth for ever:

And brought out Israel from among them: for his mercy endureth for ever:

With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

To him which divided the Red sea into parts: for his mercy endureth for ever:

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

ELDER W. C. KING ----- GREENSBORG, N. C.

**\$2.50 PER YEAR
TO ELDERS \$1.50 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

OUR DEPENDENCE ON HIM

"My strength faileth me because of mine iniquity." Psm. 31:10. Yea, when our own strength faileth and self works will no longer suffice it is then we realize God's power and our dependence upon Him for His goodness and mercy. It is hard to understand why we wait until we feel the need of something before we appreciate our past blessings and plead for more. It seems that we only ask the help and mercy of God when our own resources are exhausted. It is then we realize that only through Him can we find peace. God's children often need to be reminded of the absolute sovereignty of God. "Alleluia; for the Lord God omnipotent reigneth." Rev. 19:6.

It is comforting to read the Holy Word as we journey through life striving to pave our own way and often finding it blocked at every turn. And it's when the way gets rocky and rugged and dark clouds loom overhead that God's word takes on new meaning to us poor worms of the dust. It is then we find ourselves searching anew for comforting words. Things get out of our hands, yea, the hand of any man. Yes, it's then we are glad to turn it over to the One on high whom we know never faileth. "My counsel shall stand, and I will do all my pleasure." Isa. 46:10. "Yea, I have spoken it, I will also bring

it to pass; I have purposed it, I will also do it." Isa. 46:11. God's word seems so sure and we poor sinners so uncertain and so often in need of reassurance. We want comforting words when the way becomes strait (difficult) for us. "I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. 45:2. "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Isa. 45:3. "I will be to thee a father and I will not forsake thee."

If we human beings respect man's authority on earth when his every deed and action depends upon the goodness and mercy of God, how much more should we respect God's power (who is all power) and the surety of His word. His every promise is so sure there is no room for doubt, and things will, and always have, gone along as God so promised before time was. He declared the end from the beginning and Paul wrote, "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 BE-

FORE all things; and by Him all things consist." Gal. 1:16:17.

Man seems to know today just what is wrong with the world and many have plans for making it right but events take place to the minute detail according to the will and purpose of God from the beginning of time. Soloman said, "The Lord hath made all things for himself; yea, even the wicked for the day of evil." The foreknowledge of God is not questioned by the redeemed family of God. (the Bible is full of it) and His word comes to pass and none can hinder. He is all power and "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Psalm 19:1-3. God leaves nothing undone, He declared the end from the beginning and none of His children are left behind; none are blind or deaf to His word regardless of color, creed or language. Man does not have to worry about the responsibility of carrying God's word to foreign lands; He makes Himself known at His own appointed time wherever His children are. To feel such a responsibility would question the power of God. Neither does God's word say His children are rich and powerful or endowed with the luxuries of this life. His children feel humble and poor, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. "Zeph. 3: 12. His children live by hope that they might be numbered among the

chosen few and know full well that they have nothing to offer, nothing to bring, plead guilty of sin and wrongdoing, and realize that if they are among His children it will be through God's mercy and goodness. They know they cannot gain favor by good works and if they ever were numbered among God's children they have not been lost or cast out. They know that nothing is impossible with God, nothing happens without His knowledge, and that when their own strength faileth He can make crooked things straight. He promises never to forsake His children and to go before them and prepare a home for them. God knows His sheep, calls them by name and they follow Him. They do not have to work for or pay for their inheritance. "He that hath no money come." "I will be to them a God, and they shall be to me a people." What glorious promises to God's chosen people! Oh, that I might be numbered among them!

Elizabeth C. Edwards
417 S. Boylan Ave.
Raleigh, N. C.

PLACE FIRST THINGS, FIRST
FOR I LONG TO SEE YOU, THAT I MAY IMPART UNTO YOU SOME SPIRITUAL GIFT, TO THE END YE MAY BE ESTABLISHED. ROM. I:II.

The man that wrote this epistle and our text was careful to place first things first. Unto God was ascribed all honor and praise for the Roman brethren, and not once did he attribute their steadfastness in the faith to themselves. Through Jesus Christ there was always

thanks given for these brethren at Rome as well as other places. The apostle's trips among them were all according to the will of God, notwithstanding the fact that he often purposed to come among them.

There is everything lacking in a man that is called to preach if he does not have a true regard for the churches. In fact, it is to be seriously doubted that one is called, who does not love the churches. This love is of God, and it cannot be denied. It may seem to be denied, but if it is not real then it is to be taken away. The truth of the matter is, that any kind of "don't care" is conclusive proof that one is still in the world and of the world. I cannot say too many times that predestination is the poorest thing in the world to hide meanness behind. I wish you to read that again, and note that I did not say that one who believes in predestination will try to hide behind it for their sin. For those who have an understanding in predestination are never inclined to so misapply the scriptures. Predestinarians are careful in their conduct, desiring to shun evil and to maintain good works. And further the ablest predestinarians, including the apostle Paul, were interested in the churches which the Holy Ghost made them overseer of.

Every point of doctrine, order, practice, in fact the whole catalogue of scripture, was written by men as they were moved by the Holy Ghost. Not just a pet phrase here, a disjointed sentence there, a portion of the old and a portion of the New Testaments put together,

but the whole Bible is to be used by the man of God. It is all profitable alike for the things enumerated. Just why do we preach predestination? One of the reasons given is because Paul or Peter wrote on that. Why do we advocate election, effectual calling, final perseverance of the saints, resurrection? The Bible teaches it, This is the undeniable answer. That is true and none would deny us the right to rejoice with the apostles as they are blessed to bring out things new and old for us to glean from these subjects. But if it is good and desirable to get the 'thus saith the Lord' from the Bible in regard to doctrine, why isn't it as desirable from their viewpoint and instruction in regard to our walk before one another?

Do the ministers who are some of my readers, ever feel towards their churches as Paul did toward Rome? "I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established." Now let us not get too hasty, neither let us be a laggard, You do not have this yearning just from reading about Paul having it. Religion does not come that way; duty is not that way; true and filial devotion and service does not come that way. The experiences of the followers of Jesus cannot be acquired by others who desire the same gift, but have not been wrought upon in like manner; however when you are given to know the inward workings of the Holy Spirit, it is worth something to hear of someone else that has had a like experience. The doctrine is taught us by the

Holy Ghost, and it is not to be learned by research work, although the Spirit may lead us into that. But it is to be noted that the Spirit does not teach us anything that has not been inscribed by inspiration. So, also, we are going to be led into experiences and duties that those gone before us has not already seen and felt.

The experience of Paul was for his day, and God inspired him and others to write theirs so that when we are led forth into these things we might have a true and tried criterion to go by. Let me ask again, do you feel toward your churches as Paul felt? Honestly, isn't it true that sometimes you long to go to them? I wish that it were the will of the Lord for me to tell my experience as a pastor. I am at a loss to express through the medium of words that you would not think what I write is incredible. I am still trying to serve each church that has called me, and I do not have a favorite among them. Each week for sixteen years there has been a longing desire for the time to come for me to start. This desire has not been as a result of diligent inquiry; it has not come, I hope, for filthy lucre's sake; it has not come, I hope, because the apostle longed to go to Rome, but I have wanted evidence that this desire was scriptural and acceptable to God.

I have had this desire from week to week, from year to year, in hope. If I have been sent forth in the kingdom, I have gone in hope, oftentimes not knowing whither I was bound and why. Yet this hope has had some knowledge blended in

it. We know that we have passed from death unto life because we love the brethren (I John 3:14), and sometimes I am blessed to enjoy this in my own feeling and not for someone else. I believe that God's people love one another, yet I do not think for one moment that we can love at option. We must be taught where our strength is, for it will not be the pleasure of God for us to walk long in our way. As we travel in hope we must remember that with hope there is faith and charity. Upon these three the apostle could say, I have longed to come that I may impart to you some spiritual gift. Faith laid hold on the having of that gift, hope kept Paul expecting to come, and his love for them did not abate.

The fish and the loaves were first given to the disciples. They were as helpless as any other member of that vast throng. It is a pleasure to sit at his command, and it is equally as great a pleasure to serve when commanded. He gave the disciples all they had, and they gave it to the congregation. All that Paul had was given to him. All that any minister has is that portion that has been given him. Unless I am mistaken in my calling, I believe every minister has things given him, and when given it is as a cup running over, and it produces a longing desire to meet the household of faith, to impart to them the things that have brought you so much joy. A faithful servant does not desire to lead his people into his diminished perishing strength, but they do desire to see the churches established in the truth that is in Jesus. And this de-

sire is not to come in great swelling words of men's wisdom, but in the simplicity of the gospel of Christ. And the food that feeds the congregation is the food that the undershepherd lives on. I am not writing on the duty of the church to her pastor, so I want to use this scripture on this subject, namely, they that preach the gospel shall live of the gospel (I Cor. 9:14), for Paul desired to be comforted together with the Roman brethren by the mutual faith.

All the scriptures are yours: the gospel is yours; the commandments are yours; all things are yours, but keep in mind that it belongs to you as from faith to faith. If there is not faith, there is not action in his service, whether it is the minister coming to the churches or the brethren going to the assembly of God's people, but if there is faith all the other virtues you can add. But you cannot add unless you have something to add. If the things enumerated are in you and abounding, they make you that you will not be barren and unfruitful.

Finally, I desire to write more on the subject of spiritual gifts. Keep in mind that every good and perfect gift is from above. Drive a good solid stake there. The gifts and callings of God are without repentance. Put your second stake there. A man's gift will make room for him. Third stake please.

In precious hope of immortality,
William D. Griffin
Covin, Alabama

GOD, THE CREATOR

"In the beginning God created

the heaven and the earth." Gen. 1:1. This fact is sufficient to tell us everything was made by God at the beginning of time without the help of man, for man was not yet formed. God created man: "And God said, let us make man in our image, after our likeness and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen. 1:26. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

In so far as God seems pleased man has dominion over the things of the earth. However, since God created the heaven and the earth and formed man He alone has power and authority over all. "Alleluia; for the Lord God Omnipotent reigneth." Rev. 19:6. John heard the voices in heaven say, "Thou art worthy oh, Lord, to receive Glory and Honor and POWER, for thou has created ALL things, and for thy pleasure they are and were created." Rev. 4:11. We see God created all things for Himself and for His pleasure and he reigneth over all. "The Lord hath made ALL things for Himself; yea, even the wicked for the day of evil." Prov. 16:4.

Thus, we know from the Scripture that God is ALL POWER over heaven and earth. After God made the heaven and earth and created man His work was FINISHED, and He gave eternal life to as many as were given Him. "These words spake Jesus, and

lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son that thou Son also may glorify thee."

"As thou hast given him power over ALL flesh, that He shall give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

"I have glorified thee on earth: I have FINISHED the work which thou gavest me to do. John 17:2:4.

So God's work was finished and nothing has ever been added to it or taken from it - and man had nothing to do with any of God's work - never has, and never will. He chose His people and the chapter was closed. God's children were chosen not after man was formed, but before the foundation of the world, and none has been lost, cast out or added to. "Known unto God are all His works from the beginning of the world. Acts 15:18.

And of His children: Their names are written in the Lamb's Book of Life from the foundation of the World. Rev. 21:27 and Eph. 1:4.

How final and sure were ALL God's works from the beginning of time, before man was formed! His predestination is certain, and His work never faileth. Man's strength often faileth but God's strength shall stand. "My strength faileth me because of mine iniquity." Psm. 31:10 But "The Lord is my light, and my salvation! whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid Psm. 27:1. So we see our strength is in

the Lord and without His help, goodness and mercy, we faileth.

When man is physically ill he calls a doctor but the physician cannot save his life if it is God's will to take him away. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." "He works and NONE can hinder, hinders and none can work." "And all the inhabitants of the earth are reputed as NOTHING; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and NONE can stay His hand, or say unto Him, what doest thou." Dan. 4:35. God is of one mind and WHO can turn Him? "I know that whatsoever God doeth, it SHALL BE FOREVER; NOTHING CAN CAN BE PUT TO IT, NOR ANYTHING TAKEN FROM IT; and God doeth it, that men should fear Him. Acclesiastes 3:14.

There were NONE before God, He had no one to give Him counsel or influence Him, and since puny man has only the limited power God sees fit to give him, his strength often faileth. Man's every deed and action depend upon God's mercy. Therefore it seems that those who put their trust only in God and live by faith and hope from day to day are spoken of in the Scripture as God's children. And since God's work never faileth; was planned from the beginning; and has not been changed or altered; the word of God is as sure today as it was the day it was written. If a purpose of His ever failed our belief would not be strong and sure, and the fact that man's work often faileth

causes us to have less faith in what he can do.

God's people are His own: He chose them in Christ before the world was, predestinated them unto the adoption of children. Eph. 1-4:5

"Ye have not chosen me, but I have chosen you," etc. John 15:16

All that were given Him were the choice of God.

God commanded His disciples to feed His sheep: "Thou shalt feed my people," etc. II Sam. 5:2. He puts the words in their mouths, they neither learned it nor were they taught it of man, but by the revelation of Jesus Christ.

He did not choose His people on condition, or merit, or return for favor. He did not choose all: "The Lord did not set His love upon you, because you were more in number than any people; for ye were fewest of all people." Deut. 7:7.

"And I will gather the remnant (a small fragment) of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. Jer. 23:3.

God's children have something in common with Him: "He is despised and rejected of men, a man of sorrows, and acquainted with grief, etc." Isa. 53:3. He did not promise the way should be easy (through the wilderness), but He promised eternal life to those He chose before the world began, and of all those He chose He has lost none. "Of all those given me, I have lost none."

Oh, how certain is God's word, and how thankful we poor sinners

should be that it is ALL in His hands!

Elizabeth C. Edwards
417 S. Boylan Ave.
Raleigh, N. C.

OBITUARY

In the afternoon on February 25, 1953. Elder E. L. Cobb quietly fell asleep in death after a long lingering illness at his home in Wilson, N. C. He was 71 years of age. He was the son of the late John E. and Lucy Lewis Cobb.

He was born on November 4, 1881. On September 9, 1903 he was united in matrimony with Minnie Lawrence Warren and from this union three children were born. Two boys died in infancy. One daughter, Mrs. Agnes Petway and her husband live with her mother.

All that loving hands could do for Brother Cobb's care and comfort was done by his faithful wife and family.

Funeral services were conducted by Elders W. E. Turner and R. B. Denson at the home in Wilson, N. C., which was largely attended and the floral tributes were numerous. He was laid to rest in the family plot in Wilson cemetery.

Elder Cobb was born in Edgecombe County, and he moved to Wilson, N. C., where he was a successful business man and managed his own affairs well.

In February 1916 he united with the Primitive Baptist church in Wilson, N. C., was baptized by Elder Frank Farmer, liberated to speak in public August 1917, and ordained to the ministry in November 1919.

He moved his membership from Wilson church to White Oak church in 1937.

In the course of his ministry he served nine churches namely - Old Sparta, White Oak, Pittmans Grove, Raleigh, Norfolk, Aycocks, Healthy Plains, Durham and Gooch Memorial; he also served as moderator of the Black Creek Association for a number of years. He was known far and near as a man with a wonderful gift, and his quiet manner and love for others won for himself much love and respect. May his loved ones and friends find comfort in the things he loved and cherished (salvation by grace.)

"Precious in the sight of the Lord is the death of His Saints."

Written by request.

J. J. Whitley,
Durham, N. C.

Zion's Landmark

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

Editor

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

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Wilson, N. C.

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VOL. LXXXVI

No. 14

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JUNE 1, 1953

GIVING GOD THE GLORY

"Those that He planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing: To shew that the Lord is upright: He is my rock, and there is no unrighteousness in him." Psalms 92: 13-15.

The above words were recorded by David, of whom it has been said that he was a sweet singer in Israel. He was highly favored to see the beauties of nature and compare them to the life and experience of the redeemed family of God. He spoke of the cedars of Lebanon by saying, "The trees of the Lord are full of sap, the cedars of Lebanon, which he hath planted;" Psalms 104:16.

The growth and fatness of a tree is largely dependent on the soil

and climate in which it is planted. Many trees flourish and do well in the hilly soil. The field and valleys are well suited to the lilly, the soil of Sharon was well adapted to the growth of roses. Lebanon was the home of the Cedar and fur trees from which the Temple of Solomon was built. Citrus fruits are found in the tropical climates, where the weather is never cold. Here we find the lemon, lime, orange, coconut, banana and many others that are essential to good health.

While David was beholding the cedar and fur trees, he beheld many other beauties and wonderful works of God. He continues on by saying, "Where the birds make their nests: as for the stork, the fur trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening. "O Lord, how manifold are thy works! in wisdom hast thou made them all: The earth is full of thy riches." Psalms 104:17-24. I have only mentioned a few of the beauties in nature which David beheld. May the readers be given a mind to read the remaining portion of this Psalm.

After beholding so many beauties of nature, his heart and thoughts

are now directed upwards to see, by an eye of faith, a glimpse of God's wonderful works in the kingdom of heaven. And he made the comparison by saying, "The righteous shall flourish like the Palm tree: he shall grow like a cedar in Lebanon." "Those that be planted in the house of the Lord shall flourish in the courts of our God." The trees that David has under consideration, are called trees of righteousness, the plantings of the Lord, just as the natural herbs and grass are watered by the dew and rain and bring forth fruit in due season, so it is that the heavenly plants are watered by the doctrine and speech of our God. As we find recorded, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32: 2.

The Prophet Isaiah, records a similar comparison, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where-to I sent it." Isaiah 55:10:11. It is clear to see by the above testimony that the doctrine-the speech or word of God, is the reason that "Those that he planted in the house of the Lord, shall flourish in the courts of our God!

"They shall still bring forth fruit

in old age." That is, those that be planted in the house of the Lord, are not like the natural trees, which bear fruit for a season or time and then decay by reason of age. But they shall still bring forth fruit in old age, like Abraham, whom the apostle Paul referred to, by saying, "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither the deadness of Sarah's womb: He staggered not at the promise through unbelief: but was strong in faith, giving glory to God." Rom. 4:19:20. He was still bearing fruit in old age. "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Gen. 15:15.

Isaac and Jacob, together with many others brought forth fruit in their old age. David, the son of Jesse reigned over Israel forty years. "And he died in a good old age full of days, riches, and honor." All by the reason that he was planted in the house of the Lord. He walked uprightly before the Lord and therefore, could stretch forth his hand by faith and receive the good things from God. As it is written, "For the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Psalms 84:11. David honored and praised the Lord in the days of adversity as well as in the days of prosperity, still bringing forth fruit in his old age.

"They shall be fat and flourishing." Like the palm tree, or the trees that are planted by the water's edge. They are full of sap,

bearing the fruits of the spirit, love, peace, meekness, faith etc. They grow in grace and in the knowledge of the truth by reason of the fact that they are grafted into the good olive tree. (Jesus) This growth is manifested by growing less and less in self and beholding more and more the beauty and perfection of Jesus. Therefore, David said, "They shall be fat and flourishing." To shew that the Lord is upright, (The word upright means righteous or faithful) He fulfills all of his promises and never suffers his faithfulness to fail. He teaches and instructs his people today as he did Israel of old, by leading them forth by the right way. The greater part of the way is through much tribulation which is confirmed by Paul and Barnabas. We must through much tribulation enter into the kingdom of God." Acts 14:22.

The chosen of God have tribulations and persecutions in the flesh. This is indeed needful that they may be conformed more to the image of Jesus, "Who was delivered for our offences and raised for our justification." Paul was enabled by the spirit of God, to show the relation between the church and Christ, both in his crucifixion and resurrection. He said, "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." Rom. 6:5. This crucifixion is a daily experience in the life of the chosen family of God and in this daily experience the outward man is perishing, while the inner man is renewed day by day, which is confirmed by the Apostle

Paul, "For all things are for your sakes that the abundant grace might through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:15:16. Just a few more words about the expression of David, "To shew that the Lord is upright." He is a covenant keeping God and he has and will fulfill every promise that he has made.

If there is any question as to whom these promises are made, we will find the answer recorded by Peter when he was speaking to those who were pricked in their hearts. "Then Peter said unto them, repent and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord, our God shall call." Acts 2:38:39.

Peter further says, "The Lord is not slack concerning his promises as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. All of the above testimonies as well as many more, recorded in holy writ, together with those who have been fulfilled in your own experience, are positive evidence, "To shew that the Lord is upright"

"He is my Rock." By this expression he means that the Lord is his shield and hiding place, as he expresses in many of his

Psalms. "But thou, O Lord, art a shield for me." Psa. 3:3. "The Lord is my strength and my shield." Psa. 28:7. "Our soul waiteth for the Lord: He is our help and our shield." Psa. 33:20. "For the Lord God is a sun and shield." Psa. 84:11. David fully realized his weakness and dependence upon God, and through all of his troubles and sorrows he was enabled through the mercy and goodness by God to take refuge in the Lord. Therefore, He said, "He is my rock." A comparison is made of the conies by Solomon. He said, "The conies are but a feeble folk, yet make they their houses in rocks. Prov. 30:26.

Newton well expresses this in the hymn, "Amazing Grace, fourth verse:

"The Lord has promised good
to me,
His word my hope secures,
He will my shield and protion
be
As long as life endures."

In the last sentence of the 15th verse, David said, "And there is no unrighteousness in him." God disposes of everything according to the good pleasure of his will and in so doing, there is no unrighteousness in him. We find recorded in holy writ, "The lot is cast into the lap but the whole disposing thereof is of the Lord. Prov. 16:32. If the Lord makes one vessel to honor and another to dishonor, there is no unrighteousness with God. See Rom. 9:21. If God has mercy on one and hardeneth the heart of another, there is no unrighteousness with God. See Rom. 9:18. Jesus calls the attention of the unbe-

lieving Jews to the Heavens being shut up for three years and six months, when great famine was through all the land;" But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian. See Luke 4:25:27. Even though it pleased the Lord to send the prophet to preserve and feed the widow and cleanse Naaman, the leper, and then leave others to hunger and still others with the dreadful malady of leprosy, certainly God was not unrighteous. Rom. 9:18. says, "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." Men often say, in their carnal reasoning, "If God does not give everyone an equal chance to be saved, he (God) is unjust." But the truth is that every sinner who has felt the justice of God's just condemnation against himself, will feel and know the truth of the words of the dying thief on the cross, who said, "And we indeed justly, for we receive the due reward of our deeds."

Dear Reader, has the search light been turned on within, that you have seen that you are nothing but sin, that you are not partially, but totally depraved? Can you witness with the poet, who said, "If thou send my soul to hell thy righteous law approves it well" If the Lord had chosen to do this in your case, would you say that God is unrighteous? God saw fit to smite Uzzah for putting forth his

hand and taking hold of the Ark, (See 2 Sam. 6:7) but put away the sin of David (See 2 Sam. 12:13) after he had caused Uriah to be killed that he might take unto himself his wife, yet God cannot be acclaimed unrighteous because of this. We read in Rom. 9:14 to 16. "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore, the redeemed of the Lord can sing and say "Great and marvelous are thy works, Lord, God, Almighty, just and true are thy ways, thou King of Saints."

May the Lord increase our faith and give us an understanding in his word to say as David "And there is no unrighteousness in him."

T. F. Adams

THE GOD OF ALL COMFORT

"Blessed be God, even the Father of our Lord Jesus Christ the Father of mercies, and the God of all comfort: Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings abound in us, so our consolation also aboundeth in Christ." (II Cor. 1:3-5)

The word of God is a blessed reassurance to the Kingdom of God. It has a salutary effect upon the

soul and moves the heart to acknowledge the merciful presence of the invisible hand of the Creator.

The word "mercy" has a very precious meaning to the covenant race. David acknowledged it to be a divine attribute, "His mercy endureth forever." (Ps. 106:1) It is forgiveness and pity for the undeserving sinner who mourns because of his sinful, dry, lifeless condition.

When the tender, loving, and compassionate presence of Jesus is felt to embrace the soul, there is rejoicing as a child which was lost but is now found.

He is the "God of all comfort." There is no comfort drawn from any other source for the spiritual kingdom than that which comes from the "God of all comfort." Even though deep distress and anguish of soul may prevail, cries may go out—What shall I do Where shall I go? I cannot remain here; neither can I flee away! "Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee." (Ps. 139:12. Oh, how very precious under such circumstances to have the "God of all comfort" appear as a healing balm and peace begin to make itself felt, as the sun's peaceful and comforting rays drive away darkness after a tempest.

There are many poor souls in this very hour who are suffering from one cause or another, perhaps in deep distress because of some unforeseen, unavoidable event over which they have no control. It may be afflictions that have drawn hard upon the

strength of nature depressing the mind, bringing one down into captivity, to fear and despair. A mother whose children need her tender care, a father whose labors are so essential for the comfort and support of the family are brought down by affliction and are in desperation as to how they will ever take care of their obligations. Perhaps afflictions have turned a bright future into a gloomy prospectus. Death may have drawn the curtain on what was a happy home, and for the duration of life left a scar upon the heart. Though healed with time, it remains to mark the event never to be forgotten.

There is only one that can give comfort in these trying hours, and that is the "God of all comfort; who comforteth us in all our tribulations." The word "all" has a broad meaning; it doesn't leave out any trouble.

Only those who have passed through the furnace of affliction can witness together. Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction." (Isa. 48:10)

It is not silver in its monetary value that has brought comfort to a sin-sick soul, nor has it ever been the means of aiding in redemption, "Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold. . .but with the precious blood of Christ." (I Peter 1:18-19)

The redeemed of the Lord know of the furnace of affliction. They, too, know of their deliverance, and that their deliverance or hope did not arise by creature strength, for as the sufferings abound in us,

surely the comfort must come from the opposite of sufferings; it must come from the "God of all comfort," Jesus Christ. A person who is racked with pain cannot convert the pain into comfort, but the physician applies the antidote which counteracts the pain and brings relief. So the sinner cannot use or convert sin into righteousness, for sin can never be righteous, but the righteousness which subdues and does away with sin must come from the Fountain of Righteousness, which is Jesus Christ the Son of God. "Christ is made unto us righteousness." (I Cor. 1:30)

Every fiber of failing strength prevails in the covenant child until at last it is prostrate at the feet of Jesus, who then becomes the "God of all comfort." For "my strength is made perfect in weakness." (II Cor. 12:9) Paul was a competent witness by experience, for he fell to the earth in his weakness. (Acts 9:4) "He hath made my strength to fall." (Lam. 1:14.) "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (II Cor. 12:10.) When we are blessed to see through the eye of faith the providence of God in the different phases of distress as Paul has enumerated there is comfort to the troubled soul. The rain that comes down and waters the parched earth is received as a blessing with joy, but the severe lightning and thunder and the boisterous winds that accompany the rain are feared and dreaded. The joy and

the sorrow seem to come in the same package.

God prepared a fish to take care of Jonah. This fish was prepared of the Lord to be a special accommodation for the very purpose of delivering its cargo to Nineveh Likewise God prepares the afflictions of His people that they are too delivered to the exact place, feet of Jesus.

Could one who had only read about sufferings comfort the afflicted? Job had such comforters and they were miserable comforters to him. But as the sufferings abound in us, we are able to comfort those who are in any trouble by gospel comforts. And the gospel comes not in word only but in power. "For the kingdom of God is not in word, but in power." (I Cor. 4:20.) It has the power to pull down and to lift up, to make blind and open the eyes. We are taught to be "partakers of the afflictions of the gospel according to the power of God." (II Tim. 1:8.) And if according to the power of God it is not according to the willingness of nature, whatever our lot may be, if we have the gospel comfort it is from Him who is the "God of all comfort."

W. E. Turner

WILLIAM TOMMIE WOODARD

William Tommie Woodard was born in Johnston County North Carolina November 21, 1869 and departed this life on March 26, 1953 making his stay on earth 84 years. He was the son of the late Joseph and Nancy Woodard. He was married to Lillie Dora Stallings on Jan. 30, 1895. To this union was born one Son who preceded him to the grave. Later they adopted another son and one daughter. This son also preceded him to the grave.

Brother Woodard united with the Bethany Primitive Baptist Church on May 27, 1905 and was baptized by Elder J. T. Collier at

Creech's Mills. He was made Deacon in 1906. Here he remained a loyal and faithful member and deacon until Death.

His funeral was conducted at Bethany Church by Elder E. C. Jones of Fuquay Springs amid many sorrowing relatives and friends, with interment in the Crocker Cemetery near his home.

We understand that while we loved him, the Lord loved him best and we feel that our loss will be his eternal gain.

We send a copy of this notice to the Landmark and Old Faith Contender for publication and a copy to the family and spread a copy on our church book.

Done by order of the church in conference.

Elder Sheperd Langdon, Moderator
W. H. Woodard, Church Clerk
E. F. Oliver and Wife, Committee

SALLIE EVERETT

In sadness I attempt to write a short sketch of the death of our departed sister Sallie Everett.

Sister Everett was born April 28, 1870, Departed this life Feb. 26, 1953. She was the daughter of Ashley and Ann Little Barnhill of Martin County. On March 6, 1895 she was married to James B. Everett and to this union seven children were borned, four sons and three daughters. One son preceded her to the grave about three years. After her husband's death she made her home with her children, who were very faithful to her in her declining health. She was an invalid for about four years, but bore her suffering with much patience, ever looking for that blessed hope beyond the grave. She united with the Church at Flat Swamp Sat. before the first Sun. in June, 1900, was Baptized the following Sun. with others by her pastor Elder G. D. Roberson. She was a very faithful sister we all loved her and we will greatly miss her. Truly she was a mother in Israel, and we feel that her spirit has gone to the Lord that gave it and will be united with that resurrected body at the second coming of our Saviour, will be like him and be satisfied. Her funeral was held in the Primitive Baptist Church in Robersonville, N. C. by her pastor Elder W. E. Grimes and Elder A. B. Ayers of Bear Grass and Rev. Wallace. The burial was in the cemetery there. We pray that the family may be reconciled to God's Holy will and that they may feel that it is far better for her to depart and be with her Lord.

Written by order of the Church in conference Sat. before the first Sun, in April 1953.

Elder W. E. Grimes, Mod.,
Neffie White, Appointed.

RESOLUTIONS OF RESPECT

WHEREAS, God in love and mercy called from our midst, by death, on February 25, 1953, our much loved former pas-

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tor, Elder E. L. Cobb.

THEREFORE, be it resolved: First, that we bow in humble submission to the passing of this, our loving and humble leader and undershepherd for eighteen years. Second, that we cherish the memory of this faithful servant who always manifested his love, duty and devotion during his many years of service.

When he became unable to serve on account of ill health, the Durham Church went on record to hold him as their honorary pastor for the remainder of his life.

THIRD, that we extend to Sister Cobb, his daughter and son-in-law, and his many friends our deepest heartfelt sympathy and love.

FOURTH, that a copy of these resolutions be placed on our church records, a copy be sent to the bereaved family and a copy be sent to Zions Landmark, Old Faith Contender and Signs of the Times for publication.

Written by order of the Durham Primitive Baptist Church while in conference on Saturday before the third Sunday in March 1953.

Elder D. V. Spangler, Moderator
Brother J. J. Whitley, Clerk

RESOLUTIONS OF RESPECT FOR SISTER FLORENCE STANFIELD

1. We the church of Pleasant Grove wish to bow in humble submission to our gracious Heavenly Father in removing, by death, a beloved and dear sister. She was so faithful to attend her church. She served as Clerk as long as her health permitted. She was an example of christian humility.

2. That a copy of these resolutions be spread on the church record. A copy sent to the Landmark and a copy sent to the bereaved family.

3. Resolved that we extend to the family our heartfelt sympathy.

Done by order of the church in conference, January meeting 1953.

Elder Harvey Smith, Moderator
R. F. Walker, Clerk

JESUS BIDS US COME

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, for my yoke is easy, my burden light." Math. 11,28-30.

What precious words are these, dear ones

When Jesus bids us come,

Come unto me, I'll give you rest,

When burdened and cast down.

Oh, learn of me, take ye my yoke,

I'm lowly, meek in heart,

While drawn to him by cords of love,

All doubts and fears depart.

Tis rest we seek and hunger for,
Thy righteousness we plead,
Forgiveness of our many sins,
Your help, dear Lord, we need.

We need thy staff to learn upon,
We need your guiding care,
We need you every day and hour;
We are so prone to err.

Oh, blessed moments, as we feel,
A hope to wear the crown;
In meditation sweet we rest,
The praise to God belongs.

When thou hast finished with us here,
All suffering then shall cease;
Oh may we hear thy welcome voice
"Rest, dear one, come to me."

In Hope,

Mrs. Fred Cobb.

RESOLUTIONS OF RESPECT FOR BROTHER JOE BURTON, WHO PASSED AWAY APRIL 1, 1953.

Brother Burton had not been a member of our church but a short while, but he was a faithful member, always attending his church when he was able. I do not think I ever saw anyone enjoy the love and fellowship of the brethren and sisters anymore than he did. He dearly loved his church.

Therefore be it resolved:

First, That the family of Brother Burton, has lost a good husband and father, but he has paid the debt we will all have to pay. He is now out of his suffering, and we feel he is now resting with the redeemed family of God who have gone on before, to sing His praises forever and ever.

Second, May He comfort you in your sorrow and enable you to say, "Thy will be done."

Third, That a copy of these resolutions be recorded on our church record, one sent to the family, and one sent to one of our religious papers for publication.

Done by order of the church in conference, May 2, 1953.

Elder L. P. Martin, Moderator
F. D. Long, Clerk

LOWER COUNTRY LINE ASSOCIATION MEETING

Elder F. W. Rhodes alternate. is to preach the introductory sermon and through Monday the sixth. L. P. Martin eleven o'clock July 4 and continuing mont. N. C. beginning on Saturday at Rougemont will be held with the church at Rougemont. The Lower Country Line Association Rougemont Church is located on highway 501 about 13 miles from Roxboro, and about 17 miles from Durham.

L. P. Martin
Assistant Association Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

JUNE 15, 1953

No. 15

PSALM 136

And made Israel to pass through the midst of it: for his mercy endureth for ever:

But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

To him which led his people through the wilderness: for his mercy endureth forever.

To him which smote great kings: for his mercy endureth for ever.

And slew famous kings: for his mercy endureth for ever.

Sihon king of the Amorites: for his mercy endureth for ever:

And Og the king of Bashan: for his mercy endureth for ever:

And gave their land for an heritage: for his mercy endureth for ever.

Even an heritage unto Israel his servant: for his mercy endureth for ever.

Who remembered us in our low estate: for his mercy endureth for ever.
And hath redeemed us from our enemies: for his mercy endureth for ever.

Who giveth food to all flesh: for his mercy endureth for ever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

EDITOR

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TO ELDERS \$1.50 PER YEAR**

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

**PSALM LXXXIV. 11.
THE LORD WILL GIVE
GRACE AND GLORY**

The only word in this passage I shall insist upon, is GLORY; by which I understand the glorious and happy state of the saints after death, the fruit of divine grace, freely given them of the Lord.

I have in some former discourses, on such occasions as this, treated of the latter-day-glory in the several branches of it, and of what shall go before it, and be done in it; and also of the faith which such things require, and of the sure and certain performance of them; and now I shall treat of the ultimate glory of the saints in heaven; which will commence upon their departure out of this world, and be consummated in the morning of the resurrection from the dead; and this I shall endeavour to do in the following method;

I. I shall attempt to prove the reality and certainty of such an happy state.

II. Describe it, as I am able, according to the scriptural account of it.

III. Point out the persons that shall enjoy it.

IV. Prove that there will be a glorious and happy state enjoyed by good men after death, or in another world.

FIRST, This will admit of some sort of proof, from the light of na-

ture and reason not that the kind or nature of such happiness is discoverable or demonstrable by it; but future happiness in general, or some general notion of it, may be come at thereby; which may be concluded,

1. From the natural desire after happiness that is in mankind; and this desire of it is universal; there is not one man born unto the world, if he lives to years of discretion and understanding, and has the exercise of his reason, but is desirous of happiness, and is eager in his pursuit of it, in some way or another, and yet does not find it in this life. All created beings and excellencies say, It is not in me; as is found by the most diligent enquiry after it; it is not in worldly wealth and riches; it is not in the gratification of sensual lusts and pleasures; it is not in the honours of this world, in popular applause, fame and credit; it is not in natural wisdom and knowledge; not in all the endowments of the mind, or accomplishments of the body; no, not in anything in the whole compass of the creation. Now either this desire of happiness is planted in human nature in vain, which is not reasonable to suppose; or else there must be a future state of happiness, in which some, at least, of the individuals of human nature, even good men, will have this desire fully satisfied; which will be

when, and not before, they awake in the divine likeness.

2. It may be argued from the unequal distribution of things in this life, which makes the providences of God very intricate and perplexed; and to appear attended with such difficulties as we are not able to solve, without the supposition of a future state. It is easy to observe, that wicked men oftentimes prosper in this world, and increase in riches; abound in an affluence of good things; are not afflicted as other men, but spend their days in plenty, and go down to the grave in peace; when, on the other hand, many are the afflictions of the righteous; good men are often afflicted in their persons, distressed in their circumstances, or labour under the oppression and tyranny of the wicked. Now there is no accounting for these things in a rational manner, without supposing a future state, in which good men will be happy, and wicked men miserable; or the one be comforted, and the other tormented; it is only this consideration that can make the present state of things sit easy on a rational mind, or on the mind of a good man, and reconcile him to it.

3. It may be observed, that a general notion of happiness after death has obtained among the wiser sort of heathens, who have only been guided by the light of nature; especially among such who have given in to the belief of the immortality of the soul. Hades, or the state and place of the dead, with them were twofold; the one they called Tarturus, the same with hell; a

place of torments, where the wicked, after death, having been judged by the proper judges, and sentence passed upon them were wafted over the Stygian lake in old Charon's boat, commonly called the ferry-man of hell. The other they call the Elysian fields, the island of the blessed, the seat of the immortal ones, the place where the souls of good men go after death; which fields and island they place in a temperate air and climate; where are no blustering storms, nipping frosts, and fleecy snows, but all calm, quiet, warm, and comfortable; where are cooling shades, refreshing bowers fanned with soft and gentle zephyrs; where are grassy plains, flowery meads, and fruitful fields abounding with all the delights of nature, with pure flowing fountains and purling streams; where the blessed inhabitants are regaled with ambrosia and nectar, and where they spend their happy hours in feasting, dancing, mirth, and music. These things I observe, not to shew that the heathens had any true notion of the nature of future happiness; far from it; but only that the belief of it in general did obtain among them; and this also serves to shew what poor things the light of nature; and the religion of nature are, which some men would bring us back again unto. But blessed be God for a divine revelation; for a more sure word of prophecy; for the gospel, which brings life and immortality to light, sets the state of an immortal life after death in the truest light, as well as shews us the way unto it. Wherefore,

SECONDLY, The clear and full proof of the saints future state of glory and happiness is to be fetched from the scriptures of truth, and may be strongly concluded,

1. From the promise of God concerning it. The divine promises to godliness and godly men reach not only to this life, but to that which is to come, yea, the promise of eternal life is the principal one; the apostle, John speaks of it, as if it was the only one, because the chief; this is the promise he hath promised us, even eternal life, and is that indeed in which all the rest center and terminate. It was made very early, before the world began, and by that God which cannot lie, and therefore may be depended upon as sure and certain; blessed is the man that endureth temptation, for when he is tried, by various afflictions in this life, he shall, after death receive the crown of life, even life eternal, which the Lord hath promised to them that love him.

2. This glory is not only promised, but prepared; it consists of things unseen and unheard of by men, and not to be conceived by them in the present state, and which are prepared, by the Lord for all true lovers of him. And this preparation of happiness was very early made; it is a kingdom prepared from the foundation of the world; in the counsels and purposes of God, which are unfrustrable, and can never be made void; nor can it, nor will it be given to any other than to those for whom it is prepared by the Father of Christ, and these shall certainly enjoy it.

3. Not only this glory is promised and prepared, but there are vessels of mercy afore, and as early prepared for this glory in the destination and appointment of God; there are some who are ordained to eternal life, and these, as they certainly believe in Christ in time, so they shall most assuredly enjoy that life in eternity to which they are ordained; the means as well as end being fixed for sure; for God has chosen them from the beginning; not from the beginning of the gospel being preached unto them, or from the beginning of their conversation, but from the beginning of time, even from all eternity, through sanctification of the Spirit and belief of the truth, as means of salvation and eternal life; even to the obtaining of the glory of our Lord Jesus Christ, which he is entered into, is possessed of, and has in his hands to give unto this people, and which will partly consist in beholding his glory; and these things are firm and sure; predestination and glorification are links in the same chain, and cannot be broken and parted; whom he did predestinate—they he also glorified.

4. The covenant of grace includes and ensures a future state of glory and happiness, as well as all the blessings of grace for the present; otherwise it would not be ordered in all things as it is, even in all things convenient for our spiritual and eternal welfare; nor be all our salvation, since that comprehends the whole of bliss and happiness, here and hereafter; nor all our desire, which certainly extends to

another world. We call this covenant a covenant of grace, because it springs from the grace of God, is founded on it, and is filled with it; the scriptures call it the covenant of peace, because of an article in it respecting peace and reconciliation by Christ; and for the same reason it is called the covenant of life, as well as peace, because of the article of eternal life which is settled in it; the form in which the substance of it runs, is, I will be their God, and they shall be my people; and as this form of speaking in it, proves the immortality of the soul, and the resurrection of the body, for which last our Lord produces it, so likewise a future state of glory and happiness; for God is not the God of the dead, but of the living.

5. The suretyship-engagements and performances of Christ give us abundant reason to believe a future state of bliss and glory; he became a surety for his people in the covenant of grace, not only to bring them to the participation of the blessings of grace in time, but to bring them to eternal glory; not only to bring them to himself by faith, and into his church and fold here below, but to set them before his Father's face in heaven; as Judah became surety for Benjamin to bring him and set him before his father Jacob, or bear the blame for ever, wherefore, in consequence of this engagement he has looked upon himself under obligation to do every thing in order to bring them into this state; he came into this world in our nature to remove all the remoras, obstruc-

tions, and difficulties that lay in the way to it, and to open the way for enjoyment of it; he came that we might have life, and that we might have it more abundantly, a more abundant, and a more excellent life than Adam had in innocence, or the angels in heaven, a life of glory with himself; and accordingly he will bring all the many sons to glory, as the great captain of salvation; and present them to his Father, saying, Behold I, and the children whom God hath given me.

6. This we may be further assured of from the actual entrance of Christ into glory after his sufferings and death, which were necessary by the appointment and promise of God; and into which he entered, not as a single person only, or for himself alone, but as a common person, public head and representative of all his people; he entered into heaven as the fore-runner of them, and took possession of it in their name, and appears now in the presence of God for them, representing them all; inasmuch that they are said to be already made to sit together in heavenly places in Christ Jesus, from which it may be most certainly concluded, that they will sit there in their own persons hereafter.

7. The preparations of Christ, and his prayers for the future glory of his people, furnish out an argument not inconsiderable, proving the reality and certainty of it; in my Father's house, says Christ, are many mansions, of peace, joy, bliss, and happiness; if it were not so, I would have told you; which is

a strong and invincible proof of the truth we are treating of; I go to prepare a place for you; meaning in the other world, in his Father's house; which, though a kingdom prepared from eternity in the will, purpose, and design of God, yet required another and fresh preparation by the personal presence and powerful intercession of Christ; and if I go and prepare a place for you, as he certainly would and did; I will come again and receive you unto myself, that where I am there ye may be also; of which no double is to be made; and his prayers and intercessions are for the same thing; of which we have an instance and example in his intercessory prayer here on earth; Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, and his prayers always were, and ever will be heard.

8. In effectual vocation, the people of God are called to this glory; hence the apostle Paul exhorted Timothy to lay hold on eternal life; to look for it, expect it, and believe that he should enjoy it; adding this as a reason or argument, whereunto thou art also called; and so is every one that is effectually called by the grace of God; and therefore are under obligation to walk worthy of him who hath called them to his kingdom and glory: and they may be assured, that the God of all grace, who hath called them unto his eternal glory by Jesus Christ, will bring them to the enjoyment of it: for he is faithful who has called them,

who also will do it; whom he called—they he also glorified; between effectual vocation, and eternal glory, is an inseparable connection.

9. Not only the grace of the Spirit of God in regeneration and conversion, which is the saints meetness for glory, and evidence of it, proves a future state of bliss and glory, since it is a well of living water springing up unto everlasting life: but the spirit himself is given them as an earnest of it, even he is the earnest of their inheritance until the redemption of the purchased possession, and by him they are sealed unto the day of redemption; and as sure as they have received the earnest, they shall enjoy the inheritance, or be possessed of eternal life.

10. The desires of the saints after the heavenly glory and their assurance of it, which at least some of them have in this life, and at the hour of death, have no small weight in them for the confirmation of this truth. Often do they desire, with the apostle Paul, to depart out of this world, and be with Christ, which is far better; far better for them and most eligible by them; they choose rather to be absent from the body, that they might be present with Lord; and what strong assurance have some of them had of their future happiness? as the patriarchs of old, who died in faith, not only of the Messiah's coming, and of the blessings of grace by him, but of their belonging to that city whose builder and maker is God, the apostle there is speaking of: so says David,

Thou shalt guide me with thy counsel, and afterward receive me to glory; and the apostle Paul speaks not only for himself, and in the name of ministers of the word, his brethren, but in the behalf of all the saints; we know, that after death, we have an house not made with hands, eternal in the heavens; and how many precious saints, martyrs, and confessors of Jesus, with others, when they have been about to leave this world, have cried, Glory, Glory, Glory, as having sight of it, and fully assured of their going to it? Now though this, with an infidel world, may be reckoned dream and enthusiasm; yet, along with the evidence before given, will leave no room for a truly gracious soul to doubt of such a state. And agreeable to all this, according to divine revelation, it appears to be matter of fact, that good men as they depart from hence are immediately with Christ; that those that die in him are from thenceforth blessed, from the moment of their death, and rest from their labours, and their works follow them, that angels stand around their dying beds waiting to do their office; and as soon as the soul is separated from the body, escort it through the regions of the air to heavenly bliss; so Lazarus, when he died, was at once carried by angels into Abraham's bosom; and the penitent thief that suffered on the cross was that day with Christ in paradise. But I go on,

II. To describe this glorious state. This I confess is a task fitter for an angel than a man, or for a

glorified saint in heaven than for a poor, frail, mortal, sinful creature on earth. However, I shall make an attempt, though it be but a feeble one, under the direction and guidance, and with the assistance of the sacred scriptures; and which I shall endeavour to do,

* FIRST, By observing those images by which the heavenly glory is represented; images which are taken from things the most grand and striking, of the greatest worth, value, and esteem among men.

It is represented by an house; but such an one as is not to be found any where on earth, a building of God, an house not made with hands, eternal in the heavens, it is not of this building, or of man's it is built by him that built all things; it is an house whose builder and maker is God and not man; there have been many men that have been famous for their skill in architecture, and many fine buildings have been erected by them, which have perpetuated their memory to many ages; such as the temple built by Solomon, rebuilt by Zorobabel, and repaired by Herod; concerning which the disciples said to Christ, Master, see what manner of stones, and what buildings are here. But, alas, what were those buildings to this we are speaking of! they were the holy places made with hands, which were the figures of the true; this the true holy places themselves, not made with hands, not with the hands of men, but with the hands of God: not an erection of men's works, but the effect of divine grace, the pure, free-grace-gift of God through Jesus

Christ our Lord; this house is in the heavens, and is opposed to the earthly house of our tabernacle; to these houses of clay which have their foundation in the dust; and it is called our house which is from heaven, being entirely of an heavenly kind and nature, and it is eternal; some men build their houses here on earth in such manner, that they fancy they will continue forever, to all generations, but these, either through length of time fail to decay, or are demolished by an enemy, or consumed by fire, or tumbled down by an earthquake; but this heavenly house always abides, and all the apartments in it are everlasting habitations, to which may be added, that this is Christ's Father's house, in which are many mansions; not only which he has built, but in which he dwells, and where he will have all his children; and it is our Father's house as well as Christ's which makes it still more endearing; and a roomy one it is; there are many mansions, dwelling places of rest, peace and joy in it, many, for the many ordained to eternal life; for the many justified by the obedience of Christ; for the many for whom his blood was shed for the remission of sins; for the many sons he brings to glory; yea, here is room enough for the innumerable company, chosen, redeemed, and called out of every kindred, tongue, people, and nation.

2. It is called an inheritance, This enlarges the idea; for though, with some an inheritance may be but a single house, a mear cottage,

a small pittance; yet with others, it is an assemblage of wealth and riches; it consists of many houses, farms, estates, and possessions, of gold and silver, jewels and precious stones. Heaven is often spoken of as an inheritance, in allusion to the land of Canaan, which was distributed by lot for an inheritance to the children of Israel; hence, says the apostle, in whom, speaking of Christ, we have obtained an inheritance, or a lot; an inheritance by lot; not that it is a casual thing, since it follows, being predestinated according to the good purpose of him, who worketh all things after the counsel of his own will; but because every saint has his lot, part, and portion in it; for it is an inheritance of the saints in light, and among all them which are sanctified. There are many things in which Canaan, and the heavenly glory agree. I have not time to attend to now; only would observe, that the Israelites were brought into the possession of their inheritances, not by Moses, but by Joshua; so the saints are brought to heaven, not by the works of the law, or their obedience to that, but by Jesus, the great captain of their salvation. Heaven is also called an inheritance, in allusion to inheritances among men, which are not acquired by labour and diligence, nor purchased with money, but bequeathed by relations and friends, and are transmitted from father to son. So the heavenly glory is not obtained by the works of men, though they naturally think they must do some good things to inherit eternal life; nor is it to be

purchased; if a man would give all the substance of his house for it, it would utterly be condemned; it is bequeathed to saints by their heavenly Father, whose good pleasure it is to give them the kingdom, and this he gives by will, by testament, and which comes to them by, upon, and through the death of the testator Jesus Christ. And it solely belong to children, if children, then heirs, not to servants, no not the ministering spirits, who minister for them who shall be, or rather who are heirs of salvation, or shall inherit it, much less to the children of the bond-woman, or to strangers, only to those who are predestinated to the adoption of children, or are fellow-citizens with the saints, and of the household of God. This is an inheritance which is incorruptible, whereas all earthly inheritances are corruptible things; but this cannot be corrupted by any thing, by sin, or any thing else, and none but incorruptible persons shall enjoy it; it is undefiled, and will ever remain so, and none that defileth, or is defiled, shall ever possess it; it fadeth not away, nor the glory of it, as earthly inheritances through length of time do; it is reserved in the heavens, safe and secure, for all the heirs of it; and they are kept by the power of God for it; it is an eternal inheritance; out of the possession of which the right heirs will never be ejected.

3. The glory of the saints in heaven is expressed by a city, which still more enlarges the idea of it; a city whose builder and maker is God, and so infinitely beyond

any thing of this kind on earth; a city which has foundations, more than one, the everlasting love of God, the unalterable covenant of grace, and the rock of ages, Jesus Christ; so that it stands firm and immoveable, and cannot be shaken and thrown down, as some cities of late have been by earthquakes: here no city is continuing, but in length of time falls to ruin; but this always abides: the glory of it cannot be expressed and described by men; the description of the city of the new Jerusalem seems to be hyperbolic, and to exceed belief; the figures by which it is set forth are bold and strong; as that its wall is of jasper, its foundations precious stones, its gates of pearl, and the streets thereof pure gold, transparent as glass: and yet as bold and strong as these figures are, they fall short of setting forth the true and real grandeur of it.

4. The heavenly state is signified by a kingdom; which carries the idea of it higher still, and gives a more exalted notion of it. Saints are kings, not titular and nominal ones; they have a kingdom now which cannot be moved, and which lies in righteousness, peace, and joy in the Holy Ghost; and they are heirs of another, a kingdom prepared for them from the foundation of the world; a kingdom and glory, or a glorious kingdom, to which they are called and fitted for in effectual vocation; an everlasting kingdom, into which they will be introduced when time shall be no more with them; a kingdom that has all the regalia belonging to it. The glory of this state is sometimes ex-

pressed by a crown, and is called a crown of life, even of eternal life, and will be enjoyed for ever; a crown of righteousness, which will be given by the righteous judge in a way of righteousness, and according to the rules of justice; a crown of glory that fadeth not away; not like the garlands or crowns given to conquerors in the Olympic games, to which the allusion is, which were made sometimes of flowers and herbs, that soon withered away; they ran, they strove to obtain a corruptible crown, we an incorruptible one: the same is also expressed by a throne, another ensign or emblem of the glory of a kingdom; a throne of glory, or a glorious throne, to which the saints are raised from the dunghill to sit upon, and inherit, even the same throne Christ himself sits upon; for, says he, to him that overcome I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne. How glorious and magnificent must this state be!

5. It is set forth by every thing that is pleasing and grateful to the mind, or striking to the senses, and by such things as exceed all the enjoyments of them in this world. Here the saints will sit down with Christ at his table, and drink new wine with him in his Father's kingdom; here they will pluck and eat of the fruit of the tree of life, which stands in the midst of the paradise of God; that tree of life which bears twelve manner of fruits, yielded every month, the leaves of which are for the healing

of the nations; here they will drink of the river of divine pleasure, that pure water of life, proceeding out of the throne of God and the Lamb—here they will see what eye hath not seen, hear what the ear hath not heard, nor have entered into the heart of man: the eye of man has seen many things on earth very grand and illustrious, and what have been very entertaining to it; but it never saw such objects as will be seen in heaven: the ear of man has heard and been entertained with very pleasing sounds, very delightful music, vocal and instrumental; but it never heard such music as will be heard in heaven; the heart of man can conceive of more than it has either seen or heard; but it never conceived of such things as will be enjoyed in the world above.

SECONDLY, Our conceptions of the heavenly glory, at least of the greatness of it, may be aided and assisted by considering the epithets given unto it. It is represented as an unseen glory, as consisting of things not seen, which are eternal; which faith and hope for the present have only concern with; faith is the substance of things hoped for, the evidence of things not seen, we have not so much as a glimpse of this glory but by faith; and hope is waiting for it, as something yet unseen; hope that is seen is not hope, for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it. This glory is also future; nothing as yet enjoyed is that; it is something to come, greater than ever has been

possessed in this world; it is a glory that shall be revealed; it is grace, or that glory which is the perfection of grace, that is to be brought unto us, at the revelation of Christ, when the saints shall appear with him in glory; at present it does not appear what they shall be, but when he shall appear, they shall be like him, and see him as he is. Moreover, this glory is an incomparable one; there is nothing in this world to be compared to it. All the wealth, riches and grandeur of it are trifling and empty things in comparison of it. The apostle has a strange expression at first sight upon this subject: I reckon, says he, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. One would rather have thought he should have said, that all that can be desired and enjoyed in the present state, are not to be compared or made mention of with the glory of the other world; but the instances in the sufferings of the saints, the purest part of their services, if they may be called so; and asserts that these are far from being meritorious of this glory, fall infinitely short of it, there being no proportion between them and that; they are light afflictions, this a weight of glory; they are for a moment, this eternal; and this is what supports the saints in their suffering circumstances, and makes them choose affliction with the people of God, and to esteem reproach for Christ's sake greater riches than the treasures in Egypt, having respect to the recompence of reward, which is of

grace, and not of works and causes them to take joyfully the spoiling of their goods, for the sake of Christ, knowing that they have in heaven a better and an enduring substance. Likewise, this glory is always the same, the glory of this world passes away, but the glory of the world to come never will; is it a crown of glory? it is a never-fading one; is it an inheritance? it is an inheritance that fadeth not away. When kingdoms, crowns and scepters are no more, and all that is great and glorious in this world, this will endure; for it is eternal glory, the God of all grace calls his people to, and will put them in the possession of. The epithet is joined to all the images by which it is expressed; It is an house? it is eternal in the heavens; is it an inheritance? it is an eternal one; is it a city? it is what continues for ever; is it a kingdom? it is an everlasting one; it is a being for ever with the Lord, and which raises and aggrandizes the idea of it.

THIRDLY, We may obtain some further knowledge of the glory of heaven, by considering what will be the enjoyment of the saints, both in the separate state of the soul before the resurrection, and in its conjunct state with the body after it.

1st, In its separate state before the resurrection. The soul of a saint as soon as separated from the body, as has been observed, will be immediately with Christ, and happy; it will enter into, and enjoy the presence of God and Christ. And if the gracious pres-

ence of God is so desirable by his people now, that they choose not to go any where without it, but say with Moses, if thy presence go not with me, carry us not up hence; if this gives more joy and gladness than the increase of all worldly enjoyments; what will the glorious presence of the Lord be, in which presence is fulness of joy, and at whose right hand are pleasures for evermore, not to be conceived of? If the presence of Christ in his church is such as makes his tabernacles aimable, and a day in his courts better than a thousand elsewhere; if the enjoyment of him by his disciples at his transfiguration upon the mount, was such as caused them to say, it is good for us to be here; how glorious and happy must it be, to be for ever with him in a state where there will be no more a separation from him, nor interruption of communion with him? for in this state the separate soul shall enjoy uninterrupted communion with Father, Son, and Spirit. If fellowship with the Father and with the Son causes saints now to exult and glory when they enjoy it; and if the communion of the Holy Ghost is so desirable, and is prayed and wished for now, what will all this be in a state of perfection? If to sit with Christ at his table, when our spikenard sends forth the smell thereof, and to be brought into Christ's banqueting house where his banner over us is love, under which we sup with him, and he with us, are so exceeding delightful and entertaining now; what will it be to sit down with him at his table in his king-

dom and glory! To which may be added, that there will be in this state not only communion with God, but conformity to him; saints will be like him, as well as see him: if every view of the glory of Christ by faith is assimilating now, and changes into the same image from glory to glory; what will a full view of him, a clear sight of him, do? Then will the great end of predestination, to be conformed to the image of the Son of God, be completely answered with respect to the soul; which in all its powers and faculties will bear a resemblance to Christ, and be wholly swallowed up in him; its understanding will have a clear and unobscured discernment of him; the bias of the mind will be wholly towards him; the will will be entirely submitted to him; the affections will be in the strongest manner set upon him, and things above; and the memory will be fully stored with divine and heavenly things; there will be nothing irregular and disagreeable in the soul in its motions, thoughts, and actions. Besides all this, there will be a converse in this separate state with angels, and the spirits of just men made perfect. How angels communicate and converse with the souls of men, spirits like themselves; and these also one with another, which will be a considerable branch of the happiness of this separate state: in which also there will be perfect knowledge in the soul; perfect knowledge of God in his attributes, persons, and works, so far as a creature is capable of; perfect knowledge of the Son of

God in his person, offices, and grace; perfect knowledge of the blessed Spirit; perfect knowledge of angels; perfect knowledge of one another, of which more hereafter; perfect knowledge of the providences of God, which have been intricate and obscure here, but now will be manifest; perfect knowledge of the doctrines of the gospel, of the mysteries of grace: now we know and prophesy but in part, but then shall we know as we are known. There will be also perfect holiness: to the soul will be entirely free from the being of sin, as well as from the guilt and pollution of it; it will be wholly delivered from the body of sin and death, under which it now groans, and be without spot, or blemish, or any such thing; no sinful thought, no impure desire, nor any evil inclination of bias in it. And so there will be perfect peace of mind: if perfect peace is given to such as believe now, much more hereafter the end of such will be peace; when they die they enter into it, even into the joy of their Lord, which will be full, everlasting, and without interruption.

2dly, At the resurrection there will be glory upon the body, as well as upon the soul; a glory equal to that of the sun, moon, and stars; the body, which is sown in the earth in corruption; a vile body, corrupted by sin, and now by death, and laid in corruption and dust, shall be raised in incorruption, no more to be corrupted by sin, or by diseases, or by death; this corruptible shall put on incorruption, and this mortal shall put

on immortality, and death shall be swallowed up in victory; an entire conquest being obtained over it; and what is sown in dishonour, and has lost all its beauty and glory, and become nauseous and fit only to be the companion of worms, shall be raised in glory; in the utmost perfection, beauty and comeliness, fashioned like to the glorious body of Christ, and shine like the sun in the firmament of heaven; and what is sown in weakness, having lost all its strength, and carried by others to the grave, shall be raised in power; strong and hale, able to subsist without food, and to move itself from place to place, and will attend the service of God and the Lamb, without weakness and weariness; there will be no more complaint of this kind, the spirit is willing, but the flesh is weak; and what is sown a natural body, or an animal one, which while it lived was supported with animal food and, when it died as animals do, shall be raised a spiritual body; not turned into a spirit, or then it would not have flesh and bones, as it will have; but it will subsist as spirits do, without food, and the like, and no more die; then it will be no incumbrance to the soul, as now, in spiritual services, but aiding and assisting to it in them, and be fitted for spiritual employments, and to converse with spiritual objects: and thus will it continue for ever. Wherefore,

3rdly, In this conjunct state, when soul and body will be united together, there will be a fresh accession of glory to the whole man,

and new enjoyments possessed, or the same in a more large and sensible manner. As,

1. There will be what is commonly called the beautiful vision; which though in part enjoyed before, will be now enlarged, and will be both intellectual and corporal, according to the diversity of objects it will be concerned with.

(1). There will be the vision of God; now we walk by faith, then by sight; we shall see his face in righteousness, yea face to face, and even see him as he is, not his essence and nature, so as to comprehend it; but shall have a clear and unobscured apprehension of his perfections and glory; we shall see God in all his persons; we shall see the Father of Christ and ours who loved us with an everlasting love; who chose and blessed us with all spiritual blessings in his Son; who made a covenant with him, and us in him, ordered in all things and sure; who laid help on him the mighty One, and sent him in the fulness of time, to be our Redeemer and Saviour; we shall see the Son of God himself, who became our surety, and is the Mediator between God and man; who assumed our nature, suffered and died in our room and stead; who rose again, ascended to heaven, is set down at the right hand of God, and will judge the world in righteousness; we shall see the glory of his divine person, with the eyes of our understanding fully enlightened, and his glory as mediator, of which we have little knowledge now, only believe it, but then we shall have a clear understand-

ing and discernment of it; yea in our flesh shall we see God, as Job says, and with our corporal eyes behold the glory of Christ's human body; we shall see that beautiful face that was once besmeared with sweat and blood, shine like the sun in its full strength; and those blessed temples that were crowned with thorns crowned with glory and honour; and him whose hands and feet were pierced with nails, and covered with gore blood, holding the scepter of his kingdom, or walking in stately majesty, or sitting on his throne of glory; we shall see the blessed Spirit, who convinced us of sin, righteousness, and judgment and was our quickener and comforter; who led us into truth, and took of the things of Christ and shewed them to us; who witnessed to our spirits that we were the children of God, and often assisted us in our prayers to him; was the earnest of our inheritance, and by whom we were sealed unto the day of redemption; we shall see him who began, and carried on, and perfected the work of grace in us; and that with the greatest pleasure and thankfulness.

(2). Saints will see all the holy angels in their shining forms, ranks, and orders; those thrones, dominions, principalities, and powers made by Christ, and subject to him; we shall see those sons of God, those morning-stars that sung together when the foundation of the earth was laid; those ten thousands of holy ones that made such a considerable figure in the apparatus at mount Sinai, when from the Lord's right hand went a fiery

law; that multitude of the heavenly host that descended at Christ's incarnation, and sung "glory to God in the highest, on earth peace, and good-will to men;" that numerous company of them that attended our Lord at his ascension, and will be with him when he comes a second time to judge the world in righteousness; we shall see them bowing their heads whilst they adore the divine being, and celebrate the perfections of his nature, and clapping their wings, whilst the heavenly arches resound their praises, and those of glorified saints.

(3). The saints will see and know one another in this perfect state. Adam, knew Eve to be flesh of his flesh, and bone of his bone, whom he had never seen before. How did he know this? By the Spirit of God, by revelation; so, shall we know parents, wives, children, in the other world, and that more perfectly. Besides, how did the apostles know Moses and Elias on the mount with Christ, whom they had never seen before, no not any statue, picture, or representation of them, which were not allowed among the Jews, but by revelation? As the saints shall know one another in heaven; There will be a "joy and crown of rejoicing at the last day?" And indeed it seems necessary to the felicity of society to know one another; we are never quite free and easy in company, when a stranger is in it we know not; and it will undoubtedly give a pleasure not to be expressed, to see and know those personages we then shall. There we shall see the

first man that was in the world, the head and representative of all mankind, and the figure of him that was to come, with Eve the mother of all living; we shall see this happy pair in a more exalted station than when in a state of innocence in Eden's garden; there we shall see the first martyr whose blood was shed in the cause of religion, who by faith in the sacrifice of Christ, at that distance from it, offered a more excellent one than his brother, there we shall see the man that saw two worlds, the old world that then was, and the present world that now is; who built an ark for the saving of himself and family, when the world of the ungodly was swept away with the deluge; there we shall see Abraham, Isaac, and Jacob, with the rest of the patriarchs, both before and after the flood; and sit down with them in the kingdom of heaven; there we shall see Moses the meekest of men, by whom the Lord did such wonders in the land of Ham, and in the fields of Zoan, the lawgiver of Israel, who led them through the red-sea and wilderness, to the border of Canaan's land; there we shall see the man after God's own heart, the sweet Psalmist of Israel, striking his harp, to a higher note, to a better tune, and to better purpose than when here on earth; there we shall see the evangelic prophet Isaiah, with the rest of his brethren the prophets, who prophesied beforehand of the sufferings of Christ, and the glory that should follow; there we shall see the forerunner and harbinger of Christ, who pre-

pared his way by preaching and baptizing, and who so clearly pointed him out as "the Lamb of God that taketh away the sin of the world:" there we shall see the apostles of Christ, the companions of our dear Redeemer, who heard his doctrines, saw his miracles, and were witnesses of his sufferings, death, resurrection, and ascension to heaven; and were the instruments of spreading the Gospel through the several parts of the world, and sealed it with their blood; there we shall see the wonderful man that was caught up into the third heaven, who heard words unspeakable, not lawful for a man to utter; who preached the gospel from Jerusalem round about to Illyricum. There we shall see all the confessors and martyrs of Jesus that have been in all ages, yea, "the general assembly and church of the first born, whose names are written in heaven;" the bride the Lamb's wife, with the glory of God upon her; even the whole innumerable company of the chosen, redeemed, and called ones, clothed in white robes, and palms in their hands.

2. As in this state there will be an enjoyment of all that is good, so a freedom from all that is evil. There will be an entire deliverance from sin; the saints will no more groan, being burdened with it; the Canaanite will be no more in the land; or such sins and corruptions in the heart, which are now thorns in the flesh, and pricks in the eyes and sides of good men; there will be no more a pricking briar, or grieving thorn, through the heavenly land; or any tempta-

tions of Satan to disturb and molest; the people of God will be out of the reach of his fiery darts; he found ways and means to get into the earthly paradise, to seduce our first parents; but he will never be able to get into the heavenly paradise; he is cast out and fallen from thence, and will never reassume his place any more there; nor will wicked men any more oppress them, there the wicked cease from troubling," nor will their ears be offended any more with their oaths and blasphemies, or grieved with their filthy conversation; they will then be shut up in the pit of destruction, and a vast chasm, and a great gulf fixed between them. so that there will be no passing from one to the other; nor will there be any afflictions attending the saints in this state; they will now be come out of great tribulations, and shall hunger and thirst no more, nor be annoyed and distressed with any outward calamity whatever; there will be no more pain or sorrow, diseases and death; nor will there be any inward distresses; no more fightings without, the warfare will be accomplished, nor fears within about their state and condition; no more doubts nor questioning, nor misgivings of heart, nor unbelief; no more darkness and desertion, but "everlasting joy shall be upon them, and sorrow and sighing shall flee away;" and there will be nothing but perfect rest, ease and peace.

(continued in next issue)

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

JULY 1, 1953

No. 16

PSALM 137

By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the LORD'S song in a strange land?

I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Raise it, raise it, even to the foundation thereof.

O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us.

Happy shall he be that taketh and dasheth thy little ones against the stones.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

CHURCH

Today is Sunday
I well know,
Five days at sea
Have told me so.

At home there would be
A church to go,
But they have service
Out here also.

The service they have
IS of a different sort,
But a preacher to joke
Just isn't my sort.

I went to church
Not all the time,
It often comes
Upon my mind.

I rather hear
A preacher pray,
Than to tell a joke
In church any day.

So preacher, go to church to wor-
ship,
Go for God's grace,
Not to keep a smile
On every face.

The above poem was written by
Pvt. Kermit K. Mullis while
aboard ship, enroute to Germany.
Pvt. Mullis is a son of Brother and
Sister Lane Mullis, of Rt. 4, Albe-
marle, N. C.

PSALM LXXXIV. 11. THE LORD WILL GIVE GRACE AND GLORY

Continued from Last Issue

3. The employment of the saints
in this state deserves notice, and
will be no small part of their hap-
piness; as their bodies will be
raised and united to their souls,
they will spend the happy hours
and days of eternity in convers-
ing with each other, in sitting,
walking, and talking, and talking
together about divine, spiritual,
and heavenly things, and that
in an audible manner; what langu-
age they will speak is not for us to
say; it is highly probable, since
tongues will cease, that the jar-
gon of speech introduced at Babel
will be no more; but that one lan-
guage will be spoken by all, but
what that will be, cannot be deter-
mined; perhaps a language more
pure, more perfect, more elegant,
more refined than ever was spoken
by man on earth; the saints will
now be employed in serving the
Lord continually, not be preaching,
or hearing, or reading, or praying,
or attending on ordinances as now,
which will be no more, but in prais-
ing the Lord for all the benefits
of his grace and goodness; they
will sing the song of Moses and the
Lamb; the songs of electing, re-
deeming, justifying, adopting, call-
ings, sanctifying, and perserving

grace; and this will be their work throughout an endless eternity. But I hasten,

III. To point out unto you in a few words the persons that shall enjoy this glory.

And these are the objects and subjects of the grace of God, on whom it is bestowed and in whom it is wrought. God first gives grace, and then gives glory; and to whomsoever he gives the one, he gives the other. They are the elect of God, such as are ordained unto eternal life, that are interested in predestinating grace; for whom he did predestinate to the adoption of children, them he glorifies. They are the redeemed of the Lamb, the church and people have purchased with his blood; nor will he lose his purchase, which he would, should they not be brought to glory; were it so, his death would in vain, nor would he see "the travail of his soul, and be satisfied;" but he will have them all with him on Mount Zion. These are the harpers that will be continually harping with their harps, singing the new song, which none but the redeemed can sing, they themselves being redeemed from among men. They are such as are called by the grace of God with an high, holy and heavenly calling; and as they are called to a state of glory and happiness, they shall certainly enjoy it. These are regenerated by the Spirit of God, and shall both see and enter into the kingdom of heaven; they are born heirs apparent to the heavenly inheritance; they are openly and manifestatively the children of God by faith in Christ Jesus, and so

"heirs of God, and joint-heirs with Christ." They are such who are justified by the righteousness of Christ; no unrighteous ones shall inherit the kingdom of heaven, nor any enter into it that have not a better righteousness than their own; only the righteousness of Christ is the justification of life, or what entitles to eternal life; and such who are justified by it become heirs of that life, and shall possess it; for whom he justified, then he also glorified; in a word, all that truly and spiritually know Christ, whom to know is life eternal, or that really believe in him, shall partake of this glory; yea, he that believes on him hath everlasting life already; he has the beginning, earnest, and pledge of it, and shall enjoy the whole; nothing is more true than this, he that believeth and is baptized, shall be saved. I close all with a word or two.

Every one should be desirous of this glory that has been spoken of, and wish to be admitted after death into this state of happiness; but the first question such should ask their own souls, is, whether they are partakers of the grace of God? for no graceless persons shall inherit glory. God gives glory to none but to whom he first gives grace; grace is his first gift, and glory is his last; and none have the latter, but those who share in the former; therefore the first concern should be about the grace of God, whether there is any reason to hope and believe that you are interested in electing and redeeming grace, by being called, regenerated, and sanctified; have you seen your lost state by nature, and

been brought to believe in Christ, and trust in him for life and salvation; then you may assure yourselves of this happy state. And let all truly gracious souls be seeking the things above, where Jesus is, and set their affections on them, and not on things on earth; let them be looking for the blessed hope and glorious appearance of Christ, and be rejoicing in hope of the glory of God. And let them ascribe both their grace and glory to the sovereign good will and pleasure of God; for they are both the gifts of his grace, from whom every good and perfect gift comes. Grace is freely given and so in glory: Eternal life is the gift of God, through Jesus Christ our Lord, and neither of them to be attributed to the works or deserts of men; wherefore we that are partakers of the one, and hope for the other, should look upon ourselves under the highest obligations to glorify God for such undeserved grace and goodness; should be careful to walk worthy of the grace by which we are called, and of the glory we are called unto; and since we look for such great and glorious things to come, what manner of persons ought we to be in all holy conversation and godliness, and to be diligent that we may be found of Christ in peace, without spot and blameless.

Written by Elder John Gill, and published by request of Elder J. E. Mewborn of Snow Hill, N. C.

**RECONCILED
TO HIS WILL**

Dear Brother Adams:

I am sending you a money order

for \$3.00 which I should have sent before now, but I have been sick and didn't feel like writing. I am feeling some better now however.

I have had a mind to write some for the Landmark for sometime, but I feel too unworthy to venture. I read a good experience in the Landmark tonight. If I could write as that sister did, I would enjoy writing. In my unworthiness, I desire to put my trust in Him. "We are taught in the scriptures," all things work together for good to them that love the Lord, to them who are the called according to His purpose." Like the poet, I often wonder if I love the Lord or not. Am I his or am I not? I know it is as true of me as it was of David, that my time is in God's hands and nothing can come me except as it reaches me through the hand of God, whatever he permits. He works according to His own pleasure. Knowing this, I hope I desire to be reconciled to His will. I feel that I know that He has been with me and sustained me in the past, during our dark hours, troubles, trials and distresses. Sometimes the clouds we so much dread are filled with mercy and break in blessings on our heads. I so often have this scripture on my mind. "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." Jno. 14:2.

Brother Adams, I feel the need

of your prayers. I feel that this is not worth printing, but just do as you feel about it.

A little sister, I hope,
Mrs. Minnie McKinney
924 Beaumont Ave.
Burlington, N. C.

GOD DESERVES THE GLORY

Dear Children of God:

I have a desire in my heart tonight to write to all of you, through the pages of our family paper, Zion's Landmark, although I feel very unworthy to do so. I have never felt that I mean anything to the Old Baptist, but they mean more to me than the whole world here below. I do not have any second choice and would not have had the first choice if the Lord had not given it to me. There is nowhere else for me to go.

Dear Children of God, will you pray to our blessed Lord that He keep me in that way, that I may be blessed to live a life that will never reflect on the profession that I have made or the church of which I am a member? I know I am full of mistakes. I was a mistake from the first of my life and I am still a mistake. All I do is a mistake except when the good Lord blesses me to be other. If there is a principle in me to do right, the Lord put it there, and all the wrong there is in me is from satan. It is imbedded in this nature of mine. We are told in the scriptures that all flesh is grass, and all the goodness thereof is as the flower of the field. The Old Baptist gave me a home with them thirty-two years ago and my

home in the church is just as dear and sweet to me as it was the day they took me in.

The order of the Old Baptist Church is the same today that it was then. The doctrine of the absolute sovereignty of our God was preached then as it is now. Everytime men try to add to or take from the order of the church they make a failure; this is also true if they try to preach any other doctrine other than salvation by grace. This we do not learn of ourselves, but it is given to us by God.

Dear Children of God, many times we face baffling situations and wonder what we shall do; but we remember what the children of Israel did when they reached the Red sea. There they were facing that vast body of water with the enemy pursuing them in the rear: but they could only stand still and see the salvation of the Lord.

I love the scripture that says, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:30. I sometimes feel that I am a far off. I am not able to find my Lord any way I turn. My heart seems cold and hard. I feel there is nothing God—like in me. I find myself thinking as did David; "Is His mercy clean gone forever?" When I was afflicted and in the Hospital, and especially when I was on the operating table, (when I was conscious) I was in the presence of the doctors and nurses who did all they could for me, but I sometimes realized their arms were too short to affect a cure unless guid-

ed by the unerring hand of our Saviour. I could then again witness with David when he said, "The Lord is my shepherd, I shall not want." Wherever our blessed Lord is, that is paradise, our resting place. He is our shelter in time of storm. He calms the storm at His time. Think what our blessed Saviour had to suffer for us. If we reign with Jesus, we must suffer with Him. Suffering enables us to love each other when we suffer together. If we do not love our brethren, whom we have seen how can we love God, whom we have not seen?

He that confesseth "That Jesus Christ is come in the flesh is of God." I Jno. 4:2. I used this for a text today at one of the churches I try to serve, and felt the Lord blessed me to speak on it. Whosoever confesses that Jesus Christ has come in the flesh, is born of God. When we were small children our parents told us that there was a Jesus, but they could not impart that spiritual light. There is a great difference in being told there is a Jesus and being taught Jesus by the grace of God. How can we confess that Jesus has come in the flesh? By confessing that he has all power, mercy and grace; by confessing that he has done all without any merit on our part, that He loved us before the world began and that we are saved only by the grace of God. We are made willing to suffer with his children. I desire to be enabled to confess "That Jesus Christ is come in the flesh."

Oh, that we may be so led by our dear Saviour, that we may be

at each others feet and live in peace.

Your least brother in hope,
W. E. Jarrell and wife, Alma

**"THE MISSION OF
JOHN THE BAPTIST"**

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams;

For the past several days, my thoughts seemed to have been exercised on the mission of John the Baptist, and in thinking of this great subject, my mind has been, and still is, somewhat burdened with an impression to write a few lines for your consideration, and also for the consideration of the brethren and readers of Zion's Landmark, if you should find it worthy of space.

Feeling so little and unworthy, I have hesitated to write, fearing my thoughts were only of the flesh and not of the spirit, and would profit nothing. For we hear Jesus saying, "It is the spirit that quickeneth, the flesh profiteth nothing." I feel that I have been blessed with some sweet meditations on this, but whether I shall be favored to put them in words or not, God alone knows.

We find according to the scripture, that John the Baptist, was born of her that was barren, to wit, Elizabeth, the wife of Zacharias the priest, when they were both well stricken in years. Also we find that his birth was foretold as declared by an angel of the Lord to Zacharias, recorded by Luke, chap. 1. Not only was his birth foretold, but this mission was clearly defined, for the Angel declared, "And he

shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." His mission was not to prepare, but "TO MAKE READY A PEOPLE PREPARED FOR THE LORD." The declaration of the angel establishes the fact, that this people was prepared before John preached to them, that being true. John's preaching did not prepare them. We find in 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." If I understand, the word Repent, means to turn away from something. Those Jews were God's chosen people at that time. They had been brought up under the law, they had been worshipping according to the law in the legal day, but the legal day had come to an end. "The law and the prophets were until John; since then the kingdom of heaven is preached." So John could say, Repent ye, for the kingdom of heaven is at hand. Repent you Jews, turn away from the law service, where sacrifices are offered upon alters, for the true sacrifice is now to appear, to put away sin by the sacrifice of himself. The dawn of a new day is here, in which the true Light is to appear. Jesus, the true Light which cometh down from heaven, that lighteth every man that cometh into the world, (Gospel world) John confessed that he was not that Light, but was sent to BEAR

WITNESS OF THAT LIGHT. Did John's preaching accomplish the purpose for which it was intended? Did it prosper in the thing whereto it was sent? Let us prove it. "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But 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: And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3:5-9) This is absolute proof that his word shall not return unto him void, but shall accomplish that which he please, and shall prosper whereto he sends it.

Why didn't John baptize the Pharisees and Sadducees that came to his baptism? Because his mission was not to prepare for the Lord, but to make READY A PEOPLE PREPARED FOR THE LORD. Preaching the gospel will teach believers, but not unbelievers, for Paul says, "We preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness, But unto them that are called, both Jews and Greeks, Christ the power of God; and the wisdom of God." Teaching a child natural things has nothing whatever to do with it's natural birth, neither does spiritual teaching or preaching have anything to

do with the spiritual birth. For the natural man receiveth not the things of the spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.

Every minister whom God hath sent is a witness of these things, and instead of preaching that God wants to save everybody, their preaching is witness that **JESUS HAS SAVED HIS PEOPLE WITH AN EVERLASTING SALVATION.** And that none is able to pluck them out of his hand, because they are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

The angel declared, "He shall go before him in the spirit and power of Elias." Not that he may go, but he **SHALL GO.** This is in harmony with the words of Jesus, for he said, "The gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then the end cometh." Luke, was a witness of his, having perfect understanding of all things from the very first, he thought it good to write in order, unto Theophilus, that he (Theophilus) might know the certainty of these things wherein he had been instructed. The purpose of Luke's message was not to instruct him, but that he might know the certainty of these things, wherein he **HAD BEEN INSTRUCTED.** Luke's message testified to the certainty of these things, and we know that his testimony is true, for he had perfect understanding of all things from the very first. Then if Luke's testimony is true, does it not neces-

sarily follow, that any testimony that is not in keeping with his is untrue?

Now, I know of but one denomination that testifies to the certainty of these things, and that is the Primitive or Old School Baptist. They believe, that the preaching of the cross, is to them that perish, foolishness, but unto them that are saved, it is the power of God. They can and do, witness with Paul, when he said, "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.

The gospel in John's day, was not to prepare the unbelieving Jews, but was to make ready, them that **WERE PREPARED.** Even so, the gospel in this day, and all days which are to come, is not the means of saving sinners. But is glad tidings of salvation to them that are saved. We hear Paul saying in (2nd. Tim. 1:8-10) "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who **HATH SAVED US,** and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who **HATH ABOLISHED DEATH,** and hath brought life and immortality to light through the gospel." Paul's words here are in perfect harmony with the declaration of the angel to Zacharias, and all other

scripture, in regard to the certainty of God's work. I feel confident that all the elect family of God are embraced in the word US, used by the apostle, "Who hath saved us, and called us with an holy calling." Certainly he was not just speaking of himself and Timothy when he said us, No, I am persuaded to believe that he meant all that were chosen in Christ before the foundation of the world. And the apostle said they were saved, and called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them 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 brought life and immortality to light through the gospel. The gospel does not give life, but brings it to light, by the appearing of our Saviour, Jesus Christ. | |

John was the forerunner of Christ, and was sent from God, to bear witness of the Light, going before Him (Jesus) in the spirit and power of Elias, preaching the gospel, saying, "Repent ye, for the kingdom of heaven is at hand." Baptizing those at Jerusalem, and all Judaea, and all the region round about Jordan: not only that, but he also baptized Jesus, in Jordan, and when Jesus came up straightway out of the water, he saw the spirit of God descending like a dove and lighting upon him: and Lo, a voice from heaven saying, this is my beloved son, in whom I am well pleased. Truly a wonderful experience, yet notwithstanding all this,

when he was shut up in prison he sent two of his disciples to Jesus saying unto him, "Art thou he that should come, or do we look for another. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

O dear saints, how often we are made to witness with this, when shut up in darkness, we begin to doubt, and are made to beg for more evidence. David said, "Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." (Psalms, 51; 10-12) We must be showed again those things. The poet beautifully expressed it in hymn, 570, in Lloyd's.

"Saviour, visit thy plantation;

Grant us Lord, a gracious rain;

All will come to desolation, Unless thou return again:

Lord revive us! Lord revive us!

All our help must come from thee."

"Keep no longer at a distance,

Shine upon us from on high.

Lest, for want of thy assistance,

Every plant should droop and die."

"Surely once thy garden flourished,
Every plant looked gay and green;

And thy word our spirits nourished,
Happy seasons we have seen."

"But a drought has since succeeded, And a sad decline we see;

Lord, thy help is greatly needed,
Help can only come from thee."

Lord revive us! All our help must come from thee.

Another witness to this is found in Solomon's Song, 3;1-3. "By night on my bed I sought him whom my soul loveth: I sought him, but found him not. I will arise now and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth; I sought him but I found him not. Who are the watchmen? Those that are sent forth as was John, to make ready a people prepared for the Lord. Those that God has called and sent forth to preach the everlasting gospel of his Son, to feed his sheep and Lambs. To Comfort 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. As you see fit, and may I make a request that when you pray, make mention of me a poor unworthy sinner.

The least brother if one at all.

C. D. Whitley
Albermarle, N. C.

RESIGNED TO HIS WILL

Dear Brother Floyd and All:

Tonight I feel that my hope is about gone. For several days it has been so dark to me that I feel as John seemingly felt when "He sent two of his disciples, and said unto him, Art thou he that should

come, or do we look for another." Math. 11:2:3:4:5:6. I wonder if I will ever be shown again these things, that the blind see and the poor have the gospel preached to them, etc. Have I ever known the truth, and has dear Jesus remembered me in the pardon of my sins. Realizing as I do that Jesus died for His people, causes me to ask, can it be He suffered the shameful death on the cross for one so sinful as I feel to be.

Why do I sigh and groan inwardly, so much, if I have known him in the pardon of my sins I do so much crave to live a Godly life, and after the spirit and not the flesh. Surely there is none like me. "O wretched man that I am, who shall deliver me from the body of this death" None except Christ can deliver us. I do so much desire to live a life that would honor my father and mother, (I believe this to refer to Christ and the church) yet so much of my time I feel to do and say so many things that are not as I would have them be. So many times I feel to say, my Lord, why am I thus if I have ever known the truth. Dark and thorny is the desert through which I am being carried, yet I am reminded of this scripture, "As I thought, so shall it be, and as I purpose so shall it come to pass." I think there is a purpose in everything and everything is filling its purpose, for I believe Dear Jesus said, "I come not to do mine own will, but the will of the father that sent me." Then He tells what will was that, that should save as many as the father had given him. Just who they are, we do not

know. However, I am not uneasy about any the father gave to the son, being lost. The question arises, Am I among that number I am now nearing the end of life's journey, and all I can see in my past life is a failure. Yet I do feel to hope the Saviour has taken care of me in every way. I have never done anything to merit the many blessings that have come my way. Surely every step I take is known to God, and only He directs my steps. Surely He keeps my feet from falling, and were it not for His power I should fall away and be as others who follow the ways of Satan, to death.

O, how it melts my heart to think dear Jesus is caring for me every day and I wonder if I am thankful for anything. Why am I still kept here on earth suffering and no benefit to anyone Yet, I beg the Lord to make me resigned to His will and my condition.

May each and everyone of Christ's little ones be kept at each other's feet, esteeming others better than self. May we be kept from dangers both seen and unseen and press onward to the prize of the high calling as it is in Christ Jesus, and when the time of our departure is at hand, may we all be taken to that building not made with hands where no more sorrow will be known, in that heavenly home, there to spend in joy forevermore. That will be enough for all, and more than I deserve. Pray for me.

An unworthy brother in Christ.

Zola Sugg
R.F.D. 3 Box 357
Raleigh, N. C.

**IN MEMORY OF
MARY JANE HUMPHREY**

Whereas our all wise Father has been pleased to remove from scenes of this mortal life, our esteemed friend and Sister Humphrey.

We bow in humble submission to the giver whom she most certainly loved. Therefore be it resolved: That we give thanks to our heavenly Father for the gift of our sister and wife of our pastor, Elder Eddie Humphrey. That we send a copy of these resolutions to the Signs of the Times, Old Faith Contender and Zion's Landmark. a copy of these resolutions to the bereaved family.

Done by unanimous consent of the North River Primitive Baptist Church, on Saturday before the first Sunday in April, 1953.

S. W. Lawrence, Clerk
Elder Eddie Humphrey, Moderator

IN MEMORY OF MRS. LUCY SHUE

The church at Mebane sustained the loss of another of her beloved members, April 2, 1953, when Sister Shue departed this life. She, with her husband united with this church by letters from Flat River Church in May 1924. They were faithful to attend meetings as long as health and circumstances permitted. Sister Shue leaves six daughters and two sons.

Therefore be it resolved:

1st. That we extend to them our deepest sympathy in their bereavement. May they be comforted in the thought that their mother is free from trials, sorrows, sickness and pain. Her spirit sweetly resting in the paradise of God, awaiting the coming of her Lord, when her body shall be raised in His likeness to spend eternity in adoration and praise to His holy name.

2nd. That a copy of this writing be recorded in our church book, a copy sent to the children and one sent to Zion's Landmark for publication.

Adopted in conference assembled May 9, 1953.

Elder T. F. Adams, Mod.
Jodie Warren,
Eva Roberts, Committee

Zion's Landmark

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

Editor

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

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

VOL. LXXXVI No. 16

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C. JULY 1, 1953

DELIVERANCE

"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; and to comfort all that mourn; to appoint unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isaiah 61: 1-2-3.

In the above prophecy of Isaiah he was prophesying of the coming of the Messiah which was fulfilled in the beginning of the ministry of the meek and lowly lamb of God, as it is written, "And there

was delivered unto him the book of Esaias. And when he had opened the book, he found the place where it was written. The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all of them that were in the synagogue were fastened on him. And he began to say unto them, 'This day is this scripture fulfilled in your ears.'" Luke: 17-18-19-20-21.

We find recorded, "For the Law was given by Moses, but grace and truth came by Jesus Christ." Jno. 1:17. The law binds, the gospel loosens. The law of Moses demanded strict obedience and the transgressor, when found to be guilty, was punished for the crime according to the penalty which was prescribed in the law, and even after they had paid the penalty the guilt before God was still upon the conscience, and the knowledge of those transgressions remained. Paul said, "For by the law is the knowledge of sin." Even those who did not transgress the law of Moses could never be justified before God and fitted for heaven. For Paul said, "By the deeds of the law shall no flesh be justified." They only had a conscience void of offense, which was indeed good to live by. "For Moses describeth the righteousness which is of the Law

that the man which doeth these things shall live by them." Rom. 10:5.

Sacrifices and offerings which were offered year by year, could never put away sin. It was only a shadow which pointed to good things to come, and could never make the comers thereunto perfect. The apostle said, "For then would they not have ceased to be offered? because that the worshipers once purged should have no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls, and of goats should take away sins." Heb. 10:2-3-4. It now remains to be seen that if the blood of bulls and goats, together with our righteousness could not put away sins, then we shall proceed through the inspired word of God to find another channel through which man can be justified before God. And the answer to this is by the blood and righteousness of Jesus Christ, who Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us, wisdom, righteousness and sanctification and redemption: That according as it is written, he that glorieth, let him glory in the Lord." 1st Cor. 1:30-31. Jesus is made wisdom and righteousness unto His chosen or elect family, by imputation. That is, all the righteousness is in Him, and all the guilt, corruption, and sin is in us. Therefore He (Jesus) imputes His righteousness to His people, and their sins have been imputed to Him. He was made a sin bearer for all the redeemed family of God.

Or to use the language of Paul, "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." 2nd Cor. 5:21.

Inasmuch as Jesus hath put away the sins of His people by the sacrifice of Himself, there are still many good things in store to comfort them while they journey through this world of sorrow and tribulation. He, (Jesus, while here in the world) was anointed of the Lord to preach good tidings unto the meek, that is, to those who are poor, hungry, and needy.

"He hath sent me to bind up the brokenhearted." These brokenhearted are depressed, crushed, and grief-stricken because of their sins. To proclaim liberty to the captive." Many of the Israelites in olden times were captured by their enemies and made slaves or put into prison. Who are these enemies? In our experiences they are our sins and iniquities. How true in the experience of God's humble poor today as they struggle along with this warfare between the flesh and the spirit. It is through this experience we learn the truth of what Paul said in this scripture, "But I see another Law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:23. The only source of deliverance is through Jesus Christ who proclaimed liberty to the captive.

Our text further says He was sent for "The Opening of the prison to them that are bound." No person is a prisoner by choice. Many young men in the armed services

are taken prisoners by the enemy, but this is not their choice. When we are shut up spiritually this is not our choice, and how happy we are when He visits us and liberates us from these prison walls. This is better expressed by the poet when he said,

How tedious and tasteless the hour,
When Jesus no longer I see!
Sweet prospects, sweet birds,
and sweet flowers.
Have all lost their sweetness to me.
The midsummer sun shines but dim,
The fields strive in vain to look gay.
But when I am happy in him,
December's as pleasant as May.

While bless'd, with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus would dwell with me there.

Christ was sent "To proclaim the acceptable year of the Lord." - so says the text. In this allusion, I believe he refers to the year of the Jubilee as recorded in the law of Moses in the 25th chapter of Lev., "And ye shall hallow the fiftieth year, and proclaim liberty through out all the land unto all the inhabitants thereof: It shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

"A jubilee shall that fiftieth year be unto you: Ye shall not sow,

neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you." I believe we know something of this great freedom - this jubilee when all confidence in this flesh is removed, when we cease from our labors and are enabled to know of a truth that He is our Father, our Saviour, our all; the one "Declared 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." The greatest of all jubilees will be when He comes to claim His own in the finality of all things.

I understand "The day of vengeance of our God" to be when you, as a poor, helpless sinner, felt the justice and judgement of God in condemning you for sin. His wrath and vengeance was poured out upon you without mercy. But when Jesus appears as your deliverer, suffered in your stead, and appeased the wrath and vengeance of God by the shedding of His own blood, and set you free. This may also refer to the Jews who rejected Him and refused to have Him reign over them.

He was sent "To comfort all that mourn." To all of those that mourn in Zion, there is a promise. Jesus said in His sermon on the mount, "Blessed are they that mourn: for they shall be comforted." Math. 5:4. The text says further that He was sent "To appoint unto them that mourn in Zion." This phrase is not so easily understood. I am giving my own

thoughts. Perhaps some other may have a clearer understanding. Often troubles arise in the church or churches. The weight or responsibility may rest upon a few to give the proper counsel or advice, with the hope that peace and harmony may abound in her midst. Through this trial they are often brought into great straits and prayer before God, because of the love they have for the welfare of Zion and the principles that govern the body. False doctrine creeps in, but He fixes or appoints the way unto them that mourn in Zion—all of which brings them to adhere more closely to the words of the Master, "And what I say unto you I say unto all, watch." In the midst of trouble and confusion God has fixed a time when He will comfort all that mourn in Zion.

"To give unto them beauty for ashes." Like Mordecai who put on sackcloth with ashes and came even to the king's gate. . . . he was in great distress because of the condemning decree of the king against his people. . . . Hamon's seat was set above all the princes of the king. His anger was kindled against Mordecai. He prepared a gallows to hang him on. But the God who rules in the army of heaven as well as among the inhabitants of earth is able to change the decree of the king. Hamon was hanged upon the gallows which he had prepared to hang Mordecai on. Here we see the beauty for ashes, ashes which Mordecai wore is now changed. "And Mordecai went out from the presence of the king in royal apparel of blue and white and with a great crown of gold,

and with a garment of fine linen and purple." Esther 8:15. What a mercy it is when in the experience of God's humble poor, they feel low, miserable, and dejected; but like Mordecai, they are lifted up and clothed with the garments of salvation and are given a robe of righteousness.

He was sent, too, to bestow "The oil of joy for mourning." The people in ancient times used oil to make their faces shine - which compares favorably to the effect the grace of God has on the faces of the chosen of God. This is the oil of joy that replaces the mourning. We now have, "The garment of praise for the spirit of heaviness." When this spirit of heaviness is removed, it is replaced with the garment of praise and we can witness with Solomon when he said, "My Beloved is white and ruddy, the chiefest among ten thousand." S. S. 5:10.

Christ is sent to preach good tidings unto the meek; to bind up the brokenhearted; to proclaim liberty to the captives: 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 mourning, the garment of praise for heaviness that they might be called "trees of righteousness, the planting of the Lord, that He might be glorified."

Trees of righteousness denotes a spiritual growth, this growth is brought about by the spiritual exercise, through which the children of God are brought. I Peter

2:2:3 says, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby, if so be, ye have tasted that the Lord is gracious." II Peter 3:18 says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Rom. 5:1-5 says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also: knowing that tribulations 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." So we can see, Brethren, that our growth comes through tribulation, through mourning and through imprisonment, infact through all the adversities that come our way. We read further in II Thes. 1:3, "We are bound to THANK God always for you, brethren, as it is meet, because that your faith growth exceedingly, and the charity of everyone of you all toward each other aboundeth."

These scriptures are referring to these trees of righteousness, the planting of the Lord, that He might be glorified. David was one of these trees of righteousness. He said, "I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works, I will be glad and rejoice in thee: I will sing praise to thy name, O thou most high."

Again David says, "O Lord our

Lord, how excellent is thy name in all the earth. In the Lord will I put my trust." And in the 23rd Psalm he says "The Lord is my Shepherd, I shall not want." Every tree of righteousness, the planting of the Lord, glorifies Him. When we acknowledge Him as our Redeemer, as our Hope, as our Salvation, as our All, we are giving him all the glory and honor for our great Salvation.

T. F. A.

OBITUARY

MRS. MAGGIE WADE JANES

Mrs. Maggie Prilliman Wade Janes was born May 11, 1878 and passed away April 13, 1953. She was first married to Mr. Z. T. Wade, a good citizen, whose home was in Rocky Mount, Virginia, where she made her home. Several years after the death of Mr. Wade, she married Mr. T. H. Janes, who survives her. Two sisters, Mrs. Pattie Peters and Mrs. Emma Hagood of Richmond, Virginia; three brothers, Deacon F. W. Prilliman, P. J. Prilliman, and Gabe Prilliman and five step-daughters, Mrs. Essie Smith, Mrs. Skinnell, Mrs. Edmundson, Mrs. W. Nob Greer, and Mrs. Epperson also survive her. The step-daughters were very kind and considerate of their stepmother.

Funeral services were conducted by Elder Randolph Perdue with burial in High Street Cemetery, Rocky Mount. It was my privilege with pleasure to know Mrs. Maggie, as I always called her from a youth for more than fifty years. She was held in high esteem and as a lady of intelligence. While in her presence, she, upon more than one occasion, expressed her love for the Church and her firm belief and faith in the doctrine of salvation by grace through faith and not of herself. Once she said, as I now recall, "My hope is, I will enter rest when all my trials and sufferings end." Her suffering was such she was unable to attend church services for some time before her departure. We believe her Spirit has returned to God who gave it, the body to the dust, believing with Paul, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body. Whereby He is able to subdue all things unto Himself." Phil. 3:21.

Written by request of the Sister's.

Your servant in the faith of sovereign grace,

J. G. L. Hash

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

JULY 15, 1953

No. 17

PSALM 138

I will praise thee with my whole heart; before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

In the day when I cried thou answeredst me and strengthenedst me with strength in my soul.

All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE UNFORGIVEABLE SIN

Elder T. Floyd Adams
Editor, Zion's Landmark

Dear Brother Adams, Brethren and Sisters, and all of like precious faith; Being somewhat burdened with a mind to write, I desire (God willing) to express a few thoughts in connection with some scripture which for some reason known to God, has been lingering, more or less, in my mind for several days.

The subject which I desire to comment on is commonly referred to or spoken of as the "Unpardonable sin." I fully realize, that this is a deep subject, a very great text, also I am aware of my inability to understand any of the hidden mysteries contained therein, except by devine revelation. This effort to write, is made with much fear and trembling, and if not deceived, I hope a prayerful heart, for guidance by the Holy Spirit of God, that what I write may have no uncertain sound, but be in harmony with the Holy inspired word of God.

This scripture is the words of Jesus, and is recorded by three holy men of God, to wit; Matthew, Mark, and Luke. I will quote all three, Matthew, records it thus, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall

not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matthew 12; 31-32)

Mark gives it in these words, "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark 3; 28-29)

"And whosoever shall speak a word against the Son of Man it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." (Luke 12; 10)

I have heard many give their views on this, some of which were in public discourse, but so far, I have never heard any one explain it to my satisfaction. The worldly religious professors all seem to be agreed in their theory that resisting the power of God is the unpardonable Sin. They contend that his Spirit is striving with every body, wooing and beseeching them to let him save them. And if they persist in their refusal to accept him, he will finally become discouraged and his Spirit will take it's flight never to return, then

they are everlastingly doomed.

This is a flat contradiction of the scriptures and I wouldn't accept it without a thus saith the Lord because it advocates a strong man, and a weak God. Since when, hath puny man the power to let God do any thing? For he emphatically declared, "I will work, and Who shall let it?" Also we hear him saying, "Who as I, shall call, and shall declare it, and set in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." (Isaiah 44;7)

Another witness to this wonderful truth is found in Isaiah 14; 24-27. "The Lord of host hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. That I will break the As-syr' i-an in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purposed that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of host has purposed, and who shall disannul it? and his hand is stretched out and who shall turn it back?" In Psalms, 139; 16. We find 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." We see David here as a figure of Christ, he was not speaking of the members of his (David's) body, but the members of the mystical body of

Christ. God knew every member of this body, and their names were written in the Lambs Book of life, when as yet there was none of them.

The apostle Paul was speaking of the members of this body when he said, "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren, moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. What shall we then say to these things? if God be for us, who can be against us?" (Romans, 8; 29-31) Every member of this body was chosen in Christ before the foundation of the world. For Paul says, "According as he (God) hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1; 4-6) Not that we have accepted him, but he hath MADE us accepted in the beloved.

The members of this body are spoken of as sheep, and Jesus is the great shepherd. We hear him saying, "I am the good shepherd: the good shepherd giveth his life for the sheep." (St. John, 10;11) in verses 14-16, he says, "I am the good shepherd, and know my sheep, and am known of mine. As

the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I MUST BRING, and they SHALL HEAR MY VOICE, and there SHALL be one fold, and one shepherd." Also in verses 28-30. He says, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand. I and my Father are one." Nor is this all, for he says in St. John 6; 37-39, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of the Father 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."

It seems to me, that this should be sufficient, if there was no other scriptural proof (but there is) to convince any one that the theory advocated by the religious professors of the world is untrue.

Now let us go back and observe the text, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven: but whosoever speaketh against the Holy

Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. And whosoever shall speak a word against the Son of man it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven him." There are some who believe that God's children are the ones who blaspheme the Holy Ghost. If this is true, they are in danger of eternal damnation, for Jesus emphatically declared (and he cannot lie) that there is no forgiveness for this in this world, neither in the world to come. I wish to say, that according to my understanding of the Holy Scripture, God's children never have been, are not now, and never will be in danger of eternal damnation. Isaiah, was clothed with authority from heaven when he wrote the following, "Comfort ye, Comfort ye, My people saith your God, speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand, double for ALL her sins."

The sins of the elect, the church, was charged to Jesus, We find in holy writ, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53:5). He who knew no sin,

became sin for us, that we might be made the righteousness of God in him.

This family, the members of his body, was chosen in Christ before the foundation of the world, they were created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. God hath placed each member in the body as it pleased him. Each member fitly joined together, groweth into a holy temple in the Lord. These members are his body, and he is the head. Wherever the head goes, the body goes also, they are so firmly joined together, that all the demons in hell can never separate even the smallest member of the body from the head, because they are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Paul says, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" The apostle answers his own question here saying, "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." (Romans, 8; 35-39) So we see in this the surety of the Church, the members of the body of Christ.

It seems to me, that this should be sufficient proof, that God's children never have been, and never

will be, in danger of eternal damnation. So the great question before us is, what is the unforgivable sin? and who commits it? "Whosoever shall speak a word against the Son of man, it shall be forgiven him, but whosoever shall blaspheme the Holy Ghost hath never forgiveness." The sins of the elect were charged to Jesus, He was made surety for them. All Bible readers will have to admit, that there is an elect. The apostle Peter testified to this saying, "Elect, according to the foreknowledge of God the Father, through sanctification of the spirit." Paul says, "Knowing brethren your election of God." (1st Thes. 1;4) So the election was held by God the Father, God the Son, and God the Holy Ghost. In that election, every heir of promise was elected unto eternal glory.

Now then, if there is an elect, there also is a non-elect. Jesus, in covenant bonds, before the foundation of the world, agreed to become surety for the elect, his Bride, because he loved her with an everlasting love. Her sins were charged against him. "And when the fullness 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. And he did redeem them by his own precious blood. Making the full and complete atonement, satisfying divine justice, making the members of his body, heirs, and joint heirs with him. So, no wonder Jesus could say, "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies where withsoever they

shall blaspheme: but he that shall blaspheme the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Jesus was not made surety for the non-elect, their sins were not laid to his charge. Therefore every sin committed by them is unforgiveable, every sin which they commit is blasphemy against the Holy Ghost, and shall not be forgiven them in this world, neither in the world to come, because Jesus was not their surety, They were not of his sheep, they were of their father the devil, and the lust of their father they will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it. (St. John, 8;44)

These are they, who shall be placed on the left, while his sheep shall be set on the right. Then shall the King say unto them on the right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we the sick or in prison, and came unto thee. And the King shall answer and say

unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (St. Matt. 25;32-46) We find another witness to this in Rev. 20; 12-15. The apostle John, who was in the isle that is called Patmos, for the word of God, and testimony of Jesus Christ, was in the spirit on the Lord's day. He says, "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". God's elect will be judged according to the things that are written in the Book. Not the books, their names were written in the Book, when as yet there was none of them. The non-elect will be judged out of the things written in the books.

I haven't the slightest doubt concerning those whose names are written in THE BOOK. The great question to me is, am I one of them? Yet amidst all the doubts and fears, I have a sweet and precious hope, that I am one of that number which the Prophet was speaking of, when he said, "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."

Brother Adams, if you feel that this is sound and wholesome, and in harmony with the written word of God, you may publish it in the Landmark, otherwise, just throw it aside, and there will be no hard feelings.

Your companion in tribulation, and I hope brother in Christ.

C. D. Whitley
328 S. First St.
Albermarle, N. C.

NEARLY 86 YEARS OLD

Dear Brethern and Sisters of the Dear Old Landmark:

I have been in the Hospital lately. I am nearly 86 years old and have been preaching 54 years. I have been with Brother Gold many

times in the churches. O, how I loved him. He preached sound doctrine. I do hope that the churches will lay down the pride and fashion of this old world and still preach like our old fathers did. In all of the time I have been trying to preach and serve churches, I have had no confusion. I do thank the good Lord that He has blessed me with peace. I know the time is near for me to go home. Two nights before Christmas, I was lying on my bed, and two women came into my room. They were the most beautiful women I have ever seen. They were dressed in black but a bright light shone on them. They said to me, "We have a present for you." I told them to lay it on my desk. Then all at once, there was the prettiest table set for me, and these beautiful women were gone and I was left praising God.

My dear Brethern and Sisters, I am so glad I have spent most of my time trying to serve my God, without money and without price. I never have charged my churches for trying to preach for them for it is by the grace of God that his people are saved and not of works, lest any man should boast. God's people feel to be poor and helpless and without Him they can do nothing. Sometimes I get so low in my feelings, I am made to say, O, wretched man that I am, who shall deliver me from all of my troubles? But then I feel that my loving Saviour gives me living water.

Well my dear Brethern, I wish I could see you all before I pass from time, but I have a hope I will meet you by and by, in that good land where there will be no more

trouble nor pain nor death, there we will meet our loved ones never to part any more.

Most of the friends I knew when I was young, are gone, and sometimes I get lonesome here, yet somehow, I do not want to suffer death, however the Good Lord will make us willing when that time comes. It is all fixed for us.

I do wish all of you well, who are writing for the good Old Landmark. It is a good sound paper and I truly hope the brethern and sisters will continue to support it. It is a great comfort to me and I do thank you for sending it to me as long as you have, but I am getting blind now. I fear I cannot see to read much more, so I will say goodbye to all of my good brethern and sisters. Pray for me.

A brother in hope,
Elder P. H. Johnson,
Henry, Va.

CHRIST THE HEAD OF THE CHURCH

To the Readers of Zion's Landmark:

Christ is the head of the church and in Him are all things pertaining to righteousness and godliness. It is in Him that members of His body, which is the church, live, move and have their being. I hope that I am one of them, through the righteousness of Christ. Through the faith which is in me, I hope to be found not having my own righteousness, which is of the law. I hope the righteousness of the faith which is Christ, who, we hope, "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."

We hope it was made manifest to us by the appearing of our Savior, Jesus Christ, who is our hope, and who hath abolished death and hath brought life and immortality to light through the gospel, which is the power of God unto salvation to everyone that believeth. Abraham, and I hope our father in the faith, was not justified by the works of the law, but by faith which is in Christ. For what saith the scriptures? "Abraham believed God, and it was counted unto him for righteousness." So we see that this faith of Christ was imputed unto Abraham for righteousness and he was called the true friend of God.

I believe that Christ will thoroughly purge his floor and gather his wheat into the garner. But he will burn up the chaff with unquenchable fire. I do not believe any weapon that is formed against the church shall prosper and that every tongue that shall rise up against the church in judgement, He shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. I love the church and hope that the Lord will bless me to earnestly contend for the faith which was once delivered unto the saints, but of myself, I am not worthy of this blessing. I feel toward the church as expressed by Ruth of old when she said, "Intreat me not to leave thee, or to return from following after thee: For whither thou goest, I will go; and where thou lodgest, I will lodge:

Thy people shall be my people, thy God, my God; Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

Your unworthy brother in Christ,
I hope,

Sylvanus Gray,
RFD 2
Pink Hill, N. C.

PSALMS OF DAVID

Dear Readers:

If it is the purpose of the Lord, I want so much to write about some of the things that are in my mind from time to time. First of all, I wish I could describe in some small way, the graciousness and preciousness of this all wise and most merciful, all powerful God. He is surely higher than the heavens, yet he is meek and lowly enough to go beneath the lowest sinner and raise him up on high.

I feel myself to be the most wretched and undone sinner in all the world but I have a little, very sweet and humble hope, that I have seen the perfection of this most perfect God. I believe after a sinner has seen this perfection, he will see his own imperfection all the days of the remainder of his life, here in this world. I have to see my own imperfections more than anyone else, it seems, for my sins are always open and naked before me. If not deceived, sometimes, and at such an hour as I think not, the son of man cometh and lifts me also up out of an horrible pit and a miry clay, he puts a new song into my mouth, even praises to my God, also he lifts me

up and he casts me down, even thought I know that I am corrupt from the sole of my foot to my head. I must trust this God for if I am not deceived he has shown me that there is none other; but what a blessing it is when the Lord lets us poor mortals meditate upon his great and marvelous works and what comfort we get from it. More than once I have been made glad that I am a sinner, because sinners are the only ones that can be saved. The whole need not a physician therefore sinners are the only ones that have any need of a Saviour or any reason or desire to praise the Lord. And when we come to be as John, shut up in prison, desiring to know if this is the Christ or shall we look for another; It is then that we are blind, deaf, dumb, lame and poor and we have to be made whole again before we know for a surety that he is the Christ.

I know that I have been very scattering in what I have said here, but for a long time, if I am not deceived, I have desired to write some. I hope what I have written will not meet with the disapproval of any of the Lord's people, for in as much as you have done it unto the least of these my little ones, you have done it unto me."

Please read the 88th chapter of Psalms of David for that is my experience, most of my time. Yet, if not deceived, I sometimes can witness with David in the 24th chapter of Psalms.

Dorthy or
Mrs. C. O. Partin
RFD 1, Angier, N. C.

GOD RUNS THE WORLD

I do not know why, but I have a desire to write a few lines on Rev. 15:3. I know that if I am not led by the spirit, what I write is worthless to the people of God, and should be rejected . . . We are told in John 4:1, "Believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world." Prov. 20:12 says: "The hearing ear, and the seeing eye, the Lord hath made even both of them". Exodus 4:11, the Lord, in talking to Moses, said, "Who hath made man's mouth? or Who maketh the dumb, or deaf? or the seeing or the blind? have not I the Lord?" So we see that the hearing ear and the seeing eye are of the Lord. This is what Jesus means when he says in Mark, 4:23-24. "If any man have ears to hear, let him hear. And he said unto them, Take heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given".

Nor let us get back to the subject, Rev. 15:3, "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marveleous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints". You will see from the preceeding verses that these are the ones that had gotten the Victory over the beast, and over his image and over his mark and over the number of his name. They are celebrating the same victory that Moses and the children of Israel were in the song of Moses.

We will now turn back to the 15th chapter of Exodus where this

song of Moses was recorded. In the preceeding chapter we find the dealings of God with Pharaoh and the Egyptians, and you will please remember that he was doing just what God raised him up to do, for in Ex. 9:16, God says: "And in every deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth". All this was done that the children of Israel, his people would believe on him, for in the last verse of the 14th chapter it says, "And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord and his servant Moses". We read in the 2nd chapter of John where Jesus performed the miracle of turning water into wine". In verse 11, it says, "This beginning of miracles did Jesus in Cana of Gallilee and manifested forth his glory, and his disciples believed on him". Getting back to Pharaoh and his people we find God gave them as a ransom for the children of Israel. Turn to Isaiah 43rd chapter, where the Lord is telling Jacob He formed him and Israel, He had redeemed them and in the 3rd verse he says, "For I am the Lord thy God, the Holy one of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee". Now I think I can show you why the Egyptians were destroyed. It was because they put their trust in chariots and horses. Psalms 20:7-8, David says, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but

we are risen, and stand upright". Now we will turn to Isa. 31:1-3, and let him tell us what the horses and chariots are, verse 1, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong, but they look not unto the Holy one of Israel, neither seek the Lord, in verse three it says: Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together". You see they were trusting in the flesh and in their numbers, instead of trusting in the spirit of God. We have left the subject here and tried to show why the Egyptians were destroyed, but we will now get back to the song of Moses. He goes on to praise the Lord for this mighty work and wonderful power and in the 15th chapter, 13th verse he said, "Thou in thy mercy hast led forth the people which thou hast redeemed: Thou hast guided them in thy strength unto thy holy habitation". Then he goes on to say sorrow shall take hold in Palestine, the dukes of Edon shall be amazed, the mighty men of Moab shall tremble, all the inhabitants of Canaan shall melt away. Verse 16, says, "Fear and dread shall fall upon them; by the greatness of thine arm. They shall be as still as a stone: till thy people pass over which thou has purchased". We will now try to find out who the purchased are. We could give you several references in the Old

Testament, such as Isa. 43:1, Jer. 31:11, but we will go to Titus 2:14, Paul, in speaking of Christ says, "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works". Turn to 1 Pet. 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light".

In Acts 20:28, Paul says, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood". In Eph, 5:25 Paul says, "Husbands love your wives, even as Christ also loved the church, and gave himself for it". We find when God sent the last plague on Pharaoh and Egypt he told Moses to take the blood of a lamb and sprinkle it on the two side post and on the upper door post of the houses wherein they shall eat". In the 13th verse of the 12th chapter he says, "And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt". There was nothing said about sprinkling the blood on the door post of the Egyptians but on the contrary they did not know it was happening for in the 7th verse of the 11th chapter it says, "But against any of the children of Israel shall not a dog move his tongue against man or beast: that

ye may know how that the Lord doth put a difference between the Egyptians and Israel". This is not because of their disobedience or uncleanness. In Lev. we find the children of Israel were prohibited from partaking of the unclean of beasts and fowls and of every living creature. A difference was made by God between the unclean and clean. In chapter 10:10 it says, "That ye may put difference between holy and unholy, and between unclean and clean". In Mal. 3:18, it says, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not". We see from the foregoing that God has a people that are clean and all through the scripture they are admonished to come out from among them. In 2 Cor. 6:16-18, Paul says, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty". We find this warning in Revelations 18:4. In speaking of Babylon, it says, "All nations have drunk of the wine of the wrath of her fornication", and so on, but in the 4th verse it says, "And I heard another voice from heaven saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues".

I have tried to show in my feeble way that God has had a people separate and apart from the rest of the world, and that they are the ones Christ came to redeem, Christ says in John 6: 37-39. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out, for I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Father's will which hath sent me, that of all which he hath given me I should loose nothing but should raise it up again at the last day". Now I say if God gave him every individual, every individual will be saved. I know what John says in John 3:16 and John 1:29, how he came to save the world but that is another subject. I do not have time here, but I can prove by the book who the world is.

I have written what I firmly believe to be the word of God on this subject. I believe God is running this world and that the wicked and the righteous and all the evil spirits and devil and all his angels are under his control. This is my faith and my hope and my trust.

I want to thank those who wrote me concerning the other articles that were published in Zion's Landmark. Not that I desire any praise, but it does me good that others scattered, though they be, believe in God's word and that we can see eye to eye on spiritual things. God's people have always been few in number and scattered, but his spirit is able to guide them in all truth.

Unworthily yours,
W. W. Sikes
Campbell, Texas

Zion's Landmark

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

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VOL. LXXXVI

No. 17

Entered at the postoffice at Wilson
as second class matter.

WILSON, N. C.

JULY 15, 1953

EDITORIAL

"Have mercy upon me, O God, according to thy loving kindness; According unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, and thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Psa. 51:1-4.

There are many diseases which the natural body is subject to, and when a disease is discovered, the symptoms which attend will prove beyond a reasonable doubt the kind and nature of the illness. We find in the 13 th. chapter of Leviticus that the Lord taught Moses and Aaron the true signs of leprosy. "When a man shall have in the skin of his flesh a rising, a scab,

or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean." Leviticus 13:2:3.

Aaron and his sons could cure leprosy by following the command of God, as will be seen by reading the 14th chapter of Leviticus. Elisha, the Prophet, directed Naamon the Syrian to "Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean." 2nd Kings 5:10. The Prophet received his command from heaven to tell Naamon, what to do, and he was cleansed. Jesus only touched the Leper, "And immediately his leprosy was cleansed." Math. 8:3.

The purpose of writing the above is to show that all natural diseases are carefully diagnosed and the symptoms which follow are indicative of the disease with which the person is afflicted. There is another, the most dreadful of all afflictions, which is felt in the soul by those who have been quickened and made alive by the spirit or power of God. This affliction is spiritual and is caused by the knowledge of sin. This affliction brings a knowledge of one's ignorance. It gives this child of grace a knowledge of his weakness, a knowledge of his dependence, a knowledge that he is halt and maimed. It causes him

to cry, as did David, "Have mercy upon me, O God, according to thy loving kindness, According unto the multitude of thy tender mercies blot out my transgressions."

It is the light of God that shines into the benighted soul of a sinner that causes him to be afflicted; to see himself blind, halt and a vile sinner before God. The only cure for sin is the blood of Jesus Christ. John said, "And the blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1-7. All men are sinners, but they are divided into two classes, one class is composed of dead sinners, while the other class is composed of living sinners. These living sinners were once dead sinners when they felt no sense of guilt. Hence the Apostle Paul said, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: And were by nature the children of wrath, even as others." Eph. 2:1-3. David was fulfilling the desires of his flesh and mind, when he had Uriah, placed "In the forefront of the hottest battle, that he might be smitten and die." After Uriah's death, David took his wife to be his own. There is no evidence that he had any remorse of conscience for this wicked act until God sent his Prophet to acquaint him with the abominable act which he had committed. David

was then stricken with grief and shame, and acknowledged that he had sinned against the Lord. There is no earthly cure for this transgression of God's Holy law. He was now forced through necessity to look to Him "With whom we have to do." He saw himself guilty before God. He said, "I have sinned against the Lord."

This brings us to the text which is before us. "Have mercy upon me, O God, according to thy loving kindness." Notice how David pleads his cause before the Lord. Have mercy upon me, O God." There is little doubt but that David had read about the goodness and mercy of God in dealing with the sins and transgressions of Israel, we find recorded in the 34th chapter of Exodus, 6th and 7th verses. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." What does all of this goodness and truth in keeping mercy for thousands amount to in the dreadful state and condition that David was in, except that these blessings be applied to his soul that he be numbered among the thousands? David's guilt and transgressions were heavily upon him, which is true of every guilty sinner before God, when they are made to cry as did David: "Have mercy upon me, O God, according to thy loving kindness: According unto the multitude of thy tender mercies, blot out my transgression." He continues on by saying "Wash me thoroughly from mine iniquity, and

cleanse me from my sin." He pleads his case before God in a most humble manner; he longs to be washed thoroughly, that he might be purged from all filth, deceit, hypocrisy, and pride, and live an acceptable life before God. He makes a full and complete confession of his guilt by saying, "For I acknowledge my transgressions; and my sin is ever before me." His guilt before God was so great that he could not get it out of his thought and mind. He fully realized that he had shed innocent blood by having Uriah slain, and on top of all of this, he tried to justify his wicked act, which will be seen by sending his messenger to Joab with these words, "Let not this thing displease thee, for the sword devoureth one as well as another." 2nd. Sam 11:25. "But the thing David had done displeased the Lord." 2nd. Sam 11:27. It is evident that David suffered greatly because of God's displeasure, because of his guilt before God, and in this repentance he found favor with God, as does all the chosen family of God, who were embraced in the covenant which was made between the Father and Son before the foundation of the world, which was ordered in all things and sure. This is confirmed by the words of the Prophet. "The Lord hath also put away thy sin; thou shalt not die." 2nd Sam. 12:13.

It is obvious that God in his dealings with David, never deviated from His justice and judgement in condemning him for sin, but mercy and truth reached his case, which is only found in Jesus Christ, His Son. David acknowledged this and

recorded same in the 89th Psalm by saying, "Justice and judgement are the habitation of thy throne, mercy and truth shall go before thy face," verse 14. This mercy and truth, towit, Jesus, was the one who brought him up out of an horrible pit (sin) as it is written, "He brought me up also out of an horrible pit, out of the mire and clay, and set my feet upon a rock, and established my goings." Psa. 40:2. The word "also" signifies that "He" has brought others up also. David has now received a full and free pardon for all his sins and transgressions, through the atoning blood of Jesus Christ who was made to be sin for us who knew no sin, that we might be made the righteousness of God in Him, who was delivered for our justification. He now has the sweet evidence that he is numbered among those whom the Lord is "Keeping mercy for thousands, forgiving iniquity and transgressions and sin." Ex. 34:7. "The Lord hath also put away thy sin, thou shalt not die." Can words be found to express the joy and love that must have filled his soul? He said "Bless the Lord, O, my soul: and all that is within me, bless His Holy name." Psa. 103:1. Even these words do not describe the fullness of the love and mercy of God. It is as Peter said, "Ye rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

Many persons may wonder why this wicked act of David was recorded in holy writ, but Paul said in his epistle to the church at Rome, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might

have hope." Rom. 15:4. It may be that you have been burdened with such a load of guilt and condemnation and felt that God could not remain just and save such a vile and wretched sinner as you knew yourself to be. If this is your experience, do you not find comfort in reading the experiences of David, one who was so vile and sinful, but was enabled by grace to approach the throne of mercy and receive pardon.

Many of God's humble poor, feel that they have committed the unpardonable sin. Every avenue, so far as you can see, by which to reach heaven is closed against you. You, like David, acknowledge His justice; but the plea continues: "Have mercy upon me O God." At an unexpected time and way, came the words so fitly spoken: "The Lord hath put away thy sins; thou shalt not die," and "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be like wool." Isa. 1:18.

T. F. Adams

ALICE ELLEN SOWDER

Alice Ellen Sowder, was born in Roanoke County Virginia June 7th 1871 and departed this life on February 24th 1953 making her stay on earth 81 years 7 months and 17 days. She was the daughter of John and Sarah Wertz. She was married to the late John Sowder. To this union was born 5 sons, one predeced her to the grave: Surviving are 4 sons 5 brothers, two sisters, 15 grandchildren and 1 great grandchild.

Sister Sowder united with Bellview Primitive Baptist church in 1891 and was baptized by Elder John C. Hall. A few years later they moved to Floyd County, Va., and moved her membership to Salem Church, there she remained a loyal and faithful member as long as the Lord blessed her with health and strength to go; she suffered several years before she departed this life but with faith and patience always smiling in her suffering and trusting God praying for

her family, she wrote several pages which is left with the family: Since her death one of her sons and wife united with Bellview Primitive Baptist church.

Her funeral was conducted by Elders S. L. Moran and B. V. Helms, which was by her written request.

We all loved her but God loved her best and we feel that our loss is her eternal gain, her body was laid to rest under a mound of beautiful flowers beside her husband, in the church cemetery, to await the second coming of our Lord.

Written by the will of the church and requested by the family.

B. V. Helms

RESOLUTION OF RESPECT

On July 20th 1952, it pleased the Lord to remove from this life our highly esteemed brother Vann Lanier. He was borned October 23rd 1881, making his stay on earth 70 years 8 months 27 days. He was afflicted more than two years by a stroke and suffered much, but bore it patiently desiring the Lord's will be done. He left to mourn her loss, his wife, Louise Lanier, and a host of relatives and friends. He was the son of Amos and Nancy Lanier, of the Mill Swamp section of Duplin County, and lived there all his life.

He united with the Primitive Baptist Church at Cypress Creek, June 19th 1936, and was a much devoted member; attending his meetings regularly when not providentially hindered. He desired services at his home when he became disabled to attend, and enjoyed them all with gladness.

We pray God will reconcile his companion and all who loved Brother Lanier, to His holy righteous will. The funeral was conducted at his home by his pastor, Elder R. W. Gurganus, and his body was laid to rest in the family cemetery near his home, to await the morning of the resurrection.

We feel that our loss is his eternal gain.

Done by order of our Church in conference on the 7th day of February, 1953, when it was agreed that a copy be given to the family, one copy placed in our Church records, and one sent to Zion's Landmark for publication.

Elder R. W. Gurganus,

Moderator

O. V. Gurganus, Clerk

NOTICE

The expense of publishing Zion's Landmark is prorated on a monthly basis. Please check the expiration date on your Landmark. If your time has lapsed, your re-newal will help us to meet our bills. This will be greatly appreciated. Please send all remittance and correspondence to T. F. Adams, Willow Spring, N. C.

Editor

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

AUGUST 1, 1953

No. 18

PSALM 139

O Lord, thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising; thou understandest me thought afar off.

Thou compassed my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee.

EDITOR

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

EXPERIENCE OF T. W. TILLEY

Dear Brother Adams:

I remember at the Association held with Macedonia Church in 1946, we were at Brother Shreves, and you asked me to tell you my experience. At that time I felt blank, but have thought of what you said many times. So I will write you a part of what I hope have been the dealings of the Lord with me.

I hope I love all peace loving Primitive Baptist that live their profession, for it is through the unbounding goodness of our Lord and Saviour, Jesus Christ, we are thus spared to live, for if it were left to puny man, we could do nothing good, but sin would be continually in our minds.

When I was quite young I would have serious thoughts about death, believing this world would soon come to a close and worst of all, what would become of me, a poor lost sinner? I would often kneel at my bedside at night and try to pray to the Lord to have mercy on me, a poor lost sinner. I would often go to Church and not get a crumb. Other times when I went, my cup would run over. In a dream one night I thought I was going up on a high mountain and on the south side, the rock seemed to be dividing, it seemed I started to fall, and did fall in something like a well, whether I got out, I can't say.

I have often heard Brother Isaac Jones speak about shedding tears between the plow handles. I have shed tears there, but whether I have ever shed one penitent tear, I can not say, but I hope I have, I went on in this way until Brother A. J. Taylor and Brother William Lundy preached at Toms Creek and I attended the service. This church is some distance away from my home. I thought when going up there, what was I, such a vile sinner, going so far to attend Church? But to my surprise, Brother A. J. Taylor preached his whole sermon to me. I have heard of people who said they could not help from crying aloud. I could almost witness with this experience on that occasion, because that was one time it was all I could do to restrain from crying aloud. There was one of the brightest lights shining around me I ever saw. This was one day I will never forget. I thought if I only could get to the feet of those good people. If I were ever burdened on account of my sins; this burden gradually went away. Many things I used to partake of, and indulge in with no sense of guilt are of no enjoyment to me now; although my thoughts are still sinful, and if I never spoke a word, my thoughts would condemn me. In conclusion it is by grace we are saved, not of works, and if my name is written in the Lamb's book of life, no man can

remove it, or if it is not, no man can add it.

T. W. Tilley
Lawsonville, N. C.

**EXPERIENCE OF
MRS. T. W. TILLEY**

About four years after I joined the Church in 1899, I thought I would write my experience for publication in the Landmark; but it seemed so little, I have put it off all these many years.

Years ago, I discovered that my husband was under conviction. I went in to the room where he was one day, and he was writing a letter to Isaac Jones. I went around as I usually did when he was writing and aimed to see his letter, but he would not let me see it. I thought I knew what was the matter with him. I left the house with my baby and went off and sat down alone. I just thought I was ruined here in this life and the life to come. I felt like he had forsaken me, and that was more than I could bear; for I did not feel like the Lord or anyone else had any use for me. I felt to be entirely forsaken by everyone, felt like there was no one like me, and if everyone looked on me as I saw myself, no one would want to keep company with me or such a sinner as I felt to be. When in company I would often sit by myself. I did not want to force myself on anyone; but there was one thing I knew. I knew that no one else would have to suffer for my sins. I felt like my burden of sin would last me to my grave. Sometimes I could not seem to do anything right; for it seemed I did not know

what I was doing.

Brother Walton and Brother Dallas spent the night with us and Brother Walton asked me if I didn't have a hope. I told him I did not. He said he didn't believe me. I thought if he knew me as I knew myself, he would believe what I said. I went on in this condition, often crying and begging the Lord for His mercy on a poor sinner. One night I went to bed and dreamed of Brother E. M. Barrard baptizing me in the creek near Snow Creek Church. I thought there was the prettiest crowd of people I ever saw, and I thought I was just as happy as I could be. I awoke and realized it was only a dream. I thought I would never be fit to be baptized, but I felt better for awhile. My burden soon came back on me though.

Sometimes I feel like praising the Lord aloud, and then I feel too unworthy to call upon His holy name. As mentioned in the beginning of this writing I was received and baptized into the fellowship of the Church 1899.

Mrs. T. W. Tilley

**HAVE WE LOST THE
SWEETNESS OF UNITY?**

"Behold how good and how pleasant it is for Brethren to dwell together in unity". Psalms 133:1

Brethren, have we lost the sweetness of unity? What has happened in our churches that we no longer dwell together in unity? Have we forgotten the mission of our Lord? Was it not to bring peace on earth, good will toward men? We are commanded to love one another, "For this is the

message that ye heard from the beginning, that we should love one another." I John 3:11 "Beloved, if God so loved us, we ought also to love one another". I John 4:11. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen"? I John 4:20. Brethren, do we love our brother when we are continually bickering and fault-finding and constantly at war with each other? I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren. "But brother goeth to law with brother, and that before the unbelievers. Now therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded." I Cor. 6:5,6,7. "If it be possible, as much as lieth in you, live peaceably with all men". Rom. 12:18. "But if ye bite and devour one another, take heed that ye be not consumed one of another". Gal. 5:15. Brethren, how can we expect our Churches to grow when we are continually biting and devouring each other? Some of our ablest ministers whom God hath called and set apart to preach the unsearchable riches of Christ to His flock are biting and devouring each other, declaring non-fellowship with each other. If we cannot fellowship each other here, how can we hope to meet around God's throne and fellowship each other there? Why can't

we live peaceably with each other and look over each other for good, not evil?

Peace is the sweetest thing on earth. The angels sang at the birth of Christ. "Peace on earth good will toward men". "And suddenly there was with the angels a multitude of the Heavenly host praising God, and saying "Glory to God in the highest and on earth peace, good will toward men". Luke 2:13-14. "Let us therefore follow after the things which make for peace and things wherewith one may edify another". Rom. 14:19 "Follow peace with all men, and holiness, without which no man shall see the Lord". Heb. 12:14. "Blessed are the peacemakers, for they shall be called the children of God." Matt. 5:9.

Brethren, let us strive for peace among our brethren, in our Churches, in our homes, in our country. Let us be very careful that we do not offend or harm one of God's little ones. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh." Mat. 18:6-7. Brethren, let us show more love and less criticism toward each other, let us be patient and long suffering and leave off fault finding. If we feel that we have been wronged or falsely accused, let us try to forgive and forget. Think of what our Saviour endured. He was persecuted, falsely accused, crowned with thorns, mocked and even spit upon and what did He

say? "Father, forgive them, for they know not what they do". Luke 23:34. Can we not be a little more Christ like and more forgiving? If we forgive not our brother his trespasses, neither will our Heavenly Father forgive us. Remember we must all stand before the judgment bar of God, so let us forgive as we hope to be forgiven. Peter once asked Christ, "How oft shall my brother sin against me and I forgive him?" "Till seven times?" "Jesus sayeth unto him, I say not unto thee until seven times: but, seventy times seven." Matt. 18:21-22.

Brethren, that's a lot of forgiving (490 times).

Brethren, let's wake up, let's examine ourselves, and humble ourselves. Let love and harmony overcome confusion. "God is not the author of confusion, but of peace as in all Churches of the saints". I Cor. 14:33. Let us confess our faults one to another, for if we confess our faults, God is faithful to forgive. Remember every **knee shall bow**, every **tongue shall confess**, whether or not we want to, God has decreed, and we must obey.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one anothers burdens and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another-be not deceived, God

is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting, and let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:1,2,3,4,7,8,9,10.

Brethren, I am not writing this to rebuke or reprove anyone. I am too weak and sinful myself for that. I am writing because it grieves me to see so much confusion in our churches, and in the hope that I have said something that will cause our brethren to examine themselves and see where they stand in the sight of God, and if I have said anything to offend or wound the feelings of any one of God's little ones, right here and now, I humbly beg his or her pardon. I have written only the truth as I see it, hoping it may cause everyone who is at odds with his brother to cast out all malice, prejudice and strife and make peace with each other.

It seems so hard to me when we are so oft destitute of preaching and hungering for good preaching, yet we cannot invite, "**this one**," and we must not invite, **this one** because he is in disorder". Brethren, I fear that some of us are in disorder in the sight of God, for surely God is not pleased with confusion. I feel that it is driving lovers of the truth away from us. Have we forgotten our first love? "I know thy works, that thou art

neither cold nor hot; I would thou wert cold or hot, so then because thou art lukewarm and neither cold, nor hot: I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked". Rev. 3:16-18.

Yes, we are poor sinners and blind to our own faults but critical of our brother's. I sincerely hope we may be humbled and enabled to get right with each other, that we may have peace in our churches and hope for peace with God.

Humbly submitted,
Sadie V. Barnes
Route 1
Columbia, N. C.

Sister Barnes' remarks are very timely and well supported by the Scriptures. May the Good Lord give us sufficient grace to be more charitable to each other.-Ed.

FREEDOM FROM CONDEMNATION

Elder and Sister P. L. Plybon,
Dear Brother and Sister in Christ,

We hope you are having a speedy recovery after having the flu, and will soon be well and out again, and going to your meetings. We are not well but are up and around as usual. Our dear Elder and Moderator, it has been a long time since you wrote me one of your soul-stirring letters and I have felt ashamed many times for not trying to answer sooner. Please pardon me. Feeling and realizing that unless the Lord enables me by his divine spirit, this will be a worthless letter. I feel to be a poor beg-

gar. My inmost desire is that the Lord bless me to write you both some comforting thoughts that will be edifying and uplifting to your souls.

After I awoke this morning, there was a scripture presented to me with some beauty and feeling. It was this: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." We believe those who have been born again have experienced a freedom from the sentence of condemnation and eternal death and hell. To be led after the spirit is to enjoy the peaceable fruits of God's everlasting righteousness with the sweet consolation that there is peace and rest for the soul. This experience also brings the knowledge that to be led after the flesh, is to harvest the miserable fruits of that besetting sin, which causes us much worry and unrest and even causes us to cry as did Dear Old Paul, "Who shall deliver me from the body of this death?" If not deceived, we have experienced these things, the bitter as well as the sweet has been our meat and our drink. We live these things and testify to them. We are witnesses, testifying that God is true and besides him, there is no other.

Dear kindred, there is but one true and living God, and are we created in him unto good works? If so, then we are heirs with God and joint heirs with Christ. Christ in us, we in Christ and Christ in the Father and the Father in him. Little children, for a surety this is a glorious union, united in eternal

wedlock, in which union there can be no separation nor divorce. It is according to the predestinated purpose of God. Even from the beginning, He did foreknow, fore-ordain and preserve this union of Christ and his bride, to be brought forth in the resurrection and perfection of grest beauty. This bride stands blameless before God in love, although she is by the world, spitefully used and all manner of evil spoken against her. But we read in holy writ, "He that is not for us, is against us." Too, He says in words of sweet consolation, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Oh, what a sweet consolation to try to hint at the sacredness of our little hope, faith and love, when in our feelings we are witnessing and testifying to things we do not doubt.

We sometimes feel and believe there is a christian duty enjoined upon us; which we, of ourselves, are unable and unworthy to perform, for it is the free gift of God, that poor hell deserving sinners are brought to mercy's door and thus led and enlightened by God's electing love and his distinguishing grace, to show forth his undivided love and his eterenal praise forever, for it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. We continually need his amazing mercy, even the thief on the cross obtained God's pardoning love and mercy in due season, when he said to Christ, "When thou comest into thy kingdom, remember me." Who in return, received the sweet consolation from his dear Saviour, "Today thou

shalt be with me in Paradise." We are living in hope that our standing in Christ will be equal to that of the thief, the case of the thief is comparable to that of the hireling, which went into the vineyard at the eleventh hour of the day, who received equal wages with him who went at the first hour of the day. I think the equal wages, a penny a day, represents no difference as to what age God's children receive the second birth, either young or old, they will receive equal glory in His kingdom, "Great and marvelous are thy works Lord God Almighty, Just and true are thy ways, thou king of saints." They are preserved in Christ Jesus and their calling and election is sure. I believe His saints are just as sure of eternal glory as God and about Christ are sure. There is no doubt the final destination and preservation of God's saints in eternal glory, but what individually concerns us so seriously is, do we among them stand? This brings us so many serious thoughts, doubts and unrest. These sure promises are for that company that John saw by revelation, who came up out of great tribulation, with their robes washed in the blood of the lamb, and made pure white and clean. God's heritage cannot be blotted out. She is reckoned unto him as the speckled bird, and all the other birds round about her, are against her. Likewise, in comparison, is all the so called religious world against God's elected bride. The speckled bird must have been peculiar to all other birds, and so with the Lord's people. They must have been peculiar to all other people, even beginning between righteous

Abel, and wicked Cain and continuing on down through the ages of time. Cain slew Abel because of his righteous testimony of the Lord. Even so the wicked have continued blood thirsty after the blood of the saints.

I believe it was John that saw the souls of them that were beheaded for the word and testimony of God, under the altar crying, "Oh, Lord how long wilt thou wait to avenge the blood of them that have slain us?" Christ and his Apostles and also principally all of the old patriarchs, ministers and so many true believers have been slain. They even died a martyr death in defense of the true word and testimony of God. Although, I feel sure all of these things were done, as well as all others, to the fulfilling of God's ever lasting purpose and even for a true test of the faith of God's elect, and too, for their final perseverance in this life to death, awaiting the final redemption of these our vile bodies, even for the final consummation of all things to come, when Christ, our dear Redeemer, will descend from his Father's high court of glory to this sin cursed earth to raise and resurrect his elect bride, even he will raise them in their glorified state. Then they shall see Christ as he is, be like him and be satisfied.

In conclusion, dear kindred, I feel ashamed of this unworthy scribble. May the Lord bless you and also all of his dear saints everywhere that they may walk circumspectly in the ordinances of his love, truth and righteousness is my prayer.

A brother, I hope, living in hope of glorious immortality beyond the grave.

J. A. Perdue
Redwood, Va.

YOU ARE THE GARDEN

My dear Sister Meta Belle and Paul:

I have received several of your letters, although they were not addressed to me. What you send to my wife and Sister is also sent to me. I have a desire to answer this letter of yours, and if the Lord enables me, I shall make an attempt.

"The song of songs, which is Solomon's" speaks sweetly of love. Your letter spoke of this when you said "I cannot find 'Him whom my soul loveth', nor reach that 'garden enclosed' to feed upon the fruits and spices therein". Dear Sister, you are the garden, and He is the Gardner. If there ever are any fruits or spices to be found in the garden, it is because He has cultivated that garden and caused His fruits to grow there. S. S. 4:12 "A garden enclosed is my sister, my spouse; a spring shut up; a fountain sealed." My sister, my spouse is here compared to three things. First to a "garden enclosed"; then to a "spring shut up"; and again to a "fountain sealed". In every one of the three comparisons, there is a protecting wall or seal round about. Truly, His love and His spirit in your soul, is shut up and sealed. Neither can you at your desire unseal it, nor can the worldly enemy come near to it. The seal is of the Lord, and it seals that thing which is His.

The spirit in your soul, is of His spirit, and is His.

A garden enclosed is my sister, my spouse"! Whose sister and whose spouse, may I ask? Is it not the chosen sister and the chosen spouse of our Lord Jesus Himself? Yes a sister and a souse chosen to be one with Him to walk with Him, to follow Him in His baptism and to drink of His cup after Him. He says "Come my beloved, let us go forth-". Come and go with me; follow thou after me, walking in my strength and love. Of ourselves we can do nothing; but in Him, we can do all things. Come with me, my beloved, not only through the trials and sufferings of this life, but through death and the resurrection and into the realms of eternal joy beyond.

Let us consider the "garden enclosed" as the chosen people of God. The garden is a selected field. It is usually a small field. It is fenced around that no beast may go in to eat or destroy its tender plants. There is a way into but that gate is latched and the latch is out of reach of every man. That latch is operated only by the Gardener. That outside enemy can never unlatch and open the gate "until He please." So it is with your soul. No enemy can penetrate the wall round about; nor can you, desirous of His visit, reach over that wall or in any wise bring Him in. "I sought Him whom my soul loveth: I sought him but I found Him not". No man can stir Him up, or awake Him, until He please.

After the field is selected and enclosed round about then the Gardener begins his work of cultivating his garden. He goes in and digs up the ground, even "with the mattock"; He turns it upside down, breaks up all the clods until it is thoroughly pulverized. Now remembering that the garden is being used to typify the soul that he has chosen as his spouse, what effect does this digging have upon the stiff flesh, the stony heart and the determined will? The ground in the garden no longer has one bit of firmness. All of the ugly roots and rocks that were once covered are now brought up and exposed to all the world. The poor sinner has lost all of his self strength and all of his ability to do worldly good works. His sins and his ugliness is now turned up and exposed to himself and as he feels, to all mankind. He once was a field with a firm turf of green grass, inviting to all passers to stop and tarry with him and to sit upon his firmness. But alas, what now? Every man would avoid this field. It would soil his shoes, and its rocks and roots are unsightly to man's eyes.

When he thinks that his condition is about the worst possible, the Lord causes the dark storm clouds to gather in his sky and shut off all light from above. Then soon the rains pour down upon him and he is truly soaked. His night is long. He considers his condition; how awful! But the rains finally cease and again the morning light appears. He feels no comfort in his miserable condition. The water sinks into the soft ground. Time passes and he

becomes a little accustomed to his awful condition. A crusty surface is formed. The Lord visits again. He digs his garden, He rakes all the roots and rocks into a great pile. Surely this is the end! But no, He takes them all out of his garden, out of His sight; He speaks tenderly to His garden, even saying Thy sins are forgiven thee, I give thee a change of raiment! Now, there is love and there is hope.

Now may we notice that while all of this work was going on, the Gardener was present; and while He was absent, there was no work going on. The digging was hurtful and wounding and tearing to the flesh; but in time we come to know that this digging is for our good, and that the ugly stones are being moved from the sight of our Saviour, and that we are being left a garden acceptable in His sight. When the Gardener comes to his garden, there is often a digging and a harrowing. But when his digging is done, He does not always leave us crying, but often sits down beside the little tender plant of hope to examine its leaves, to water it, to speak love to it and to send light upon it and cause it to grow and finally to bring forth fruit. He allows no insect to feed upon his plants. The digging and the pruning may be painful to the flesh, but we can rest assured that while this refining is going on, the Gardener is there and will at His proper time leave His blessing with us.

What a blessing to be digged, and to be torn and to be pruned! Suppose the field had not been chosen? Suppose it were never enclosed? Suppose the Gardener never came

to it. What would it be, and what would be its end if it had been left alone? Suppose there were no digging, no turning upside down? Suppose there were no tearing out of old roots and rocks; suppose the storm clouds never replaced the sunny skies; could there ever have been the bearing of acceptable fruits? Suppose the Gardener had never planted His seeds of life, caused them to sprout, cultivated them and tenderly watched over them? Oh how necessary are his continuous visits, day after day and night upon night! How necessary are our trials and our deliverances our falls and our being raised again! Finally after many days, maturity is reached and fruit is found.

Similar things might be said concerning "a spring shut up" and "A fountain sealed". There is something continuous about a spring; there is something ever-flowing about a fountain. They are unfailing sources of water. But I must leave the matter here.

My sister, my spouse, my chosen one, is as a garden enclosed. There was not one thing about His chosen that showed any merit more than any other. Still it pleased Him to choose His people. He chose a small field, He enclosed it, He prepared the ground, He watered the ground, He planted living seeds and caused them to grow and finally bear fruits. If you and I, dear people, are a part of His garden, it is because it pleased Him to show mercy upon us in choosing and in preparing us, and to bestow love upon us in the form of His spirit, causing us to bear fruit. If any fruit is found, it is because the Gar-

dener came, "the Lord was there"!

Our trials and afflictions are a mercy of our Saviour. Without them we would never bear fruit acceptable to Him. While you are away from the church meetings, your faith is being proved; "And He proved them there". It is the bearing of burdens that prove us. But, dear one, He has prayed for His, that their faith fail not; they shall come forth refined and purified. May the grace of our Lord, who has conquered all trials, even unto death, be with you, sufficient to every day, to guide you and keep you all the way.

Yours in His love,
A. D. Alston
F E C CML School
A P O No. 47

THE KINGDOM OF HEAVEN

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and Buyeth that field." (Matt. 13:44)
Dearly Beloved, in hope of mercy:

For some reason unknown to me, this scripture has been lingering in my mind for several days. I have read, and reread it, hoping that it would leave me, or that I might get some relief, but to no avail. I have tried to write in connection with this, several times within the last few days, only to cast it in the fire. Still the burden is in my mind. I may throw this in the fire also, before I finish it. But in case you do read this, weigh it carefully by the standard of truth, if it doesn't hold out in weight and measure, just throw it in the fire, and cast

a mantle of charity over my imperfections.

I do not desire to set forth any thing new, or unsound. God forbid, that I ever write, or speak, anything that would cause confusion, or unrest among the household of faith, for if not deceived, I have been given to love them with a love, which the world knows nothing of, the love of God. Jesus says, "This is my commandment, that ye love one another as I have loved you. Yea, Greater love hath no man than this, that a man lay down his life for his friends."

So, as I again attempt to write, I desire, that the God of all grace may see fit to undertake for me, and cause me to write nothing but the truth as it is in Christ Jesus the Lord, and I hope my Saviour. The one who came to seek and to save that which was lost, the one that bought the field for the treasure that was in it.

The Lord spake many parables which he likened the kingdom of heaven unto. In the 45th and 46th verses of the same chap. He says, "Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

When we think of a kingdom, we think of a King, and when we think of a King we think of subjects. God's children are the subjects of the Kingdom of heaven and Christ is their King. The subjects are absolutely and unconditionally, under the government and jurisdiction of their King. They are passive in his hand, for he emphatically declared, with-

out me, ye can do nothing.

I do not believe, that the Kingdom of heaven here means the organized body, or militant church, for many of God's children are in the Kingdom of heaven long before they join the church. Indeed they must give sufficient evidence, that they are Heirs of the Kingdom of Heaven before the church will receive them. I also believe that thousands and thousands of heirs of the Kingdom of heaven never unite with the visible church. Nevertheless, they are members of the mystical body of Christ. They are subjects of the Kingdom of heaven. The Kingdom of heaven is come to them, it is set up in them. Christ is formed in them the hope of glory. Therefore, they are in the kingdom of heaven. Their names are written in the Lamb's book of life, and no power can erase one of them. Because they are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

Some deceivers get in the visible church, who are not in the kingdom of heaven, the kingdom of heaven has not come to them, it is not set up in them, therefore they are not in the kingdom of heaven, even though their names are on the church book. They are not of the kingdom of grace hence they are constantly introducing works and trying to set up ordinances in the house of God. bringing in things which cause confusion and unrest among the children of the kingdom.

We find a witness to this in Jude 4. "For there are certain men crept in unaware, who were before of old ordained unto this condemnation,

ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Those men who had crept in unaware, were in the church, but were not in the kingdom of heaven. For Jude says they were of old ordained unto this condemnation. They were ungodly men, turning the grace of God into lasciviousness, and denying the only true God, and our Lord Jesus Christ.

Some seem to believe that they can get into the kingdom of heaven, simplying by turning their backs upon the world, selling all that they have, uniting with the church and being baptized, thereby buying the field for the treasure that is in it. To all who may believe that, may I quote the words of the apostle Paul, "But ye have not so learned Christ. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus."

No dear brethren, If so be that I have heard him, and have been taught by him the truth as it is in Jesus, I have not so learned Christ. I did not find him, but I hope he found me as he did Jacob of old, in a desert land, and in a waste howling wilderness; he led me about, he instructed me: and if not deceived, I feel to hope that he set up his kingdom in this old earthen vessel, taking the stony heart out of my flesh, and giving me heart of flesh, and not only that, but I hope that he put his laws in my mind, and wrote them in my heart, and as Solomon said, "He brought me to his banquetting house, and his banner over me was love."

"Again the kingdom of heaven is

like unto treasure hid in a field." The apostle Paul in writing to the Corinthian brethren says, "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." All in whose hearts this light hath shined, have this treasure in earthen vessels, the kingdom of heaven is set up in them. The setting up of this kingdom was foretold by the prophet Daniel, saying, "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it SHALL STAND FOREVER." (Dan. 2:44)

Saul of Tarsus, was not seeking the Lord when he was stricken down on his way to Damascus, for the scripture testifies that, he "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they be men or women, he might bring them bound to Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who are thou, Lord? And the Lord said, I am Jesus whom thou persecutes: it is hard for thee to kick against the pricks." Saul did-

not say Lord, what do you want me to do, but "Lord, What wilt THOU HAVE ME TO DO?" That it was not left optional for Saul to choose his own way, is clearly shown in the following verses. For the Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou MUST do." We also find that Saul did not go of his own strength, but was led by the hand, and brought into Damascus.

We also find, that there was a CERTAIN disciple at Damascus, and I am persuaded that he was not there by chance, he didn't just happen to be there. But it was all according to God's holy purpose. The Lord said to this certain disciple, (Primitive Baptist Preacher) "Arise, and go into the street that is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake." (Acts. 9:1-16)

I fail to see any thing in all this to support the do and live doctrine, but I feel that we can see the hand of God in all this, working both to will, and to do, of his good pleas-

ure. When God works the will, and the do, obedience always follows.

“Again the kingdom of heaven is like unto a merchant man seeking goodly pearls: Who when he had found one pearl of great price, went and sold all that he had, and bought it., To my mind this merchant man is none other than Jesus, who came to seek and to save that which was lost. We hear him saying, “I am but sent to the lost sheep of the house of Israel. A merchant is one who buys and sells, and has the price to pay. In this parable, both the word merchant and man is used, Jesus was both God and man, He was God manifested in the flesh. He came not to do his own will, but the will of his Father which sent him. He was sent to redeem this pearl of great price, the church of the living God, all the heirs of the kingdom of heaven. He had the price to pay. It took the greatest price that heaven could afford. That price was the precious blood of the Lord Jesus Christ, which was shed on calvary's rugged cross. He laid down his life for this pearl. He sold all that he had, and it satisfied divine justice. He made the full and complete atonement, and by this one offering, he hath perfected forever them that are sanctified. Yes, he died for this pearl, he was laid in the tomb for her. He arose the third appointed morning for her, He ascended back to glory for her, and is seated at the right hand of his Father, making intercessions for her according to the will of God. His shed blood will never lose it's virtue. He shall see the travail of his soul, and shall be satisfied. As the poet so sweetly expressed, in

No. 334 in Lloyd's.

“There is a fountain filled with blood, Drawn from Emmanuel's veins; And sinners plunged into that flood, Lose all their guilty stains.

The dying thief rejoiced to see, That fountain in his day; I hope that blood was shed for me, And washed my sins away.

Dear dying Lamb, thy precious blood, Shall never lose it's power; Till all the ransomed church of God, are saved to sin no more.”

“Again the kingdom of heaven is like unto treasure hid in a field.” This parable teaches us that the kingdom of heaven is hid from some body, and in Matt. 11:25, Jesus tells us who that somebody is, saying, “I thank thee, O Father, Lord of heaven and of earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Even so, Father: for so it seemed good in thy sight. The kingdom of heaven is hid from the world because it is not of the world. Jesus said, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” St. John, 18:36. In teaching his disciples to pray Jesus said, “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come, Thy will be done in earth, as it is in heaven.” So his kingdom is something that comes. It is not something that YOU get, but something that GETS you. It is not something

that you buy, it is a free gift. For Jesus says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"The which when a man hath found, he hideth." The apostle Paul in writing to the Colossian brethren, says, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Those brethren were not dead naturally, but the kingdom of heaven had been set up in them, they were in the kingdom of heaven. Therefore, they were dead to sin, dead to the love of the world, and confidence in the flesh, and their life was hid with Christ in God, hence they were in safe hands. For what God hides, the devil cannot

"Another parable put he forth unto them saying, The kingdom of heaven is like unto a man which sowed good seed in his field; But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn

them: but gather the wheat in my barn." (Matt. 13:24-30)

It seems to me, this parable teaches us, that the kingdom of heaven is not of this world. He that soweth the good seed is the Son of man. The good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil. The seed is passive in the hands of the sower. It is no agent, but as, clay in the hands of the potter, so the children of the kingdom are passive in the hands of the Son of man, at least they are absolutely under his government. This parable presents a glorious feature to the saints, in that they, the saints or children-are sown by the Son of man (Christ), the children do not sow them, they grow by the elements of the kingdom, and are gathered at harvest time (a set time), and gathered by God's angels. The tare is sown a tare, and grows a tare, and is gathered a tare. Every seed after it's own kind and each have an appointed end, and no cultivation of tares could make them wheat, neither can the children of the wicked one become children of the kingdom of heaven.

Several days have passed since I started to write this article. I have read and reread it several times, it is far from what I would like it to be, too many things in it are like the writer, imperfect. But my hope is, that I have not written anything that you cannot receive, if so, may you be given grace to overlook my many imperfections. If on the other hand, any of God's little ones should receive a crumb from this, my effort will not have

been in vain. Brother Adams, do with this as it seems good to you. I desire to be remembered in the prayers of all of God's little ones.

Most unworthy yours, in hope of mercy.

C. D. Whitley
328 S. First St.
Albermarle, N. C.

IN MEMORY OF MY HUMBLE MOTHER

I was blessed with a Mother for twenty-three years,

Then I grievously wiped my blinding tears,
And helplessly looked to the Holy One,
Knowing so well, Thy will must be done.
I am certain my Mother needed her rest,
And I am quite sure her God loved best.

In these years my Mother was so dear to my heart;

In my life she was the most momentous part,

I often desired again and again,
To hear her sing the sweet refrain-

"Am I a soldier of the Cross,
A follower of the lamb?"

I was not reconciled to His Holy will,
Until one night she came back when all was still,

And visited with me in a beautiful dream;
I was placed in a garden, to me, it seemed;
As we walked among flowers a heavenly place.

Plainly I could see her dear smiling face

Just as it was many years ago;
When she taught me about things I did not know;

Of how to walk and talk and love,
And how my foes I should humbly forgive.
She disappeared as I awoke at dawn,
And suddenly I knew I could carry on.

Feeling refreshed-my hope renewed,
Since this beautiful garden I had happily viewed.

I feel there are others this place will see,
Then they can so truthfully witness with me.
To me this seems Manna from Heaven above

When so clearly reminded of our Redeemer's true love.

Then I would not live in so much doubt
Feeling cast down, tossed to and fro-
Searching and wandering here below
Until in my heart a tune I can sing
Of His everlasting love - WHAT A WONDERFUL THING.

Route 1
Willow Springs, N. C.
Mae Belle S. Roberts

RESOLUTIONS OF RESPECT FOR DAVID C. ALLEN

Whereas, it has pleased Almighty God to call from our midst, Brother David C. Allen, who was born July 27, 1897, and died December 27, 1952, making his stay on earth fifty-five years and five months. He joined Flat River Church at the August meeting 1919, and was a faithful member until 1933, when it pleased the God of Heaven to take his guiding hand from around about him, and he followed after the ways of the world. But it pleased the Lord to work within him again and show him he was wrong and he was restored in the fellowship of Flat River Church in the June meeting 1952.

He leaves to mourn his death, his wife, Bessie Stephens Allen; his stepmother Mrs. Olena Allen; 5 daughters; Erma, Eunice, Katy Ruth, Wilma, and Shirley; and 3 sons; Hugh, Robert, and Claude. He also leaves 11 sisters and 5 brothers; also 11 grandchildren.

We feel sure that our loss is his eternal gain. Therefore be it resolved:

First, that we bow in humble submission to the will of our God who does all things.

Second, that we extend to the family, our heart-felt sympathy in this, their sad hour.

Third, that a copy of these resolutions be spread on our church records, one to Zion's Landmark, and one to the family.

Done by order of the church in conference Saturday, February 21, 1953.

L. P. Martin Moderator
J. W. Hawkins, Church Clerk

RESOLUTIONS OF RESPECT OF SISTER SUE BETTIE MOONEY

God saw fit to remove from us by death, our beloved Sister. Therefore be it resolved:

First: That we bow submissively to God's will, knowing that he is too wise to err and too good to be unkind.

Second: That the church has sustained a great loss of a true, faithful and devoted member, who was usually present to fill her seat as long as she was able. She was a member of this church twenty years and our sympathy goes out to the bereaved family.

Third: That a copy of these resolutions be recorded on our Church Book, a copy sent to Zion's Landmark and a copy sent to the bereaved family.

Done by order of the church of Surl in conference in the May meeting of 1953.

Elder L. P. Martin, Moderator.
J. E. Deans, Clerk.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

AUGUST 15, 1953

No. 19

PSALM 139

For thou hast possessed my reins; thou hast covered me in my mother's womb.

I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works: and that my soul knoweth right well.

My substances 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 unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God! how great is the sum of them!

If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Surely thou wilt slay the wicked, O God: depart from me, therefore, ye bloody men.

For they speak against thee wickedly, and thine enemies take thy name in vain.

Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

I hate them with perfect hatred: I count them mine enemies.

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.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

OBEDIENCE

"Though He were a Son, yet learned He obedience by the things which He suffered, And being made perfect, He became the author of eternal salvation unto all them that obey Him." (Heb. 5; 8-9)
Dearly Beloved in Christ;

Some time has passed since I have written any thing for publication in the dear old Landmark, but having been requested by a very dear brother to give my views on the subject of "Obedience", and being somewhat burdened with the mind to write, I desire, God willing, to try in my weak way to comply with his request.

I realize that this subject is too deep for a poor, weak worm of the dust such as I, unless the God of all grace should be pleased to undertake for me. I do not doubt the power of God. I hope that I believe in the God who is able to bless his servants to write, as well as preach the truth. However, I am often made to fear that I am not one of them.

I believe that God's servants whom He has called with an Holy calling will preach the power that called them. At his command, they will boldly contend for the faith once delivered unto the saints. No man can preach the gospel except he be endued with power from on high. And when endued with this power, his preaching will honor and

glorify God and comfort his people. Paul, an apostle of Jesus Christ by the will of God, was a witness to this for we hear him saying, "We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake. In this undertaking as well as all others, whether it be writing or speaking, either publicly or privately, if I know my heart, I desire to know nothing among God's children save Jesus Christ and Him crucified.

We hear a lot said about obedience, not only by those who advocate conditionalism, but also by Primitive Baptist. I wish to say right here and now, I hope I believe in obedience, the obedience which is taught in the scriptures, and I feel experienced by all who have felt the great delivering hand of God. I wish to say further more, that in obedience, in keeping God's commands there is great reward. However, I do not believe that is optional with God's children to obey, or disobey.

The power to obey, the ability to keep his commands is not in the creature, but in the creator, and when He speaks, it is done, when He commands, it stands fast. To argue that it is optional with us in carnality to keep his commandments is a flat contradiction to God's Holy inspired word for Paul says, "The carnal mind is enmity against God, For it is not subject to the law of God, neither indeed

can be. So they that are in the flesh cannot please God."

The religious professors will tell you to just get out of the flesh and get in the spirit. That would be wonderful indeed if we could do this, but that is something which I have never learned to do. But if I know anything about it, **WE MUST BE BROUGHT OUT**, and that takes the office work of the **HOLY SPIRIT**, The flesh must be crucified and put behind before we can present anything that is acceptable in the sight of God. The prophet wrote by inspiration when he 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." (Jer. 10:23) Also we hear David saying, "The steps of a good man is ordered by the Lord: and he delighteth in his way." (Psalms, 37:23) If obedience is one of the steps of a good man (and it goes without saying that it is) would it glorify God to say that obedience is not ordered by the Lord? "Though He were a Son." The apostle in writing to the Hebrew brethren here was referring exclusively to Jesus Christ, the Son of God. The great head of the church. The elect, all that were chosen in Him before the foundation of the world. We hear Him saying "I am the Head and ye are the body." All the food, all the nourishments, every thing that is needful and essential for the sustenance and the growth of the body must come through the head, and where the Head goes, the body must go. The Head and body is so firmly joined together that not all the demons in hell can ever sepa-

rate one member of this body from the head.

"Though He were a Son, yet learned He obedience by the things which He suffered." If He being the Son of God learned obedience by the things which He suffered, can we poor sinners expect any thing less? God's Children are blessed in obedience, not for it. The apostle James says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James, 1:25) This scripture doesn't imply conditionalism. Note the quotation brethren, "Whoso looketh, not whoso will look. Neither whoso will continue, but whoso continueth. We must be blessed to look, as well as continue. If left to carnality, we would always be a forgetful hearer, never a doer of the work. The apostle Paul in writing to the Philippian brethren says, "Wherefore my Beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The apostle was not addressing a disobedient people, for he says, "**AS YE HAVE ALWAYS OBEYED.**" They had always obeyed God, not only in the presence of the apostle, but he says, "Now much more in my absence, work out your own salvation with fear and trembling. We note here, that it was **THEIR OWN SALVATION** which they were to work out, not the salvation of the Lord.

The apostle proceeds to tell them how this is done. "For it is God which worketh in you both to WILL and to DO of HIS GOOD PLEASURE. Making them perfect in every good work to do his will, working in them that which is well pleasing in his sight.

"If ye be willing and ebedient ye shall eat the good of the Land; but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." (Isaiah, 1:19-20)

Some time ago a brother quoted this scripture to me and said, I believe in obedience. I replied yes I do too I hope, the obedience which works by faith, for without faith it's impossible to please God. Faith is a gift of God. We find in Holy writ, "Faith cometh by hearing, and hearing by the Word of God." The same WORD which was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth. I said to the brother, if there is any conditions in that scripture I fail to see it. "IF YE BE WILLING AND OBEDIENT." It's a state of being. God's people are made willing in the day of his power for He says, "I will be to them a God, and they SHALL be to me a people." Also we hear David saying by the Holy Ghost, "Thy people shall be a willing people in the day of Thy power." We learn obedience by the things which we suffer. When we are found to be willing and obedient, it is evident that we have learned this in the furnace of afflictions.

"And being made perfect, He became the author of eternal sal-

vation unto all them that obey him." What is eternal salvation? The apostle tells us in second Cor. 4:18. "The things that are seen are temporal; but the things that are not seen are eternal."

Webster defines the word "Eternal" thus, Everlasting; without beginning or end of existence, unchangeable. The word "Salvation" (to me) means deliverance. We hear David saying, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower (Psalms, 18:2)

We conclude from this that eternal Salvation is everlasting; without beginning or end of existence, and that it is unchangeable. If so, it is not brought about by obedience. If it was by obedience, it would have a beginning. It would begin with the obedience of God's people, and end when they disobeyed, therefore it would be changeable. But thanks be unto God, Salvation is of the Lord, hence it is an everlasting salvation, for we hear Solomon saying, "We know that what so ever God doeth it shall be for ever; nothing can be added to it, and nothing taken from it, and God doeth it that man should fear before him."

Jonah, prayed unto the Lord his God out of the fish's belly. Chap. 2-2. He says, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." He was made willing even in the belly of hell, to be God's anything, for he says in verse 9, "I will sacrifice unto thee with the

voice of thanksgiving, I will pay that that I have vowed, salvation is of the Lord."

Did Jonah obey God?. Some will tell you that if Jonah had been obedient, and had went and preached to Nineveh when God first spoke to him, that he would not have had to suffer being cast overboard to be swallowed up by the fish. If so, would not God have been disappointed? For we find in chap. 1, verse 17, that not only did the Lord prepare the fish, but it says He prepared it "TO SWALLOW UP JONAH." Also may I ask, WHAT would Jonah have preached?. Would he not have preached the same doctrine the world is preaching today, Salvation by works?. He certainly could not have preached that salvation is of the Lord. To preach that salvation (deliverance) is of the Lord, one must first be delivered. When God's servants are delivered, they preach the power that delivered them. They preach the power of God unto salvation to every one THAT BELIEVETH. Salvation by the sovereign grace of God, both for time and eternity. Peter, an apostle of Jesus Christ, preached this doctrine to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Addressing them thus, "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, UNTO OBEDIENCE and sprinkling of the blood of Jesus Christ; saying, GRACE UNTO YOU, and peace be multiplied. He didn't say, by your good works peace will be multiplied, but Grace unto you, and peace be multiplied.

Also in verses 3 to 6 he says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy (He didn't say according to our obedience) hath begotten us AGAIN unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Paul's letter to the Ephesian brethren is another witness to this for he says, "He hath raised us up together, AND MADE US SIT TOGETHER in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM." (Eph. 1:6-10) Will they walk in them? If not, will someone please tell me what becomes of God's foreordination. If they don't walk in them, God has before ordained something that doesn't come to pass. Such a doctrine as this does not honor God. To say that any of his work is a failure is equivalent to saying that he is a failure. God forbid that I ever advocate any such doctrine as this.

Now getting back to Jonah, I must contend that he did obey God,

for we find in Chap. 1. The word of the Lord that came to Jonah did not tell him to go preach, but to cry, and he did cry, for he says "I cried by reason of mine afflictions unto the Lord and he heard me. He says, when my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thy Holy temple. When he was made willing to pay his vow the Lord spake unto the fish, and it vomited Jonah out upon the dry land. And the word of the Lord came unto Jonah the second time, saying, "Arise, go unto Nineveh that great city, and preach unto it the preaching that I bid thee." And Jonah went unto Nineveh according to the word of the Lord. Did the preaching of Jonah prosper? The scripture speaks for it's self. It brought the old king down off his throne, and caused him to repent in sack-cloth and ashes. I feel that we can see the hand of God in all this, working both to will, and to do, of his good pleasure.

Some says we need more admonition to duty and obedience preached. If so, I am satisfied that God will call, qualify, and send forth servants to preach it in due time. I feel that Paul was confident of this also, for he says, "My God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19) Yes, I hope that I believe in obedience, but I have no confidence in any that I could offer in the flesh. Paul would have none of this either for he says, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus

and have no confidence in the flesh." (Phil. 3:3) "Though He (Jesus) were a Son, yet learned He obedience by the things which He suffered." Yes dear brethern, if I have any obedience which is acceptable in his sight, it is in Jesus. In Him who became obedient unto death, even the death upon the rugged cross. Jesus is the obedience of his people, for Paul says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily." (Col. 2:8-9) Also we hear Jesus saying, "Without me, ye can do nothing."

In closing this article I desire to quote the words of Jesus in St. John, 10:14-16. He says, "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so knoweth I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must BRING, AND THEY SHALL HEAR MY VOICE; and there SHALL be one fold, and one shepherd." Also in verses 27 to 31 he says, "My sheep hear my voice, and I know them, and they FOLLOW ME: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Humbly submitted in love I hope,

for the truth's sake, by the very least brother, if one at all.

C. D. Whitley
328 S. First St.
Albemarle, N. C.

IN JOURNEYINGS OFTEN

II Cor. II:26

God's dear people have been a traveling body. It is enough to cause the children of the kingdom to leap for joy when we view the situation and see them as they step to the commands of their Captain. This going forward is always a step further and higher. There is not, yea, there cannot be, any going backwards. In the past there was not anything to cause us to go backwards, but in the future there is everything that was promised us in the past.

I want to notice just one trip that was made by this eminent apostle. As far as Bible authority goes, it is the only trip that he made **that he could have left off.** There is not any mention made of him making any other trip with the intention of promulgating the doctrine of commandments of men. Around Jerusalem he was efficient in making havoc of the church. He was present when Stephen made his defense, and he was one of the crowd that gnashed on him with their teeth, and they were all in accord when it came to stoning him to death, Paul no less than all the others. I have every reason to advocate that all law worshipers have a mind to put to death those that get in their way. As the church was in accord in those days (Acts 4: 24,32) so, also, was the opposition. The true worshipers today, are

still in accord, and those that worship men are likewise in accord. Paul was just as willing for Stephen to be stoned as was anyone else. His position of holding the garment while others do the actual killing, was in keeping with high and low places among this world. Remember that. Not one word in remonstrance was given by Paul (or Saul) Not a finger did he lift to save Stephen one stone. Keep in mind that at this time in his life he thought he was doing God's service, and further, that it was unto life. This service was conditionalism, it was all in order to gain something. All conditionalism of whatever brand it may be called, thinks and teaches that whatever is, could have been different.

Ambitious men cannot be content with their surroundings very long. Saul had a name for cruelty that went before him. How many times the saints have stained their footsteps with blood as they fled from the persecutor! How often, how often, have the bloodthirsty law worshipers gone on journeys to put to death those that call upon Israel's God; that know no salvation other than that that is in Jesus's blood! To give him leverage and to make the journey prosperous, he goes to the high priest for letters of authority. Nothing is to stop this law worshiper; no question is going to come up as he lays waste; no wanton destruction will be stopped by any authority, but rather all that is done will be above reproach in any way to this destroyer.

Let me stop aside just for a moment. Do you remember Joseph' brethren? Do you remember Ha-

man? Do you remember the mob that crucified the Lord of glory? Do you remember in your life the many instances just like these three? Do you remember this trip of which I write. These instances were incidents in the lives of men that believed nothing was certain, that they were masters of their own fate and destiny. Who overthrew them? Whom did they meet that was their master?

None has ever been more sure of himself than Saul, The Bible is as silent as death that he had ever had a thought unto life (Jesus) or that he ever intended to have. No Roman Catholic, no pagan worshiper, no idolater, no dictator, has ever had things as well lined up as did this man Saul. Let me say again that this is the only trip that is recorded of his going, when he could have stayed at home. This is the only trip that he ever made when he was master of the situation. On this trip, **and this trip alone, was the man ever free to do as he pleased.** This state or condition was all in his own mind. He thought he was free; he thought he was master of the situation; he thought he was heaven bound by the deeds of the law. He was in the same shape when he started that he was when holding the clothes of Stephen. There was absolutely no change in his mind at all. I have heard men say, and I have read their writings, that Saul was undergoing conviction while on this journey. They are in exactly the same shape that Saul was in. He thought he was doing God's service by dealing out death and misery, and the present day crowd of

law worshipers, being restrained by the laws of the land, have taken to falsehoods for the furthering of the law scheme. He was yet doing what he had been doing; he was yet minded like he had been minded; he was yet breathing out threatenings and slaughter against the disciples of the Lord. Ah, what a trip this is, what a long remembered journey the great man in the law are on.

"And as he journeyed". I am on sure ground when I say that he was eagerly seeking the poor ones that called on the name of the Lord. I have every scriptural reason to say that anticipation was in his movements as he neared Damascus." The journey is about over; the work of the trip is at hand; the bringing under subjection of those that would dare to mention that there is not any salvation in the law is a must with the man. As he journeyed, suddenly there shined around him a light from heaven. First, let me say once again for any that runs and reads, that he had not paused in reflection on the cries of the dying Stephen; he did not have a remorse of conscience for a moment before this light shined around him; he did not have under consideration the turning over of a new leaf. Second, let me note for one and all, that this light was not of an earthly origin. Saul was not prepared for it; he did not have a thing under the sun to do with it shining.

This light is the Light, which lighteth every man that cometh into the world. We are not told to let this light shine into our hearts; we are not told that it is our duty, to

let this light lighten us as we come into the world. But it is the Light which lighteth every man that cometh into the world. It has not failed once to do just that, for if there had been any failure with this Light at all it certainly would have failed on the one who had all fleshy glory that any has ever had. But it brought him down, and there is not any record of a struggle with the outcome uncertain. If there is a record of one that God made a failure with; if there is one devil that dethroned God at any time; if there is one disease that Jesus could not cure, then we might have looked for this trip to have ended in glory for Saul and havoc and the laying of waste in the church to have been prevalent between Jerusalem and Damascus.

Reader, have you been on a trip like unto this?

Yours in precious hope,
William D. Griffin,
Covin, Alabama

REASONS FOR HOPE

Elder F. H. Hutchens

Dear Brother in the Lord:

I have been impressed to write a part of my reason for a hope, so my children may read it when I am gone. I do not know whether or not it is of the Lord or a natural desire.

Since my childhood, I have had a fear of Judgment Day. When I would see a cloud coming up, I would cry and dear Mother would take me to bed and tell me to be quiet, that God would take care of me, but it seemed to me I feared, so much, the Devil and hell. I did not want to go there. One night

I cried and woke all of my people, saying Lord have mercy on me. My grandfather, who raised me, got up and rubbed me and said God bless the child. I grew up to womanhood and all of this trouble wore off.

I went to parties and took part in dancing and loved to dance. I was a merry and happy girl, not caring for or thinking of the things that had caused me so much fear and trouble when I was a child.

Once when my oldest child was about seven months old, I was alone at night, (my husband was at his tobacco barn curing tobacco) I lay down carelessly and unconcerned about my soul's salvation. During the night I dreamed of going to a Negro Association. The preacher's text was, "Wherefore My Beloved as ye have always obeyed, not in my presence only, but much more in my absence, work out your own salvation with fear and trembling." I awoke a miserable creature. At the breakfast table, I said to my husband, I am going to die soon and go to torment, for I had an awful dream. He said to me, we have all kinds of foolish dreams. But what he said did not satisfy me. After breakfast, Brother Andrew Hall came by our home and asked me to tell my dream and when I told him He said, "It is a warning, now take it." I felt more miserable than ever before, and so helpless that I could not do anything but cry and beg the Lord for mercy. I went to Stories Creek to hear a Primitive Baptist preach. The preaching condemned me, so I decided to go to Flat River to hear Brother Moore preach. It seemed like every body else enjoyed the

sermon, but it only condemned me. I thought, "If all the preachers condemn me, God will also condemn me." My tears were my meat and drink. I could not sleep. I walked the floor and begged God for mercy. I thought if hell is my doom, I will go begging for the devil to deal mercifully with me. I went to see my old grandmother and told her I was a lost sinner and there was no mercy for poor me. She said to me, "Oh, do not be discouraged, for Jesus is your friend, and if you will look to Him for knowledge, He will guide you to the end." I said to her "Is it possible for Him to save such a vile, miserable, undone wretch as I am?" She said to me, "The vilest sinner can be saved if it is God's will." I could not at that time believe it was His will to save me. I would sit by the cradle and feel as helpless as the little babe in it. My children would see me crying and ask, "Mama, what is the matter?" I would tell them, "Mama is sick." which was true. I was a poor sin-sick soul desiring God's mercy.

I just gave up, knowing I could do nothing to relieve myself, but beg God for mercy. I got up from where I was and wept and sat down in the door, expecting to die. I was still begging God to give me relief, when all of a sudden it came to me, as if someone spoke it into my heart, "Whatsoever ye ask in My name shall be given you." With these words came joy instead of mourning. I realized Jesus was my Saviour and felt as though I had never committed a sin. I felt that I had Jesus in my soul and I needed nothing more. I could

see all my sins nailed to the cross, and He bore them for me. I felt so calm. I thought I would never see any more trouble. But later, doubts and fears began to arise, and a feeling came over me that I might be mistaken, so I resolved to never tell it to anyone. Later on I was taken very sick and thought I was going to die because of my disobedience. So I told all around me of it. And I had a dream of all my kin people coming back to a little house, and my grandmother saying to me, "If you will dress my body for the grave, you shall pass from time to eternity and your soul shall be dressed in a robe of righteousness." I thought I was so glad to do that, and I said to her, "I have promised the Lord if He will let me live six months longer, I will go to the church and tell them my feelings." She looked at me and said, "When sickness and persecution are gone do not forget that." So when I got able to go to church, I felt like the Lord would take my breath if I left and did not offer. I went in fear and trembling, and they seemed to receive me gladly. It is my hope to live and die in the church and to be buried with them, though I feel unworthy of their sweet fellowship. God is my refuge and strength, and I hope to dwell in the house of the Lord forever. I have said enough but the half has not been told. Pray for me and mine. Do with this as you think best and all will be well.

Your unworthy sister, if one at all.

Mrs. Rosa A. Fox

Roxboro, N. C.

This lovely experience of grace was

printed several years ago in the Lone Pilgram and is being reprinted at the request of Mr. and Mrs. L. B. Fox, Route 1, Roxboro, N. C. Editor.

FAITH, LOVE AND WORSHIP

Dear Brother Adams:

I have intended for quite a while to write you and send my remittance for my renewal to the Landmark. I know my subscription has expired, but so many things hinder me. I do enjoy reading the paper and especially the experiences of the true Christians, who have felt and tasted the divine love of our Redeemer.

If it were not for the faith, love and fellowship we have, what would become of us in this world? It is so full of disappointments, turmoil and distresses. When we are blessed to realize His great power, we are enabled to rejoice in the Lord our Saviour, who keeps us, I hope, in the path of righteousness and leads us through all troubles and temptations.

On the third Sunday of last September, in the afternoon, I saw the sun in beautiful splendor. I was in the yard, and its brightness was all around me. It was so plain and seemed so heavenly that I looked around to see if the image of Christ was near. I felt a serene happiness and said, "What a blessing to live in Gods beautiful world. The brightness of the sun lasted until it went down.

I hope you will be blessed to

carry on the work you have in the editing of the Landmark and your churches for many years to come.

With love to you both in Christ, I trust,

Alice Blalock
Roxboro, N. C.

THE LORD IS GRACIOUS

Dear Brother Adams:

I am enclosing a money order to renew my subscription to the Landmark. I surely hope I can continue to get it for many years to come, I enjoy it so much.

As I recall, I have been going to the Primitive Baptist Church about ten years, and though I feel to be the least member among them I do not have anywhere else to go to receive any comfort; and I do hope to be blessed to continue with the people that are such a great part of my life. The first time I went to Little Creek Church, I felt that I had found my home. I had found the people I was seeking and did not know how to find. I feel that I was lead there through the goodness of the Lord. He has been so good to me in keeping me and leading me the right way.

May He continue His blessings upon us and keep us, is my desire. I hope this finds you and your family well and I hope that it will be so you will come to visit us again soon.

Sincerely,
Mrs. George Capps
Clayton, N. C.

Zion's Landmark

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

Editor

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

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

WILSON, N. C. AUG. 15, 1953

Entered at the postoffice at Wilson
as second class matter

VOL. LXXXVI No. 19

PATIENT AND LONG SUFFERING

"The Lord is not slack concern-
ing His promise as some men
count slackness; but is longsuffer-
ing to us-ward, not willing that any
should perish, but that all should
come to repentance." 2 Peter 3:9.

Brother S. L. Ragan of Hurdle
Mills, N. C., asked my views on
the above scripture. From his re-
quest, it is obvious that he has
heard from the pulpit, those who
set forth a doctrine (not those
among us) that God in His long-
suffering, is anxiously waiting and
pleading with all the human race
to come to Him and repent of their
sins and be saved, "not willing that
any should perish, but that all
should come to repentance," and
that God would save them if they
would only let Him.

Our brother is by no means the
only person who has heard this kind

of teaching. Once I heard of a man
who professed to be a minister who
made a comparison like this; "The
sinner is sitting on top of a fence
and the devil is pulling at him from
one side and God is pleading with
him from the other and it is up to
the sinner to make his choice as
to which he will choose, God or
the devil." On the basis of this
kind of teaching the man would be
stronger than God or the devil. I
occasionally hear someone say, the
scripture says: "Choose ye this day
whom you will serve, God or Mam-
mon." as though they were quoting
the words of Joshua from the scrip-
tures. But this statement is not
recorded in the Bible. Joshua said,
"And if it seems EVIL unto you to
serve the LORD, choose ye this day
whom ye will serve; whether the
gods which your fathers served that
were on the other side of the flood,
or the gods of the Amorites in whose
land ye dwell: but as for me and
my house, we will serve the Lord."
Joshua 24:15. Is it not clear to see
that the CHOICE was NOT between
the LORD and the gods on the other
side of the flood, nor the gods of
the Amorites in the land in which
they dwelt? But the choice was be-
tween the gods whom their fathers
served on the other side of the
flood and the gods of the Amorites
in the land in which they were then
dwelling. All of these gods which
Joshua spoke of, begin with a small
"g" and they are expressed in the
plural number. There is only one
"True and living God" - with this
God these false gods cannot be com-
pared.

To say one can choose the Lord
or reject Him would be contradic-

tory to the words of Jesus. He said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. John 15:16.

We find recorded in Deut. 7:6:7, "For thou art an Holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. 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." Jesus spoke words of comfort to His chosen people while he sojourned here upon the earth by saying, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Paul addresses this chosen family of God in his epistle to the Ephesian brethren by saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To praise of the glory of His grace wherein he hath made us accepted in the beloved." Eph 1:3:4:5:6. The purpose of Jesus coming into the world was to save His people from their sins, and the people which He saved were the number that was given to Him by God, the Father. According as it is

written, "As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." John 17:2. This work was finished by the SON, as will be seen from the following words, "I have finished the work which thou gavest me to do." John 17:4. Again He says, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word". John 17:6. In the 10th verse of this same chapter He says, "And all mine are thine, and thine are mine: and I am glorified in them". The above testimony is sufficient to prove that God has a chosen people which were redeemed out of the fallen race of Adam, and saved with an everlasting salvation, and manifested to the chosen of God here in time. Should there remain any doubt in the mind of anyone who is an anxious enquirer, we will add more testimony of the words of Jesus, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are mine". John 17:9. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand". John 10:-28,29.

With the above testimony we have shown who it is that is embraced in the "us-ward", and those that shall never perish. Peter says the Lord is not slack concerning His promise as some men count slackness. The men whom Peter refers

to that "count slackness" are those that the Prophet Esaias spoke of, and they are referred to by Jesus Christ, who said, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men". Matt. 15:7,8,9. Peter calls them "scoffers," those who walk after their own lusts. He said, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation". 2 Peter 3:3,4. Paul refers to the same characters, by saying, "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God". Rom. 10:2,3.

Those who count the Lord slack concerning this promise, have never understood that Christ is the end of the law for righteousness, and until God reveals Jesus to them as their precious Saviour, the chiefest among ten thousand and the one altogether lovely, they will continue to try to establish their own righteousness by the law. They are ignorant of the truth of the scripture which reads as follows, "By the deeds of the law shall no flesh be justified".

Those who have a precious hope

in Jesus, believe in the promises of God like Peter, who said, "The promise is unto you, and your children," (That is, these children who are born of the Spirit of God, and believe in God by faith and to all that are afar off even as many as the Lord our God shall call." Acts 3:39) These shall never perish. Why? Because it is not the Father's will "that any should perish." Any of whom? Most assuredly he is referring to those that the Saviour spoke of, "Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish. Matt. 18:4 All of these little ones are embraced in the "us-ward" that Peter spoke of in the text.

"The Lord is not slack concerning His promise." He, God, promised to send His Son into the world, to wit, Jesus, to give eternal life to as many as the Father gave Him. He (Jesus) satisfied the Law, and appeased the wrath of the Father. He said He finished this work and inasmuch as this work is finished, there is no more work to be done in saving sinners. Paul said, "It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief". When Jesus arose from the tomb, and before He went to the Father, He left another promise, which was this: that "The Father would send the Comforter, which is the Holy Ghost". All of which He fulfilled. Another promise is this, "And unto them that look for Him shall He (Jesus) appear the second time without sin unto salvation". Hebrews 9:28. Paul said, "Who shall change our vile body,

that it may be fashioned like unto His glorious body". Phil. 3:21. It will then be adopted into the Heavenly kingdom. This is something that we are waiting for. As Paul said, "Waiting for the adoption to wit the redemption of our body". Rom. 8:23.

T. F. Adams

**IN MEMORY OF
ELDER R. P. BATCHELOR**

By request I will endeavor to write a sketch of the life and death of Elder R. P. Batchelor. He was the son of Lewis Batchelor and Alf Williams Batchelor of Onslow County. He was born April 12, 1877 and died April 5 1953, making his stay here on earth 76 years lacking 7 days. He was married when young to Tammie Pearce to whom eight children were born. Daughters: Mrs. Haywood Mills, Roanoke Rapids, N. C. Mrs. Norah Riven Bank, Richlands, N. C. Mrs. Wilbur Lewis, Elizabethtown, N. C., Mrs. Woodrow Heath, Tabor City, N. C., Mrs. Willie Pearce, Jacksonville, N. C. 2 sons: Vander and Buddie Batchelor of Richlands, died when young.

Brother Batchelor moved a few years ago from Onslow County to make his home here in Tabor City vicinity where he remained until death. His wife passed away a few years ago, and he was married the second time to Mrs. Zellie Booth of Tabor City. Brother Batchelor joined the Syruess Creek Primitive Baptist Church October 27, 1916 and was baptized by Elder Isaac Jones. He was appointed clerk November 9, 1929; and the church granted him liberty to speak in public April 12, 1930. He was later ordained to the full work of the ministry to go where he had a mind and was called on. He was faithful to the cause and was a firm believer in salvation by grace and grace alone. He made his first visit to the Mill Branch Association in 1935. He was a welcomed visitor in our Churches. He preached his first sermon in this association at Pee Dee Church, and his last one March 5th, Sunday, at Pee Dee just one week before he passed away. He was an able preacher and a strong disciplinarian, always standing for the truth, as it is in Christ Jesus, the Lord. He would often say that the Primitive Baptist doctrine was his very life. Often he would attend Church during the last year or two of his life, when he was not well enough to go; even against doctors' orders. The Brethren would go for him, and he would get out of bed and go to Meeting and was blessed to preach wonderfully. It was a great pleasure to have him visit our homes. We do miss him so

much, but we believe our loss is his eternal gain. He often said he did not dread death; but it was what was between him and death. He suffered awfully; but bore it with patience. He often spoke of how he went through heat and cold walking when it was necessary to preach and pray for the sick and well. Surely a good and faithful father in Israel has been called to the great beyond to rest from his labors where there are no sorrows, trials, or tribulations, but peace, love, and happiness. We could not wish him back again, but say sleep on dear Brother in Christ. Remain until that great and glorious day when Jesus will come to gather His Jewels of mercy to be with Him forever.

His funeral was conducted at the home in Tabor City by Elder H. G. Cox and Elder L. Y. Mishoe. He was carried to Onslow County in the Richland Community and Graveside rites were held by Elder L. W. Williams. Burial was in the family cemetery. He will be greatly missed by his Church and family and all who knew him as a good preacher.

Sleep on dear Brother and take your rest; we love you much; but Jesus loved you best.

Written by one who loved him,
Mrs. S. G. Norris
Route 1, Box 116
Tabor City, N. C.

IN MEMORY OF GEORGE H. TILLMAN

It is with a sad heart that I try to write a few lines in memory of one that was near and dear to me. For twenty years Mr. George Tillman has been a father to the writer. He was a man that was loved by all who knew him. He always had a kind word and helping hand for the needy. He was a devoted husband and father.

Many, many of his friends in and out of the church enjoyed visiting his home. His door was always open, as well as his heart, to them. He was not a member of the visible church, yet he loved the James Street Primitive Baptist Church. He was always present at meeting time. It was his delight to look after the comfort and welfare of the church. He would make fires for them in winter, and furnish ice water in the summer. He was always ready to help in anyway. This was done for the love he had for the Primitive Baptist.

It was on the 29th of May, 1953, while visiting the brethren in West Virginia and Kentucky, that the Lord called him from this world. His funeral was held at the James Street Primitive Baptist Church. Words of comfort were expressed by Elders: E. H. Birchett, A. B. Barham, D. G. Staples, J. C. Dunbar, Jack Pulliam, F. W. Rhodes, G. W. Hill and Rev. Geo. W. Swinney.

He leaves a faithful and devoted widow, three daughters: Mrs. Mogel Harris, Mrs. Roy Steele, and Mrs. Jack Love: one son,

Mr. Ben Tillman, several grandchildren and a great host of friends to mourn his passing.

We feel that our loss, even though it is great, is his eternal gain. His body was laid to rest in Pine Hill Cemetery under a beautiful display of flowers, to await the second coming of his Lord, then to be carried to that eternal city and ever be with the Lord. May the Lord of mercy comfort all those that loved him.

Written by one who loved him,
(Elder) A. B. Barham

ALEXINA HILL

This dear sister was born May 10, 1862 and departed this life May 29, 1953 making her stay on earth ninety one years and nineteen days. She was united in marriage to Joseph W. Hill in the year 1879. To this union eight children, three girls and five boys were born, of whom, all but three preceded her to the grave. Her husband having died about twenty five years ago.

She was a faithful member of the Hunting Quarter Primitive Baptist—Church, always filling her seat as long as she was able to attend and requesting her pastor to come to her home and conduct services for her after she was disabled, which he did.

We desire to extend our heartfelt sympathy to the family, and especially to her youngest son who was so faithful to stay by her and attend to her every need unto the end.

That a copy of this notice be sent to Zion's Landmark, one to the family and one placed on our church book.

Done by order of the church in conference on Saturday before third Sunday in June 1953.

J. D. Smith, C. C.
Elder S. Gray, Mod.

UNION MEETING AT RALEIGH

The next session of the Angier Union Meeting is appointed to be held with the Church at Raleigh Saturday and Fifth Sunday in August 1953. Elder W. R. Hines is chosen to preach the introductory sermon, Elder T. L. Grimes is alternate. Raleigh Church is located in the city of Raleigh, N. C., on Newbern Avenue about one mile east of the Capitol Building. An invitation is extended to all of the same faith and order especially to the ministering brethren.

Brother W. F. Young, Union Clerk
C. D. Turner, Assistant Clerk

UNION NOTICE

Dear Elder Adams:

Please publish this notice in the next issue of Zion's Landmark.

The next session of 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 August 1953. All lovers of truth are cordially invited to attend a special invitation. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk

UNION NOTICE

Gentlemen:

Please publish the inclosed notice in Zion's Landmark.

Skewarky Union is to be held with Briary Swamp Church, fifth Sunday in August 1953, Friday and Saturday before. The Church is located one mile east of Stokes, N. C. Elder W. E. Grimes was chosen to preach the introductory sermon and Elder A. B. Ayers, his alternate.

A cordial invitation to all.

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 Upper Black Creek, Wilson County N. C. The fifth Sunday and Saturday before in August 1953.

Elder W. E. Turner is appointed to preach the introductory sermon and Elder J. T. Williams his alternate. All lovers of truth are cordially invited to attend and a special invitation is extended to our ministering Brethren.

J. T. Boyette
Union Clerk

UNION NOTICE

The Lower Country Line Union will be held with Flat River Church beginning on Saturday before the fifth Sunday in August 1953. This Church is in Person County and is located about two miles south of Roxboro, N. C. Elder L. P. Martin was chosen to preach the introductory sermon, and Elder N. D. Teasley, alternate.

Clyde Satterfield
Union Clerk

UNION METTING NOTICE

The session of the Black River Union will be held the Lord willing with the Church at Hickory Grove on the fifth Sunday and Saturday before in August 1953. The Church is located on No. 50 highway seven miles south of Benson, N. C.

All lovers of the truth are invited to attend.

Elder L. A. Johnson, Moderator
Brother W. V. Blackman, Honor Clerk
Alonzo Barefoot, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA
PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

SEPTEMBER 1, 1953

No. 20

PSALM 140

Deliver me, O LORD, from the evil man; preserve me from the violent man;

Which imagine mischiefs in their heart, continually are they gathered together for war.

They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

The proud have hid a snare for me, and cords: they have spread a net by the way side: they have set gins for me. Selah.

I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

O God the LORD, the strength of my salvation, thou hast covered my head in the day of battle.

Grant not, O LORD, the desires of the wicked; further not his wicked device, lest they exalt themselves. Selah.

As for the head of those that compass me about, let the mischief of their own lips cover them.

Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

I know that the LORD will maintain the cause of the afflicted, and the right of the poor.

Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

AM I ONE?

Am I one for whom Jesus died?
Many times o'er my spirit hath
cried:
Or am I still blind, just thinking
I see,
That when He died, it was for me?

Hear the Royal Proclamation!
Hear all kindreds, tongues and
nations!
Jesus Christ our hope of salvation!
To Him, we bear this close relation!

Was it for me, He bore such pain,
Having conquered death, He is risen
again.
That we shall be eternally blest,
Thru' His imputed righteousness.

O see the glorious divine plan!
That God has made for poor fallen
man,
For His elect, whom He loveth so
so well,
He ordained they shall not spend
Eternity in Hell,
But thru His glorious and most
wonderous love,
They shall spend eternity in Heaven
above.

At times I am overwhelmed with
doubts and fear,
That it's all imagination, my sins
He did not bear,
And His beloved face I shall never
see:
Forbid, Lord, that this my fate
shall be,

O, why do I suffer so, I hope He
is mine.
I am so unworthy and He so divine.
But keep me from stumbling thru
darkness, grief, and strife,
Hoping thru Jesus' imputed right-
eousness, to have eternal Life.

Submitted in love and a little
trembling hope, if not deceived,
Unworthy
Layton Wingfield

CONTRIBUTIONS

FOR INDIGENTS

H. E. Lee, Greensboro, N. C., \$.50
Mrs. Z. M. Burchette, Raleigh
N. C., \$.50
Mrs. W. L. Wood, Greensboro,
N. C. \$.50
W. A. Langdon, Four Oaks, N. C.
\$1.50.
Miss Margaret Carver, Raleigh,
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N. C., \$2.50
Mrs. Mollie Long, Roxboro, N. C.
\$.50
Mrs. Amie H. Benson, Fayette-
ville, N. C., \$1.00
Elder C. N. Bunn, Glen Allen, Vir-
ginia, \$1.50
C. B. Brantley, Jr., Spring Hope,
N. C., \$1.00

EXPERIENCE

Dear Brethren and Sisters:
It is with a weak and trembling
hand and a heavy heart that I make

this attempt to write some of my feelings, hoping that the Lord will guide my hand and mind as I feel so far away from God that all is dark within me. Knowing that I am a failure at best, I want to say I do not think I have ever at anytime found myself in a lower state spiritually, than at the present, and I have been so for the last two weeks of my life. I was taken with flu and instead of giving up and going to bed, I tried with all my power to keep up and go to see others that I felt were worse off than I. I was very weak and seemed to grow worse. I became very nervous and cried most of the time. It seemed, in my despondency that the Good Lord and everybody on earth had forsaken me. I could not even have a mind to try to pray. I would lie on my bed at night and say, "Lord, why is it this way with me? Surely if I were a child of God, I would not have so many doubts," It seemed I wanted to get away off in the woods alone, but I was too weak to get any where. I thought for two or three days, I would send for Brother Louis Williams and Brother Harmon Brown. They were in my view day and night. I would then decide they would not want to bother with me, and I would wait. I felt if I could only see them, it would lighten my burden. None of the brethren and Sisters came to see me during this time. I would often think if I could see one or more of them coming it would make my heart rejoice. But I doubt that any of them knew I was so ill. In addition to my illness, I had a daughter and a daughter-in-law in

the hospital at this time also, and was not able to go to see either of them, but with all my trouble, I could not call on the name of the Lord and felt so far away from Him that, I felt that my poor heart would burst. I was like this about a week and hardly knew what the day of the week was. It seems almost like a dream to me now.

Last night Brother Louis Williams and Brother Harmon Brown came to my home and if I have ever known what preaching was, they both preached for me. I feel that my prayer was answered. I thank God, I feel so much better, both in body and in mind, but I am still weak. I hope I am thankful that I have been lifted up. I have been made to feel, If we do not bear the cross, we cannot wear the crown. I want all you brethren and sisters to pray for me, that I MAY live a life that is pleasing in the sight of the Lord. I feel as the song expresses, "I need thee every hour." I need the prayers of those I love. I am just a stranger to myself. I often wonder if there is anyone like me. I feel to be alone in this world. It looks to me that everyone is better than I. I feel so alone, both naturally and spiritually. My husband has passed away and all my children are married except one boy, age fourteen, who lives with me.

Sometimes I am made to say, come welcome death, I'd gladly go with thee. At times, I feel to be the vilest sinner on earth, but sometimes I am made glad of having had this experience, for if we were never brought down, we would not know what it was to be lifted

up, and David says He lifts me up and casts me down. I find that most of my time I an down in the valley.

I am glad tonight, that I can say with Job, "I know my redeemer liveth." and with David when he said "Bless the Lord, O my soul; and all that is within me, bless his holy name." This joyful experience does not last long however, for much of my time I can witness with the poet who said, "I am a stranger here below and what I am, 'Tis hard to know, I am so vile, so prone to sin, I fear that I'm not born again."

Sometimes I fear I have called on the Lord until He has lost all patience with me, but I know of none else on whom to call. I can only say,

Father I stretch my hand to
Thee,

No other help I know,
If Thou withdraw thyself from
me,

Ah, whither shall I go?

I know there is none other and He will rescue me at his own good time and pleasure. Sometimes I fear I have never known a Saviour's love, but this I do know for some cause I love the children of God. I just wonder if it is a Godly love.

If you deem this worthy to be published in the Landmark, do so, but if not just drop it unto the waste basket and all will be well. If anyone has a mind to write to me, it will be gladly received. Again I will say I need your prayers.

Mrs. Bessie Foy
Route 1
Richlands, North Carolina

THE DEEPER THE VALLEY, THE HIGHER THE MOUNTAIN

Dear Brother and Sister Wingfield:

If I can in my poor humble way of writing, I will try to express my feelings. I feel to be so worthless, I do not feel like any of you could have any fellowship for me, if you knew me as I know myself, but by the help of God, I do not mean to deceive anybody. I am so low in my feelings tonight! I do not feel fit to be in the church and yet I do not see how I could live if they turned me away. There is no other place for me.

I have such a cross to carry on top of all the other burdens, I have. When I have the privilege of going to meetings I have to leave my companion behind. If only we could go together and see things alike, it would be so much better, but I know God has a purpose in that too. Romans 8:35, 36 say, "Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution, or famine or nakedness or peril or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter". I feel like I am as a sheep for the slaughter.

Some people are blessed to tell their feelings to their Old Baptist friends, but it seems like my mouth is shut tight and my feelings are locked inside me. I get so full at times, I wonder how I can go any further. But as I have heard you say so many times, the deeper the valley, the higher the mountain. I guess I am different from all others in the world, but I can't help

that either. I feel to be one alone and nobody understands my feelings and I can't tell them, so you see its like a fire burning inside me and at times I am the most miserable person in the world, I believe.

It is sweet to talk to you two and I can get some relief because I feel you understand me more than any one else. I enjoy your visiting in my home. In spite of all my afflictions, and the trouble I see, over trying to go to church and being with the dearest people on earth to me, if money could buy my hope, there is not enough money in the world to purchase it from me. I have heard so many say they are happy all the time since they joined the church, but I do not find it that way. There are few moments of pleasure I see, but days of mourning and grieving, wishing I could call back the life I have lived; if I could, I believe I would live it differently. I feel as the poet expressed it, "I would but cannot pray, tho' I endeavor oft."

Sometimes I think if I could take my own life and get out of it, I would gladly do so, and yet I believe we have to suffer with him to reign with him. I have heard people say, "You wouldn't ever have any more sorrow or troubles if you would just come to Christ, and trust in him", but I believe he has to come to you. If I had to go to him, I would sure go down, because I can't even live like I desire to live much less have power to go to him. I have been to church and felt to be alone while all the others about me seemed to enjoy the preaching so much, yet, I was shut

up in darkness and so far from God it seemed to me.

Before I was brought into the Old Baptist Church I tried the other denominations and at times I felt like they were right, but I couldn't say that all the time, I was baptized in November 1949, but I felt condemned over going into the water. I felt I was doing wrong. They would put Ruth and me up to sing a song for the congregation, but I didn't feel like that was the place for me. I felt like the very old Satan was standing there. Finally we both stopped going. We went on for years without going anywhere to church. My sister kept after me to go to her church, and I started going there to the Missionary Baptist. I don't remember just how many times I went, but it was several, and I felt so burdened. I felt something had to be done, and the following Sunday night when they had the closing song I went up and thought once again I was doing the right thing, but again I was wrong. I was supposed to be baptized at the church in a pool of water the next Sunday night, and I thought I was going to be. I even bought a dress to be baptized in and made it. Yet that awful feeling was still on me. Several of the members came that week and told me how glad they were that my husband and I had accepted Christ and were going to be baptized. When they would say that, the most awful feeling came over me that I have ever had. On the following Thursday night I went to bed and that was still bothering me. I tried to ask God to show me what to do, and finally after lying there for hours,

I went to sleep, and I saw King Memorial Church sitting in muddy water, and the water was rising all the time, and I thought someone walked up beside me and said you will have to go in that water Sunday night, and I bursted out crying and said, I never would go in there. When Sunday night came that dream was still following me, and I felt like if I had to go in that Church I would surely die. So I didn't go. The next week I heard that the pastor of the church said if it had not been for Mama, I would have been baptized, but someone stronger than a human on this earth did that. He said he would hate to say he had a hope of religion, and think he could get by on that, and the more I heard him talk, the more I loved the old Primitive Baptist. I felt like if I could just see one then I could get some relief, but I had no one to talk to but Sister Peg. She has been so much comfort to me. We would work and talk and she seemed to understand how I felt and yet I couldn't tell the fullness of it.

Time went on and I asked her to tell you to come over to see Mama when she was sick. I wanted you to come to see her; but the main reason was I wanted someone to talk to, and see if I could get some relief. So I remember your coming and staying about two hours, and I wanted to tell you my feelings then, but was still afraid maybe I was wrong, and this time I wouldn't say anything, but I knew I had a love for the Old Baptist that I had never had for anyone else. Each time I had the privilege of talking to one of them that awful feeling

got a little lighter. So I made an appointment here at my home for preaching that Saturday night, the best I remember it was about October, this included you Brother Wingfield as you remember, but for the first time in my life I heard preaching, and it seemed to go all over me. I felt **so worthless** and good for nothing. I didn't even feel fit for all those good folks to be in my home. I feel like Christ sent you all to rescue me. I do believe He sends His people to comfort those in distress, and if I know anything about it, I believe you are one of His servants.

That night when you announced open door for the church, I thought die I would, and yet I couldn't ask for a home with you folks, but I felt some relief after meeting and also enjoyed several meetings at Good Will and around at the homes, after that. The more I saw the Old Baptist, the more love I had for them. I wish I could tell you just how I felt, but I do not know how I could tell you all of it.

Later I dreamed of Sister Peggy and me going down a little narrow country road, and the further we went the rougher it got; but we couldn't turn and come back. We had to go on, and I feel like we are traveling that road now. That is why I love her so much, because I feel like we can feel for each other. We do not know how to sympathize with another unless we have witnessed the same things.

After that, I dreamed of going down a road and on every side the grass was so green, and it looked so pretty and Sister Peg was with me again. We went until it looked

like we came to the end of the road and over on a little knowl was where I had started, and I said a little white church. She asked me I had started over there, and she said you can't go there now, but we will later. I was standing there looking at it, and she had her arms around my shoulders and was laughing. Then I awoke and lay there for an hour or so wondering if I had dreamed this or was I thinking these things, and just thought I was dreaming when the dream appeared before me again and a voice spoke and said this is true, but I couldn't understand the meaning of it, and the next meeting day I tried to stay away from church, but I felt like I had to go for some reason. I had already promised Sister Peggy I would come by for her. So as the time grew near to start I couldn't get there soon enough. I left here about an hour before time for preaching and went by her home, and she hadn't even started getting ready. To me it seemed like she was three hours getting ready, but of course she wasn't long because we got there in plenty time. I went in and sat down, and it didn't look like the same place I had been going. It has always been a dear place to me and beautiful, but it was more beautiful then, than ever before. I looked around at all the members and friends who were there and they even looked different. When they started preaching each minister that preached seemed to tell my feelings better than I could and could tell my life's history better

than I.

When the meeting was over, and they started shaking hands, I had to stop singing, and the tears were falling so fast I couldn't keep them dried away. Then when you came to me, I told you I wanted a home with the church and thinking all the time if you dear people turn away, where could I go, because I had gone as far as I could. I don't remember what I told you, but I know after I came home the burden was gone, and I wasn't wondering which church was right, because at that time I knew which was right, I felt like. The days I was waiting to be baptized were like months to me. I talked to my husband about it, and he seemed to think it was just like the other two times I had joined, but I couldn't convince him that it was different this time. The other two times people were begging me to go to the altar, and this time I was made to go, and nobody advised me to go.

I do wish God could see fit to bring him my dear companion there with me. I feel like I would be much happier, but as it is there is a cross between us. What he enjoys I can't and what I enjoy he can't. I realize there is a time for all things, and if it's God's will, at His appointed time, he will have to go, and if he doesn't change him, I know I am helpless to do it. There is nothing I can do, and I wouldn't try to persuade him to go with me, because I feel like I would be doing wrong. I hope I can live to see the day when he has to come to me and say I believe what you do.

I feel that will be a happy day.

I will stop now and go to bed.
Please remember me in your
prayers and come to see us.

An unworthy friend,
Naomi Emerson

ENJOYS READING THE LANDMARK

Zion's Landmark Editors

Dear brethren in a Sweet Hope:

Again I notice I am overdue on my subscription to the Landmark. Please accept my apology. I will enclose check for five dollars to pay as far back and ahead as it will. Thank you for your kind patience with me.

I enjoy reading the Landmark so very much. I love to read sweet experiences of the dear brethren and sisters, also the wonderful teachings set forth by the very able writers. I surely enjoyed Elder H. A. Nash's article on Discipline. To my notion it is clear and to the point. May we have more from your pen, Dear Brother Nash?

I wish I could write to the paper like some of the sisters do. I cannot do anything to the Glory of our Heavenly Father. I can not sing very well, I can not speak as I wish to and even though to me prayer is one of the sweetest spiritual exercises, I just can not pray as I wish I could. When I try to pray or read, sin is mixed with all I do. When I attend church, to me the prayer service is the sweetest, the most Holy, the most to be revered service of all. In the good old hymn book there is a song that I love, "The Bower of Prayer." It carries me way back to my early teen age days. I had a bower where I often

went to pour out my sorrows and complaints and my joys, my hopes and fears to a loving Saviour. My bower was near my Father's home, way back in Arkansas. Oh, how long ago, yet I still remember! It was a very old grove, where a few old grave stones stood. It had some oak and maple trees, one pine, one cedar, two dogwoods and a black haw, some wild roses (sweet eglantine.) It was a solemn but beautiful place. I kept it a secret from any living soul. I used to slip away from my chores and go there. My mother or father would call me and I would not answer till I could run a distance away so they would not find out where I had been. Sometimes I got scolded for my tardy answers. I found that sweet secret bower in 1901. I was twelve years old at that time. I went there often till in 1905 when my family left there and went a few miles away, I walked several miles to go back there in 1909, just before I married. I felt I just had to go there once more to try to beg for light and mercy and goodness before taking such a serious step—marriage. It was a comfort to me. A joy unspeakable. I wish I had told my parents, but alas, too late. If you should print this and if my uncle Noah Simpson should see it, he will know the place of which I speak. Please do not decide, by this writing, that I am any good, there is no good in me. I'm just a poor blind, blundering sinner, saved by grave, if saved at all.

Mrs. Rebecca Kelly
811 Ornduff St.
Napa, California

Zion's Landmark

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

Editor

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

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Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

WILSON, N. C. SEPT. 1, 1953

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVI No. 20

ORIGIN OF ASSOCIATIONS IN NORTH CAROLINA AND VIRGINIA

I have felt much impressed for several months to write giving the origin of Associations in North Carolina and Virginia and the way in which mutual relationships were preserved among them for many years.

An Association is composed of several churches which convene once or more each year giving a statistical report from each church. Minutes of said Association include the statistics of each church, composing the Association; the proceedings; the constitution and government; the articles of faith and Rules of Decorum. When these minutes are compiled and printed, they are distributed to the churches composing said Association and to all corresponding Associations.

An Association is not a governing body to lord things over the

churches which are in her bounds, but to provide for the general union of churches, to preserve inviolably, a chain of communion among the churches. At this point I will quote from Hassell's Church History, page 708 in which it is shown that our forefathers felt it necessary for the churches to convene in an associated capacity.

"PREAMBLE"

"From a long series of experiences we, the churches of Jesus Christ, being regularly baptized upon a profession of our faith, in Christ, are convinced of the necessity of a combination of churches, in order to perpetuate an Union and Communion amongst us, and preserve a correspondence with each other in our Union; we therefore purpose to maintain and keep the order and rules of an Association according to the following plan or form of government.

ARTICLE I. The Associations shall be composed of members chosen by the different churches in our Union, and duly sent to represent them in the Association; who shall be members whom they judge best qualified for that purpose, and, producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

II. In the letters from the different churches shall be expressed their number in full fellowship, those baptized, received by letter, dismissed, excommunication and dead since the last Association.

III. The members thus chosen and convened shall be denominated the United Baptist Association, formerly called the Kehukee Associ-

ation; being composed of sundry churches lying and being in North Carolina and the lower parts of Virginia; who shall have no power to lord it over God's heritage; nor shall they have any classical power over the churches; nor shall they infringe any of the internal rights of any church in the Union.

IV. The Association, when convened, shall be governed and ruled by a regular and proper Decorum.

V. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

VI. New churches may be admitted into this Union who shall petition by letter and delegates, and upon examination (if found orthodox and orderly) shall be received by the Association, and this shall be manifested by the Moderator giving the delegates the right hand of fellowship.

VII. Every church in the Union shall be entitled to representation in the Association, but there shall be only two members from each church.

VIII. Every query presented by any member in the Association shall be once read; and, before it be debated, the Moderator shall put it to vote, and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

IX. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

X. The Association shall endeavor

to furnish the churches with the Minutes of the Association. The best method for effecting that purpose shall be at the discretion of future Associations.

XI. We think it absolutely necessary that we should have an Association fund for defraying the expenses of the same; for the raising and supporting of which we think the duty of each church in the Union to contribute voluntarily such sums as they shall think proper, and send by the hands of their delegates to the Association; and those moneys thus contributed by the churches and received by the Association shall be deposited in the hands of a Treasurer, by the Association appointed, who shall be accountable to the Association for all moneys by him received and paid out according to the direction of the Association.

XII. There shall be an Association book kept, wherein the proceedings of every Association shall be regularly recorded by a Secretary appointed by the Association, who shall receive a compensation yearly for his trouble.

XIII. The Minutes of the Association shall be read (and corrected if need be), and signed by the Moderator and Clerk before the Association rises.

XIV. Amendments to this plan or form of government may be made at any time by a majority of the Union, when they may deem it necessary.

XV. The Association shall have power,—

1. To provide for the general union of the churches.

2. To preserve inviolably a chain

of communion among the churches.

3. To give the churches all necessary advice in matters of difficulty.

4. To inquire into the cause why the churches fail to represent themselves at any time in the Association.

5. To appropriate those moneys by the churches contributed for an Association fund to any purpose they may think proper.

6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.

7. The Association shall have power to withdraw from any church in the Union which shall violate the rules of this Association, or deviate from the orthodox principles of religion.

8. To admit any of the distant brethren in the ministry, as assistants, who may be present at the time of their sitting, whom they shall judge necessary.

9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches; provided it be holden once in the year in the State of Virginia, and once in the year in North Carolina."

On page 710, the 7th article, it will be observed that the Kehukee Association reserved the right to withdraw from any church who deviated from the orthodox principles. This article has been adopted in the minutes of the Lower Country Line, Black Creek, Contentnea, and the White Oak Associations, and the right of any Association to withdraw from any church

in her bounds that she deems in disorder, has (so far as I have been able to ascertain) never been questioned by her corresponding Association.

In the wisdom of our forefathers, each church in the bounds of each Association was the only body empowered to settle its own internal differences. This they did by seating such churches as were in fellowship with their order as a body. By following this procedure, we do not become judges of other men's matters or involved in said Associations internal affairs, and it appears that the body who followed the regular order has been accepted by corresponding Associations.

If we, who profess to "go thy way forth by the footsteps of the flock", **S. S. 1-8, fail to observe** the words of the wise man, Soloman, who said, "Remove not the Ancient Landmark which thy fathers have set". Proverbs 22-28, where is our anchor, what is our standard of procedure should future trouble arise? I do not find any record of any Association having severed their relationship with any Sister Association, when there was no point of doctrine involved.

There is much said about what order is. The best answer I know is a manifestation of the fruits of the Spirit, for against such there is no law. **We know** "There is no man that hath power over the spirit to retain the spirit," We know this from experience. Also we are told "The fruit of the spirit is love, joy, peace, longsuffer, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22:23. We are told further, "Ye

shall know them by their fruits." Math. 7:16, and Math. 7:17 says, "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Longsuffering, meekness, gentleness, goodness, temperance and faith are good fruits, they are effective weapons. They are not carnal, but are characteristic of a child of God— one who has been redeemed by His power. Gal. 5:26. says, "Let us not be desirous of vain glory, provoking one another, envying one another." This is corrupt fruit, the work of the flesh. The Apostle Paul said, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. When we are led by the Spirit of God, we overlook the imperfections of our brethren. What a joy to sit down together and talk of the great love of God; the one who sent His Son into the world, made of a woman, made under the law to redeem them that are under the law, the one who was "made to be sin for us, who knew no sin that we might be made the righteousness of God in Him." How undeserving we are made to feel, when we can realize what great things have been done for us! In this state, we can witness with the words of Jacob, when he said, "I am not worthy of the least of thy mercies and of thy truth."

Our Master rebuked the Pharisees for condemning the woman that was taken in adultery. The Saviour said, "He that is without sin among you, let him first cast a stone at her." John 8:7. No stone was cast, all were guilty. I once knew of two brethren, who had been at variance

with each other for a long time. They finally agreed to abide by the decision of a council of five brethren. Each of them had the privilege to select two brethren to sit in the council, and the four selected were to select the fifth one. I will identify the two brethren as A and B. Brother A selected his two and said to Brother B. "Have you selected your two?" Brother B said, "No, I have decided to give you the privilege of selecting my two. Brother A was so overcome by the good spirit of Brother B, he said: "The controversy is settled now, so far as I am concerned." When the spirit of God prevails as it did in this case, council meetings composed of men are not necessary. The humility of spirit manifested by the opposing brethren determines the possibility of a settlement. Sol. 15:1 says, "A soft answer turneth away wrath." The sweet peace which these two brethren formerly enjoyed was fully restored. They passed away several years ago, but the memory of this manifestation of God's love still remains. I feel at this point to record the words of David, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew that descended upon the mountains of Zion: For there the Lord commanded the blessing, even life for-evermore." Psa. 133. So it is when we are favored to smell this precious ointment, it consumes every foul scent that we formerly smelled, in the life of our brother. Why did this ointment have

such a sweet odor? "The Lord commanded the blessing."

Several years ago there arose a controversy among some brethren in the bounds of the Little River Association. The opposing Brethren decided to abide by the decision of a council in an effort to settle the disagreement peaceably. The council met, heard the evidence by each group, and made their decision. Of course, one group was not pleased with the decision, and the final result was a division in the Association, much to our grief and sorrow. A few years later a beloved Elder and dear Brother, who was among those who dissented, became dissatisfied. He let his brethren know that he had a mind to return to the fold. This was displeasing to one of his brethren, who said Brother A, "Do you not feel that they (meaning those whom he purposed to go back to) have done some wrong as well as we?" Brother A replied, "It may be that they have, but I am not out trying to collect, I want to pay." The gracious Elder did pay, not with corruptible things as silver and gold, but with the heavenly currency, "Grace, a repenting spirit, by confession of faith, with tears streaming down his cheeks. The writer was present at the time and witnessed the joy this acknowledgment brought. A more humble Christ-like child of grace, I have never seen. Jesus said in Luke 15:7, "I say unto you, that Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance."

Apparently, our forefathers were very careful not to put up bars of

non-fellowship against the churches in the Sister Associations or withdraw from those with whom they did not agree, when there was no point of doctrine involved. I hope it will be a word in season to record an expression which was spoken by one of our beloved Fathers in Israel, who has passed from the scenes of time. In the last years of his ministry here on earth, he often wisely counseled the churches he served. He stressed the importance of being patient and forbearing with one another, and among the many things he said was this, "Brethren, when you begin to set up bars of non-fellowship against your brethren, you are inviting trouble."

A few years ago two prominent Elders had an appointment at one of the churches the writer now serves. They lived miles apart. The church knew nothing of the grievance that one had against the other. This being the case, the church thought it best to have their appointments concurrent. When the time arrived for the preaching service, one of the Elders said, "If you preach this brother, I will not preach." This of course, confused the minds of the church, but inasmuch as the appointment of the objecting Elder was published first, the Brethren decided to let him preach and the other one sit aside. But one of the deacons of the church became much disturbed about the matter over night, and the next morning he went to the home where the Elder spent the night and said, "My mind is made up, if you both are present this morning, we shall invite each of you into the stand,

and the burden will be on you and not on the church, to decide for yourselves whether or not you preach." This was a wise decision. Why should this church become a battle ground for those who could not agree among themselves? The other Elder manifested a humble and submissive spirit. He said he was willing to preach with the first brother. The result was that the Brother who preached on Saturday did not show-up Sunday. The other one came back and preached. We had a very good meeting; although it was saddened because of the knowledge of the discord among our ministering brethren. This occurrence was about twenty-four years ago. But through this sad experience, we learned a lesson that we will not soon forget.

Inasmuch as the good advice, which as given by the Deacon, was the means of preserving good order in the church, would not the same apply when we meet in an associated capacity! Isn't it much better to do as the Wise Deacon did in his church? That is, invite all of your correspondents and let the burden fall on each of them in deciding whether or not they will be seated in your association. I can see the wisdom of our forefathers in making decisions as they did. They accepted one of the two factions when an Association divided. This faction was the one who they felt that followed the regular order by not dissenting or bolting the Associated body. Had they severed their relationship from both factions, the Associations in North Carolina would be composed of divided groups, of which there would be a

few in fellowship with each other. This would be true because there are few Associations that have never had a division within their body in the state of North Carolina. When these divisions come among us, there is no way by which a member from one group can be received by the other, except by confession of faith. They cannot transfer by letter, because they are not agreed, they are not in fellowship, they are not of the same order.

I knew several brothers (most of them are dead now) who lived on adjoining farms. They were continually disagreeing with each other and continually complaining to a good neighbor about each other. He was kind and gentle to all of them, and as long as he lived, he maintained the friendship of all.

If I can not get along with my neighbors, what can I gain by exposing their faults to others! How solemn are the words of the Master, who said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Math. 18:6.

If the relationship between you and a brother is severed because of a difference in opinion, if he is the one who took offense, the burden is on him and not you.

It is a blessing from God when we are kept humble, not seeking pre-eminence among men and falling into gross sins as Diotrephes did. John said, "I wrote unto the church: But Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore,

if I come, I will remember his deeds which he doeth, prating against us with malicious words: And not content therewith, neither doeth he himself receive the brethren, and forbiddeth them that would and casteth them out of the church, 3 John 9:10. It is a great blessing when we are enabled by the light of Jesus to see the depravity of our natures and realize that we are carrying around a dead body. "The body is dead because of sin". A body that is dead soon begins to decay, and the odor becomes very offensive. We loath our ways, and our lives becomes a staunch in our own nostrils. I wonder if Paul did not feel this when he said, "O wretched man that I am, who shall deliver me from the body death"? It is only when it pleases the Lord to pour a little of this precious ointment on our heads (which He poured on the head of Aaron), and it runs down to the skirt of our garment that we can be released from the scent of it. He covers us with a mantle of mercy.

May I say a word to our dear yoke fellows in the ministry. It is encouraging to us when those who we feel are witnesses to the truth, speak a word of comfort to us at the close of a service; when it has pleased the good Lord to favor us to proclaim His unsearchable riches: but take heed that you be not lifted up with pride, and take honor to yourselves. May the Good Lord give each of us grace and wisdom to know that preaching the gospel is a good gift. We find recorded that every good gift and every perfect gift comes down

from above. When we are clothed and in our right mind, our desire will be to give honor to whom honor is due, to-wit Jesus.

May it please our God that we may be witnesses with Paul, who said, "Let no corrupt communication proceed out of your mouth, but that which is to the use of edifying, that it may minister grace unto the hearers and grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice: And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you". Eph. 4-29, 30, 31, 32. "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters". I Peter 4:15. "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies". 2 Thess. 3-11. If we love one another, the faults of our brother become little mold hills instead of mountains. On the other hand, if we hate our brother, his faults which were little mold hills, appear to us, to be great mountains.

Evidently, there were people in Paul's day, who professed to have religion, which was based on their good deeds; but the Apostle brings the test to the light. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling symbol. And though I have the gift of prophecy and understand all mysteries, and all know-

ledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up' "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil: Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth". I Cor. 13:1-8. Have you ever read this and been made to wonder if you ever have possessed any true religion? "Charity suffereth long".

In conclusion, may I say to all of our precious brethren, let's continue our Associations and with such ability as it may please the Good Lord to give us, pray unto Him that He may enable us to continue to follow the foot prints of the flock and remove not the ancient Landmark which our fathers have set.

T. F. Adams

OBITUARY

Sister Maggie Taylor was born in Martin County seventy-two years ago, daughter of Calvin K. White. Sister Taylor joined the Primitive Baptist Church in 1903 and held membership at Spring Green for a number of years.

Her marriage to Mr. Gus Taylor ended a number of years ago when he passed away after a happy married life. Sister Taylor made her home in Washington, N. C. for the past number of year and for some time had

been in very poor health.

Her Church membership was moved to Singleton Church around 1935, having been a member at Robersonville since August 1911. She was a loving and faithful attendant as long as her health permitted.

She was especially ill during her last six weeks, first going to Taylor Hospital and then to the Beaufort County Nursing Home in Washington where she passed away Monday 4:00 a. m., April 27, 1953.

Burial took place in Martin County at Spring Green Primitive Baptist Church. Services were conducted by Elders A. B. Ayers and W. E. Grimes.

She is survived by only nieces and nephews. Sister Taylor had no children. She will be missed by her Church here as well as by her many friends.

May we all be reconciled to His will in all things.

Elder A. B. Ayers, Pastor
Janie Carawan, Clerk

ASSOCIATION NOTICE

The sitting of the Seven Mile Association, which is to be held with the Church at Corinth in Johnston County. Those coming from the north will come to Four Oaks, and it is about six miles east. Those coming from south and west will come to Benson, and from there out east by the way of Blackman's crossroads, and on down toward Bentonsville, ten or twelve miles from Benson, N. C.,

L. T. Reaves, Association Clerk

ANNOUNCEMENT!

The New River Primitive Baptist Association will convene with Indian Creek Church, beginning on Friday before the second Sunday in September, 1953, and continuing through Sunday.

The church is located six miles north of Willis, Va. on Highway No. 102. We extend a hearty welcome to all Brethren and Sisters of like faith and order.

Cecil C. Philips, Clerk.

CONTENTNEA UNION MEETING

The 325th session of the Contentnea Union Meeting was appointed to be held with Pleasant Hill Church, Edgecombe County, N. C., the fifth Sunday and Saturday before in August, 1953. Elder J. G. Gaskill was appointed to preach the introductory sermon. The church is situated about five miles southeast of Rocky Mount, N. C.

J. E. Mewborn, Clerk

Carolina

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

SEPTEMBER 15, 1953

No. 21

PSALM 141

Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.

Set a watch, O LORD, before my mouth: keep the door of my lips.

Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

Let the righteous smite me; it shall be a kindness: and let them reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

Our bones are scattered at the grave's moath, as when one cutteth and cleaveth wood upon the earth.

But mine eyes are unto thee, O GOD the Lord: in thee is my trust, leave not my soul destitute.

Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.

Let the wicked fall into their own nets, whilst that I withal escape.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A POEM

We love our Blessed Lord
Because He first loved us,
Laid down His life for the Church
of God:

Dear sinner, have you known Him
thus?

It's sweet to trust the Lord
And feel His saving grace,
He's full of mercy, truth and life,
For those who seek His face.

How can we ever forget
God's mercy to us sent?
When we were vile, deserving hell,
He caused us to repent.

We thank Thee, Oh! our God,
For what Thou has done for us,
Our souls redeemed from sin and
woe,
When damnation was only just.

The Lord's our shepherd now,
No other help we know,
By our fruit may we be known,
And in thy grace thus grow?

We have no second choice,
Because God gave the first.
There is no where for us to go;
With the Church of God, we trust,
W. E. and Alma Jarrell

VISION AND VOICE

In my vision or dream I thought
that while at rest one afternoon, I
was awakened by a voice, speaking
to me after two girls were trying

to persuade me to go with them
to a dance. I turned from them and
saw a table dressed in white linen,
with a large meat platter in the
center.

I bowed my head to a loved one
who sat by an east door that was
open to an east room, and he spoke
to me in this manner, "I have a
gift", I noted it was a gift he men-
tioned and not for any certain
one. In that moment I felt the most
glorious love I have ever witnessed.
I awoke and pondered it over in
my mind a while and fell into another
slumber, but I was awakened a-
gain by the same voice which said,
"I will come".

This happened about two years
ago, and I was pondering over this
wonderful gift a short time ago
when a verse came to my mind,
and I could not help but weep with
glory. I also broke out into a pers-
piration. The verse that came to
me was of the **23rd Psalm**: "**Thou**
preparest a table before me, in the
presence of mine enemies. Thou a-
nointeth my head with oil, my cup
runneth over.

What more can He say than what
He had said? Dear brethren, when
He speaks and sets forth a light that
I may see, I feel to say my God
liveth and am assured whatsoever is
my lot, whether it be sorrow or
afflictions it is well with my soul,
for my God has ordained it so.

It was plain to me how David
felt when he expressed himself in

song: "He put a new song in my mouth, placed my feet upon a rock, and established my goings".

Oh what glory in God's love,
Set forth by the spiritual dove,
To assure the child of grace,
T'was God who chose His elect
race.

In spirit, God created all,
In Heaven, both the rise and fall,
Earth without form, was void:
Out of darkness light was good.

For out of dark, comes spiritual
light,
It was good by spiritual sight,
This was set forth in the day,
God spoke the word, it did obey.

It was good, God divided waters,
The earth was land, the waters sea,
By the word He divided others,
By the affirmament, so did He.

A mist arose from out the earth,
Brought forth from her new birth,
Grass from earth sprang up in form,
And the day was night and morn.

Then the fish came forth in sea,
The fowl and birds of air by way,
Came forth by word spiritually,
God's word is truth, a light, a way.

That man that is raised above the
beast,
By word of God, might feast.
And know by way of Adam's fall,
God created one and all.

M. H. Mulholland

A WONDERFUL MEETING

My dear Brethren, Sisters and Kind
Friends.

I feel that I must write a little of how good the Lord has been to me and mine, this morning before I try to do many of my duties of the day; after being blessed to enjoy crumbs from the Master's table at such a wonderful meeting as we had at Jerusalem Church, near Burnsville, N. C. yesterday. (5th Sunday)

Oh dear ones, I feel I just must try in my poor weak and imperfect way, to write a few words to God's hungry and thirsty little ones. Only the hungry and thirsty ones can be filled. The rest are already filled are they that hunger and thirst for righteousness for they shall be filled." The Lord's people are already blessed for they are the sheep of His pasture.

Dear little weeping ones of Zion, I am so weak and prone to sin, I fear and tremble when I undertake to write about God's goodness and mercy to poor sinners. I hope that he has had mercy upon my soul and that one day I will reign with him and his dear saints above. So often I feel that my days are not much longer upon this earth. My doctor has pronounced my case of T. B. arrested, (under control) but I feel that I have another trouble even worse. My health is not at all good, but I have so much to thank God for since it is as well with me and mine as it is. What a great blessing from the giver of all good and perfect gifts.

My dear companion told me before I went to church yesterday, that it seemed like I was not satis-

fied unless I was with the Old Baptist. I said to him that some of the happiest hours I spend are spent while I am with them and what a great satisfaction it is to meet and mingle with them. As Elder Whitley of Albemarle, N. C. said in his sermon at Jeruselum, Sunday, How good the Lord's people all look to me." 'Tis heaven below, my Redeemer to know. I had a dream not long ago that was a feast to my soul. I dreamed of being on the steep banks of a narrow pond of muddy water, I thought, "This is the end for me, this is death." (end of natural life) Somehow I raised my hands above the water and caught hold of some bushes on the bank and pulled myself out. As I came out on the other side I was praising and thanking God for being so good and kind to me for he had saved me. Oh! dear Kindred in Christ, I hope that was good to show me that I will be saved from the wrath to come. I dreamed of my dear mother who has passed on to that beyond, not so long ago, I dreamed of being in her presence once more. My sister was also with us. When I first saw mama, her bones looked as white as snow. She appeared to be a skeleton, then a while afterward she was lying down dressed in white; but she then sat up like she was alive. My sister said, "I am going to see if she is really alive." and she flashed a light on her. When my sister did this, a halo of yellow light shone around Mother's head like a crown. Then she got up and followed me everywhere I went and we were among a large crowd of people. There my dream ended. I dreamed of my dear father, whom

I believe to be at rest, also. I dreamed of being in a beautiful flower garden. He came up and sat down on a bench beside me. He looked so well and happy.

Brother Adams, I stayed at McCain T. B. Hospital nine weeks and four days, the last time I was there. I was just there for observation. They found no change in my lung condition so they let me come home, January fifth. I have received so many cards, good letters and some gifts and I want the dear friends who remembered me thus to know that it did my heart good and I desire to thank God above for so much love and kindness shown me by them and others. I hope they can look over my failing to write as I should.

I was blessed to be baptized the third Sunday in February by Elder James Jones. That was a happy day for me. All present looked so sweet to me.

I must stop now. Please pray for me and mine.

Your afflicted sister in hope of mercy,

Melba Vaughn
Wadesboro, N. C.

**"THE WIND BLOWETH
WHERE IT LISTETH"**

Dear Elder Adams:

May the giver of all good gifts guide my pen to write; otherwise the flesh profiteth nothing in the way of things pertaining to whom I hope my soul loveth. He is the author and finisher of our faith, and he does his will in both heaven and on earth, not with-standing the efforts of poor puny man. Man by his own "works of righteousness" will never

see, feel nor handle that preciousness that comes from above; that religion pure and undefiled, the old time religion that was good enough for the Hebrew children; for Daniel in the den of lions, and that salvation that Jonah meant in spirit and in truth, when he said, "Salvation is of the Lord." Except a man builds upon that Rock of Salvation, he buildeth in vain.

Except a man be born again, he cannot enter into the kingdom of heaven; that is, man in his natural or fleshly state has eyes, yet he does not see; ears but cannot hear what the Spirit says unto the churches. But when a man is born again, by the washing of regeneration, and renewing of the Holy Ghost—he is enabled to enter into the kingdom of heaven; he enters in by the door and goes in and out finding pasture.

"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." These manifestations of the Spirit upon His chosen ones are unutterably sweet. When He stands at the door and knocks, we hear Him and the door is opened; He comes in and we sup with Him and He sups with us. He fills our cups to overflowing; there is no feeling of any lack, for he supplies all our needs. 'Tis heaven below the Saviour to know.

"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." So if these manifestations of the Spirit be so sweet, what will the joy be at the full fruition in heaven?

Jesus spoke unto Peter, and told him to feed his sheep, and thanks be to his righteous and Holy name, he still has sheep that hunger, and has under-shepherds to feed them.

Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments.

The twelfth chapter of Romans is one that has been so much use to me, even I, who often feel to be below the notice of any one of God's little ones, much less any consideration from the great I AM.

Sunday April 19th, at the Norfolk Church, Elder Denson preached very sweetly from the first chapter of TITUS, 1st to fourth verses. "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is permitted unto me according to the commandment of God our Saviour."

We were glad to welcome Elder E. C. Jones of Varina, N. C. too Sunday, He preached ably from JAMES first chapter, 27th verse: Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

It seemed the windows of heaven were opened during both sweet sermons, our little earthen cup was

filled to overflowing. How sweet the name of Jesus sounds in a believer's ear; It soothes his sorrows, heals his wounds, and drives away his fear, etc. Today I am still rejoicing, as I hope, in a once crucified, but now risen Saviour, Jesus Christ. He is alive, and lives forever more!

Elder Adams, do with this as you see fit, and it will be all right with me. From one who feels to be the very least of all, if indeed I am one at all,

In a sweet hope

Veada C. Adams

Portsmouth, Va.

LABOR FOR PEACE IN ZION

Dear Brother Adams:

I am sending check for which I desire my subscription continued I do not want to miss a single copy of the Landmark for I enjoy reading its pages so much.

Brother Adams, while I am still not strong physically, I am as strong and feeling as well as I have for sometime. I have been able to attend church most of the weekends of late, for which I am thankful. I would be glad if I could write good articles as some do. But isn't it good to have a hope and faith that we are among that number that Paul writes of being created in Christ Jesus, unto good works which God hath before ordained that we shall walk in them? It is so good, he is so merciful to give life of himself and bring forth a living creature in his son. Surely he is the creator and his children are the creatures of His creation. There being nothing good that the creature has done to merit this favor, but altogether by the Grace

of God.

What are these good works that God hath before ordained we should walk in them? A few I might mention are love, joy, patience, forbearance, kindness, administering to one another and thereby administering unto Christ. It is only in Christ, in whom we are created, that we walk "Unto good works."

I feel like a very important thing for us to do is labor for peace in Zion where gospel order does not abound. As I see it, where error or fault abounds, the individual in fault, should go to the church of his membership, acknowledge his fault and I believe he will receive forgiveness. This should be the procedure if the church of his present or past membership is in gospel order. But if the church he must go to is not in gospel order, then a committee of messengers should be appointed to labor with the disorderly church to show her fault. When she sees and acknowledges her fault, she is well on the road to gospel order.

I am one who greatly desires gospel order, peace and accord in Zion. May God bless us to pray for peace and order in Zion. It seems to be so easy to spread confusion and so hard to correct when it spreads so far. If I am not deceived, I do greatly desire that peace and gospel order may abound very soon. So may God bless us all to labor to that end.

We may feel that someone who is not in gospel order is too important a member to deal with, but the scripture says, "If thy right hand offend thee, cut it off, and

cast it from thee: for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell."

Yours to pray and labour for for peace in Zion.

(Elder) L. A. Johnson

"CHURCH AS A BODY"

It is my desire to set forth a few thoughts I have been given concerning the Church.

There are numerous denominations and creeds, yet only one church of Christ.

As we are born a perfect child in form, we have numerous members to complete a body-head, neck, chest with arms, belly, loins, legs, and feet. The head is the power house of the body; all senses are by and through the head. Without a head we could not work, see, eat, or even exist. By the head we go forth to provide natural food and to accomplish on earth and in worldly things.

The house of David, Solomon's temple, was builded and 3-C 9v King Soloman made himself a chariot of the wood of Lebanon. 9th and 10th v-also man was created in likeness to God, therefore man is very small according to God's great form of creation and all things of God are brought forth, the foundation is laid, yet it is set forth by the head and raised up to where it began from.

The power house of the body is towered above the temple of the ark, the pillars bear them up, as a porch does, the arms reach out over the wall.

The chariot Solomon built shows

the quality and performance of the Church. To me this is the outside Church, the body, but within the body or covering; as the temple or the purple which covered the beams of cedar, gold and silver, the ark of the covenant. This to me is as the worldly Church is performing today. But the inside Church is being carried as in chariots drawn by horses, invisible to man, is God's great plan, yet man is performing his duty daily according to God's will and purpose and to his pleasure.

Just, as I see the worldly Church as a covering for the spiritual ark of the covenant, for a body without a heart would be a dead body.

Eph. 4-C-12-13-14-15 and the 16th V, I have pondered out these thoughts 17 V-Rev-C22. And the spirit and the Bride say come. And let him come that heareth say come: And let him that is athirst come, and whosoever will, let him take the waters of life freely. There for it is at God's appointed time and by His will that, whosoever will, shall take of the waters of life freely. 15th Chapter of I Cor. 38th V to the 51st V has given me some thought on the above.

M. H. Mulholland

IF CHRIST SHOULD COME TODAY, WHO WOULD RECEIVE HIM

An Interesting Article By Judge Walter Clark, Supreme Court Bench Of North Carolina. (Taken from the March 1, 1898, issue of Zion's Landmark)

Published by request, Ed.

Dear Brother Gold:

I enclose to you an extract from a

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paper, a letter written by our faithful Judge Walter Clark. He wrote to me that the church paper of the church to which he belongs refused to publish this letter.

It is a faithful exposure of the evils of today and his remarks about the popularity of our Lord Jesus are as true as any point of gospel doctrine. I would be highly pleased to see his letter in ZION'S LANDMARK that it might be read by all our brethren everywhere. I wish that every Old School or Primitive Baptist paper in the United States would publish it. There are few men in public life who would not be afraid to come out boldly and condemn the religious error as our friend of the Supreme Court Bench has done for fear that his position might endanger his future political welfare. If such just and wise men as Judge Clark could rule, the people would rejoice. Your brother in hope.

L. H. Hardy.
Roxboro, N. C.

If Christ Should Come Today Who Would Receive Him, And Who Would Crucify Him?

An Interesting Article By Judge Walter Clark, Supreme Court Bench Of North Carolina.

Every age has its special vices as well as its special religious development. The past centuries were often marked by great fame, and sometimes great fortunes acquired by military triumphs. But there at least was this redeeming feature that the despoilers had the manhood to risk their lives and persons on the battlefield. This age is marked only by the accumulation of still vaster

fortunes, but it is done without personal risk, without heroism, by the wholesale deprivation and spoilation of the masses of the people--the creators of this wealth--in the interests of a few combinations of capital.

Do you think that if Christ came today He would be better received in this so called christian age and land than He was in Judea nineteen centuries ago? Remember that He was a carpenter and His apostles were poor laborers and fishermen. Suppose some obscure carpenter, in this day and generation, accompanied by such companions, should go about the country denouncing the robberies of the rich and corruption in high places; suppose he should say that salvation could only be had by believing in Him and that it was more possible for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God; suppose such a one should enter your rich churches, where the preacher, reclining on sofa cushions, offers incense and adulation to the millionaire bond holders, gorged with the wealth they have illegally wrung from the people, and with His knotted cord should scourge those ministers and those worshipers of Mammon from these temples erected to God, how would he fare! Suppose he should teach the naked gospel as Christ taught it, that wealth confers no privileges, but imposes great duties and responsibilities. Suppose further that when these men who daily rob a whole people of their just earnings shall be wont to give a hundred dollars here, a thousand yonder, a million to this hospital,

two million to yonder college, and every time they thus give back a small part of their stealings they should cause every newspaper in the land to proclaim their magnificent generosity, and that this obscure carpenter, with his barefooted followers, should denounce such hypocrites, as he of Nazareth did those in his day, who, in like manner, when they gave their alms, had a trumpet blown before them; and suppose that obscure man who was no respecter of persons had aroused their fears as well as their hate by his miracles which should cause the common people to hear him gladly and what, I ask, would this generation do to such a man? If it did not crucify him, it would be only because of the influence of his teachings, which in the lapse of nineteen centuries have given the masses a power they did not have in Judea. The millionaires and their tools, the preachers that worship them; the papers whether church or secular, that defend them, and all the other followers of Mammon would hate Christ, as those rich men hated Him in the coasts of Jordan and Gallilee nineteen centuries ago and as they today really hate everyone who truly teaches His sayings in their purity. If the rich syndicates and trusts and other robbers of the people of this day and their toadies and beneficiaries were not allowed to crucify Christ they would wish to do it. They would surely hold Him into prison and denounce Him and His followers as anarchists, socialists, and communist.

Is this not true, men and brethren?

If Christ came today, who would

receive and who would crucify Him: Have you ever thought about it? The pure minded little children would receive Him. They did so when he came nineteen centuries ago. "Suffer little children to come unto me for of such is the kingdom of heaven." Then the good women of this land would gladly receive Him. And so they did nineteen centuries ago.

"Not she with trait'rous kiss her
Master stung.

Not she denied Him with unfaithful
tongue.

She, when apostles fled, could
danger brave,

Last at His cross and first at his
grave."

There are dancing daughters of Herodias and other women wrapped up in self the deceitfulness of riches now as then, but now as then all good women would gladly follow Him. And then among the men He would recruit His followers just as of old, for "the common people heard Him gladly." They whose faces are darkened by the searching glances of the sun and their hands hardened by toil would figure largely among His followers. And so would the honest men of whatever profession and whatever calling who are striving for modest competence, and in whose hearts the greed of gold has not burnt out all traces of humanity and fair dealings and of "that divinity which should be within us." But not many mighty nor many rich shall be called. It was so of old. They who form the great syndicates and trusts to rob the people and they who gather where others have sown, would be fore-

most among those who would crucify Him. For it was He who said it and we know that His saying is true that a rich man can no more enter into heaven than a camel can pass through the eye of a needle. This saying may offend some. His sayings did in His day and "many left off following after Him."

The great evil of this day is the worship of wealth, and it makes no matter to its worshipers that we know that every vast estate is necessarily accumulated by robbery of the people--for there is a moderate limit in the nature of things to the accumulations which can be made by diligence and thrift and economy and honest industry. The free opportunity for honest accumulations is the glory of our institutions, but these vast estates are not made in that way. They are made by processes which should consign their holders rather to our penitentiaries. Their very size proves they are not honest accumulations. Was Christ the Son of God? He said that such rich men could in no wise enter the kingdom of God. If it was true when he said it, it is true today. The so-called ministers of God who pardon such offenses because of the gift to a small part of the sums stolen to colleges, to churches and sometimes to the ministers themselves, are no whit better than the sellers of indulgences whom Luther scourged out of Germany.

Out people are being robbed by wholesale. They do not receive the just reward for their labors. They are being pauperized and kept in want while a few men by trick and combinations are gathering to themselves the earnings of a continent.

Yet how many ministers, how many leading church members, how many church papers are denouncing the robbers and the wrong as the Master did, and as it is still written in His word? How many indeed are pursuing an opposite course? I condemn no man. Let each one's conscience answer him.

Search all history and you will find no age when the robbery of the just earnings of the masses was more systematic, more shameless and less resisted than today. There was never a time when the worship of great riches, however badly acquired, was more open than now. While the pure in heart are communing with the visible God on the summit, amid clouds and darkness that are round about Him, vast numbers, and among them as of old, many Levites, are bowing down to the golden calf of Gold, and they say to us, "These be thy Gods, O Israel." When Moses and Joshua reproached Aaron with his conduct he laid the fault on the people and said that to please them he had thrown the gold ornaments into the fire and "there came out this calf," implying that it was accidental (though he did not dare to say so), and that he was in no wise responsible. So in this country, in which the public opinion of today can become the law tomorrow, they who like Aaron do not enlighten it, but on the contrary, without resistance to the robbery of the people, bow down to those who have taken away their earnings, in effect say with the idolaters of old, "We did not do it; we merely cast the gold into the fire," or permitted it to be done, and there came out

this calf; hence we are not to blame for worshipping it. For my part I believe that something more is required, and that resistance to wrong is obedience to God.--New Time.

A THOUGHT ON FREE WILL

A great word amongst men had gone out in the so called, "free will" I have given thought on this matter and thought it is the work of satan. If so, were not all things created of God. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:7.

Man wills to please himself, regardless of the divine powers. Satan clenches it venously to beguile man from the divine love and work of God. Yet I do believe it is set forth as a veil of purple to keep all things under subjection to His will unto His appointed time. Then it shall be made known to the largest and to the smallest, that all this is, is of God. One's self was not born of one's free will; one does not dispose of his possessions to become a vagabond. We bring forth not of our own choice of sex, when a child is born.

If we had free will, we would all be smartest of all, and exaltation would burst the sphere with inflation.

Ye, who fear God, bow low, beg for mercy, humble thyself and look up, but perch not thyself above the

throne, for there is only room for one upon the throne of grace; and all that ever shall dwell there were set forth in eternity to be gathered together in eternity. I am the Alpha and the Omega, the first and the last.

22nd V of 12 C of Ezl. says, "The days are prolonged, and every vision faileth". 23V, "Tell them therefore, thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, the effect of every vision".

The book of prophesy is sweet to the mouth and bitter to the belly. Sweet to the mouth for what is set forth from the heart by mouth spiritually is sweet to the subject of grace, yet the prophesy set forth and accepted in earthly sense, or of the worldly is bitter to the belly. It just does not digest, causes distress and commotion. Man is prone to receive worldly blessings, which often create sin, and cause us to moan, because of our afflictions which are so often set forth as our spiritual blessings. Often we rebel against what is set forth as a blessing, and seeing the outcome of it, we are given to praise His Holy name, for the benefits it has brought about.

God's grace is sufficient.

M. H. Mulholland

Zion's Landmark

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

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

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WILSON, N. C. SEPT. 15, 1953

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVI No. 21

**"BLIND BARTIMAEUS, THE SON
OF TIMAEUS, SAT BY THE HIGH-
WAY SIDE BEGGING. (Mark 10:
46)**

Whether Bartimaeus was born blind or whether his blindness was due to foreign causes, the scripture does not say. Whatever the cause, nature had failed in its development or restoration to give sight to this poor beggar. The delicate structure of the eye once destroyed can never be restored by the most ingenious attainment in medical science. It is comparable to the body when life is extinct.

The eye is incapable of producing light. Sight is produced by light waves from a luminous body striking the retina of the eye, vibrating the optic nerves, which produces the sensation of sight. Therefore, if the retina and optic nerves of the eye be dead regardless of how brilliant, a light might be, no sensation of sight would be realized.

We understand, according to the scripture, that in the beginning of the Creation "darkness was upon the face of the deep." (Gen. 1:2). Darkness preceded light, and how wonderfully light appears. "The spirit of the Lord moved upon the face of the waters, and God said let there be light: and there was light." (Gen. 1:3). "And God divided the light from the darkness." (Gen. 1:4) All these wonders are performed by the Lord, and close observation will disclose the fact that the wonders of Creation in performance are very closely related to the experiences of the covenant race. The Lord's children are followers of Jesus, not leaders of Him, just as man followed Creation. "The sheep follow Him." (John 10:4). "In the beginning was the Word." (John 1:1). As God spake matter came into being, and took its place in the arena of space according to the word of God. Darkness and light were divided from each other. Land and water were gathered unto their places and separated from each other. In the process of time man was created, endowed with all the faculties of the senses which were to blend in every way to what had preceded him in creation. From creative matter he was to draw the substance of life naturally, for he was not endowed with creative ability, but was to subsist upon what was already prepared for him. Instinctively the senses drew him to the material substance of the earth for its periodical development, according to the will of God, who created nothing except that which would be used for the pleasure of Him who created all things. (Rev.

4:11). Man could discern light and darkness, for they existed prior to his existence and in no wise could he produce light. He could only discern its existence by the delicate and miraculous structure of the eye, which was receptive to what light revealed.

"And the vessel that He made of clay was marred in the hands of the potter: So He made it again another vessel, as it seemed good to the potter to make it." (Jer. 18:4). "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonour?" (Rom. 9:21). Here we observe the Supreme Sovereignty of God, moving to remedy the breach, to span the abyss that lay between man and God. Yet man was not out of the hand of the Potter. God was the Potter and man the clay. Man was just as accessible and controllable to God as the dust which by His word solidified into the form and shape of the earth and the fullness thereof.

The first man, Adam, was made a living soul, endowed with natural vision and instincts by which he comprehended and subsisted upon the natural creation. Physical laws governing the substance of the earth came into existence as the earth was formed, attracting all earthly substance to the earth, so that nothing of nature could successfully prevail against this law of force and gravity. Another law was then given which involved man's conduct, but all the works were finished--"God ended His work." (Gen. 2:2). The work of redemption was sure because it was the purpose of God, but the devil came along

preaching that there was need of more work, that man must get busy and finish of himself, so that he would become as gods. In yielding to the tempter, the vessel was marred--but where? in the hands of the Potter. Even in the transgression man did not free himself from his Creator, but was still in the hands of the Potter.

Now another wonder comes to pass, the last Adam, "the Lord from heaven," (I Cor. 15:47), possessing the virtue of a quickening spirit, was manifested to, "Give unto them eternal life." (John 10:28). To quicken is to give life to that which is dead. This is an overt act of Jesus, for he opens the eyes of the blind, turns the light of redemption on, which is traceable to the Fountain of Life, Jesus Christ.

Bartimaeus is a concrete example of the clay marred in the hands of the Potter. But how precious is the narrative of this blind man! How solitary his life! How humble in his condition!

All the donations he was blessed to receive from those who passed by did not open his eyes nor relieve his poverty. All that the earth can give cannot change the Lord's children from being beggars. Neither could all earthly substance restore his sight.

Bartimaeus sat by the highway side begging. This was no mere happen so. This poor beggar was exactly and precisely placed by the determinate counsel, and foreordained of God, (Acts 2:23), on the highway which God in his foreknowledge before the foundation of the world was to pass. This particular way (I Peter 1:20) is for every

one of the Lord's precious children, a particular way where the blind and beggars are never satisfied with what the world has to contribute to their comfort, for it cannot give sight, neither can it change the state of nature's poverty.

Bartimaeus begins to cry out when he hears that Jesus was passing by. Nature had failed him, for he was blind; he only heard. Man cannot comprehend Jesus by dead, fallen nature. If it had depended upon Bartimaeus first restoring his sight, before he could behold Jesus, he would never have seen His Salvation. It is true, according to the scripture, that Bartimaeus was blind. Yet, he was possessed with the eyes of faith by which he could discern that it was Jesus who was passing. He cries out, "In my distress I called upon the Lord. He heard me." (Ps. 18:6). Bartimaeus cries because of distress, and his distress was that he was blind--he desired to see, and every time Jesus is seen by faith the eyes have to be opened by the same power that opened the eyes of blind Bartimaeus.

After corporal death has separated body and soul, there is no law or power in mortality that can transform immortality into mortality. Neither can mortality become immortal by its own act.

Jesus has made use of this miracle of blind Bartimaeus to show the malignity and deadly effect of sin in the soul and that by His sovereign power only can sin be conquered as only His power could open the eyes of blind Bartimaeus, who now has received his sight and follows Jesus.

"And many charged him that he

should hold his peace: but he cried the more a great deal, thou son of David, have mercy on me." (Mark 10:48). When nature speaks to a troubled soul, in its quest for Jesus the spirit cries the louder. Many of the Lord's children have tried to hide their impressions, keep it a secret from the church, but the spirit cries the louder until Jesus overcomes dead, blind nature and opens the spiritual eyes to behold Him (the church) and follows Him to the comfort of the living soul.

W. E. Turner

RESOLUTIONS OF RESPECT

Sister Margaret Welch passed away May 17, 1953. She was one of our oldest members, being a member of our Church sixty years. She loved her church and attended very regularly as long as she was able, and was constantly talking of and interested in her Church, almost to the end.

Therefore be it resolved:

First: That in the death of Sister Welch we feel the Primitive Baptist Church at Surl has sustained a great loss.

Second: That we wish to extend to the family our heart felt sympathy in the loss of their Mother, yet we feel that they have much to be thankful for, because the Lord has blessed them to have her to a ripe old age. He has blessed her with grace and endurance and we can say as of one of old, she has fought a good fight, she has kept the faith, and we believe there is henceforth laid up for her a crown of righteousness. We feel confident that she is now resting in the Paradise of God's love where trials, tribulations, sickness, sorrow, pain and death never come.

Third: That a copy of these resolutions be spread on our Church Book, a copy sent to the family and a copy sent to Zion's Landmark.

Done by order of the Church in conference, July 1953.

Elder L. P. Martin Moderator
J. E. Dean Clerk

RESOLUTION OF RESPECT FOR SISTER BURTIE KINSEY

On Sunday night May 17, 1953 at Pitmans Hospital, Fayetteville, N. C. in the presence of Elder Lester Lee and wife of Mingo Church from Hickory Grove Church were Elder A. H. Morgan and wife, Eldridge McLamb and wife, Brother Corby Johnson.

Sister Burtie Kinsey united with Hickory Grove Church by experience. We feel she

expressed a great relief even though her health would not permit her being baptized. She departed this life May 20, 1953. Adieu to afflictions to trials and pain we feel to Jesus she forever remains.

(1) First, we bow in humble submission to the will of our God who doeth all things well. (2) Second, that we extend to the family our heart felt sympathy in their sad hours. (3) Third, that a copy of these resolutions be spread on our Church record, one to Zion's Landmark, and one to the family.

Done by order of the Church in conference Saturday before the second Sunday in June 1953.

Elder L. A. Johnson, Moderator
Elder A. H. Morgan
Eldridge McLamb, Committee

KATIE C. EUBANKS

Sister Katie Collins Eubanks, the daughter of S. W. and Nersey Collins, was born May 13, 1883 and died June 6, 1953, making her stay on earth 70 years and 23 days.

December 18, 1901 she was married to N. K. Eubanks; to this union were born 13 children, ten of them lived to be grown and married. Her husband, eight sons and daughters, seventeen grandchildren and three great grandchildren survive. Her sons and daughters are as follows: B. L., N. E., E. V., and W. S. Eubanks, and Mrs. Coy Howard all of Pollocksville, N. C., D. F., M. L. Eubanks, and Mrs. Robert Mumford of New Bern, N. C.

She united with the Primitive Baptist Church at White Oak in Jones County, N. C. about the year of 1907 and was baptized the next day by the pastor. She was a loyal and faithful member, always filling her seat unless providentially hindered.

About six weeks before her death she was stricken with a heart condition and was taken to the hospital where she remained until death came.

While suffering so severely, her husband asked her if she felt that she had failed in anyway in what she felt to be her duty. She answered that, "I have lived the very best I could". We feel that she did.

As she was passing away, she said, "Let me go". One of her daughters said to her, "Go where"? She answered, "I want to go home to rest, I am tired of this old troublesome world".

We feel that the Church at White Oak has lost a lovely member but mourn not as those without hope trusting that we may meet on the other side of the river.

Written by request,
R. W. Gurganus

SAMUEL H. MASSEY

Mr. Samuel H. Massey of Smithfield, N. C. was the son of the late Needham and Sophrania Hines Massey. He was born July 13, 1884 and died June 9, 1953. He is survived by

his widow and three children, Miss Frances of Raleigh, N. C., Mrs. Ernest Aycock of Smithfield, N. C., and Samuel Herbert Jr. of Germany, four grandchildren and several nieces and nephews. Other survivors are one sister, Mrs. Dora Massey Baker of Portsmouth, Virginia, four brothers, J. V. and W. A. Massey of near Four Oaks, N. C., G. W. near Turkey, N. C., and James R. Massey from near Newton Grove, N. C.

We believe out loss is his eternal gain; therefore we do not mourn as those who have no hope. He will be missed by a host of friends and relatives who frequently visited his place of business for advice, in Smithfield, N. C. where he also lived. He was married to Miss Emma Turnage at the age of twenty-five. To this union five children were born--two died in infancy.

He was brilliant as a small child in his studies at school. He was always ahead of other children his age. He joined the Church early in life, led a meek and honorable life and was loved by both white and colored; indeed he was a brother to appreciate. It is with sadness I write this obituary for publication in the dear old Landmark. I seem to feel the presence of the Dear Lord as I write. I joined the Primitive Baptist Church several years ago, and my love is great for them; but I am denied being fed with the true gospel, as I am not close to the faith. My membership is at Hopewell, Virginia Church.

Written by his devoted sister,
Mrs. Dora Massey Baker
Portsmouth, Virginia

MARTHA A. HILL

Sister Martha A. Hill was born March 19, 1869, the daughter of George A. and Polly Gerkins Goodwin of Cedar Island. She died March 18, 1953, lacked one day being 84 years old.

She joined the Primitive Baptist Church at Cedar Island, N. C. in February 1898 and was baptized the same day by the pastor, Elder John R. Rowe.

She was twice married, first to Ambrose Nelson of Atlantic, N. C. in September 1898, who died the following April.

She later married Denard Hill of Morehead City, who also preceded her to the grave. To the last union one child, Marshall Hill, was born who survives her, together with two sisters, Mrs. Susan Day of Morehead City and Mrs. Ida Willis of Beaufort. She is also survived by twenty-one nieces and nephews.

The writer had been acquainted with Sister Hill for about twenty years and had served the Church of her membership for several years and feel to say of her that she was a precious sister and mother in Israel. I have spent many pleasant hours in her company, when she gave evidence of a precious hope beyond this life.

We have a sweet hope for her that she is

resting from her labors, asleep in Jesus.

Written by request of her family by her pastor.

R. W. Gurganus

IN MEMORIAM

About 2:15 in the afternoon on June 12, 1953, while at his regular everyday's duty, Brother J. A. Powell very suddenly came to his death. He was born September 6, 1879, and in due time he married Miss Sara Keel. They were a devoted couple, and to them were born two daughters, Mrs. Bob Taylor, Mrs. Hassell Warren of Robersonville and three sons, Vance Powell of Greenville, N. C., Edward Powell, the youngest son of Williamston, N. C., and Cecil B. Powell of the home, who was also involved in the fatal accident with his father.

Funeral services were conducted by his pastor, W. E. Grimes, assisted by A. B. Ayers and E. C. Shavenson, also by his son's pastor, a Mr. Ferguson. They were laid to rest in Robersonville Cemetery.

He joined the Church at Spring Green in September, Saturday before fourth Sunday, 1950. He was ordained a deacon, June 1951. He was a lovely brother. He felt an impression that he had but a short time on earth in which to make his love known. He was a comforter to everyone that knew him in a spiritual way, but not the great comforter. He was sent to us for a season. "Precious in the sight of the Lord is the death of His saint".

Written by request,

Done by Alton White

W. A. Ross, Clerk

W. E. Grimes, Moderator

CONTENTNEA ASSOCIATION

The 122nd annual session of the Contentnea Primitive Baptist Association was appointed to be held with the Church at Upper Town Creek, Wilson County, North Carolina, the second Sunday, Friday and Saturday before in October, 1953. The Church is situated at Town Creek which is about three miles Southeast of Elm City, N. C., and nine miles east of Rocky Mount, N. C. Elder J. B. Roberts was appointed to preach the Introductory Sermon and Elder J. E. Mewborn as alternate.

Elder J. B. Roberts, Mod.

Elder J. E. Mewborn, Clk.

COMMUNION DAY

Communion day comes once a year
To each Old Baptist Church, we hear;

To all the Brethren, Sisters, Friends,
A place so dear, we do commend.

They gather there on that great day,
To worship God the Holy way.

They gather there from miles around,
A more enjoyable place just can't be found

A place like this is for Thee-
In the church I hope, is a place for me.

I know the world is full of sin,
But I pray, Old Baptist, please let me in.

You may not know if you've never been,
What joy you get deep within.

But when blessed to pray and blessed to
preach,
A sinner's heart can be reached.

Written by, Pvt. Kermit K. Mullis,
US 53125304
43rd Sig. Co. 43rd. Inf., Div.
APO 112 C-O Postmaster
New York, N. Y.

ASSOCIATION NOTICE

The Little River Primitive Baptist Association will be held (the Lord willing) with the Church at Clement in Johnston County, North Carolina, beginning on Friday before the 4th Sunday in September 1953 and continuing through Sunday following.

Clement Church is located about 8 miles west of Smithfield. Those coming from the south will turn off of Highway 301 at Four Oaks and turn north by the school building on hard surface road. From there it is about 4 miles to the Church.

Those coming from the west will follow 210 highway east and turn right at Chester Barber's Store on hard surface road to the Church.

Those coming from the north and east will follow 210 highway going west about 5 miles from Smithfield, leave 210 just east of County Home, turn left, go about 3 miles to Church.

All lovers of the truth are invited to attend.

D. E. Young, Assistant Clerk

ASSOCIATION NOTICE

The 187th annual session of the Kehukee Primitive Baptist Association will be held with the Church at Falls Tar River, Rocky Mount, N. C., beginning the first Sunday in October, Saturday before, and Monday following. Elder J. D. Fly was chosen to preach the introductory sermon and Elder C. L. Robbins his alternate. Those desiring to be met by train or bus, notify J. D. Fly and R. B. Denson, Rocky Mount, N. C.

R. B. Denson, Clerk

Carolinel

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

OCTOBER 1, 1953

No. 22

PSALM 142

I cried unto the LORD with my voice: with my voice unto the LORD did I make my supplication.

I poured out my complaint before him: I shewed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

I looked on my right hand, and be held. But there was no man that would know me: refuge failed me; no man cared for my soul.

I cried unto thee, O LORD: I said Thou art my refuge, and my portion in the land of the living.

Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A POEM

Should all our life be spent in peace,
No troubles to mar our day.
We'd never know how sweet the
rest,

And the blessings along the way.

When all is well we feel strong,
Filled with all self desires,
He makes us know that He is God,
Who rules Heaven and the earthly
throne.

We are but sinners, weak and lame,
Dependent on His grace,
It is sufficient, so He says,
To banish all our shame.

Beside Him there is no other way,
Whereby we can be saved,
He will our wounds and sorrows
heal,
And drive our cares away.

Our needs He promised to supply,
And ease our weary souls,
He never casts His own away,
Nor fail to hear their cry.

He is our strength, a God of love,
Who knows our every thought,
He will in pity brighten our paths,
And at last take us home above.

Meta Belle Rohrbaugh,
4461 Raleigh Ave. Apt. 103
Alexandria Va.

"REDEEMED OF THE LORD"

Dear Brother Pate,

For some reason I feel impressed
to write you, but I feel so shut up
and dry at the moment I wonder
why I should even attempt to write
one whom I esteem so highly.

I have been so low and depressed
of late I have been made to wonder
do I possess one evidence of
having an experience of grace. As
I am blessed to mingle with the
Lord's people. I look into their lovely
faces and can see the very evidence
of being a child of God written
there, but "When I turn my eyes
within, All is dark and vain and
wild; Filled with unbelief and sin.
Can I deem myself a child?"

There is not a doubt in my mind
that you are of the Redeemed of the
Lord for there are many evidences
plainly seen. I am the one that
concerns me, but I know all things
are fixed and sure and if I am one
of the Elect there is none that
can pluck me out of the Father's hand.

If indeed I feel anything it is
contained in the song we sang today
at Contentnea, "I am a stranger here
below, And What I am 'tis hard
to know; I am so vile so prone
to sin, I fear that I'm not born
again." You well know the remainder
of the hymn, so surely, if this is
not an experience of grace I am
certainly lost.

I feel I am the most peculiar
person who ever had a being in
this world. Surely there is no one
like

me. Sometimes I find myself shunning the dearest people on earth to me (Primitive Baptist) less they should talk to me. I don't even feel worthy to shake their hand. However, if not deceived, I have felt so full of love at times that I wanted to embrace all of you all and talk of the things which I hope the Lord has done for me.

This coming Sunday a year ago I was made willing to ask for a home with you dear people at Upper Black Creek and many times since then I have been made to wonder why you all received such a sinner as I feel to be. I am surely the chiefest of sinners, the vilest of the vile and to go on a little further; I am nothing and less than nothing. My mind is drawn back many times to my Baptismal day and I long so much for the joy once more, that I knew that day and many days afterward. It was heaven here on earth to me for I was free of trouble and everything looked as new. If not greatly deceived, I believe I know the joy Paul is enjoying now and my heart was made glad when I heard that he had gone home to his friends telling what great things the Lord had done for him, whereof he had been made glad. It is indeed a day of rejoicing when one of His little ones go home, and I cannot help but wish I had been there that Saturday and Sunday, but God had not purposed it that way. I don't doubt but that Paul and his Daddy went forth carrying that Basket spoken of in Deuteronomy, 26th Chapter. If I did not carry it I surely went in vain, but I hope and pray I was drawn there by that irresistible power from on high.

No one can ever know the joy it would give me to see my Mother and Daddy go, for it would certainly be another day of rejoicing in the Saviours Love. However, I have been made to know the Lord has a purpose in all things and if it be His will they will go at His own appointed time. I hope I believe in a God who has all power in heaven and in earth and none can stay His hand. The puny hands of man cannot do one thing to break the **wills and shalls** of God. They are as sure as God Himself.

Brother Pate, I wonder if I should even mail this for fear I have written something amiss. I cannot put in words, my feelings, but do hope you understand a part of what I have been trying to write. The question arises "Can these bones live?"

When blessed to pray, please remember me.

Lord willing, hope to see you at our meeting Saturday and Sunday.

A sinner saved, I hope,
Waldine Watson
Lucama, N. C.

GOD'S WAY, NOT MINE

"My God, my God, why hast Thou forsaken me? Why art Thou so far from helping me, and from the words of my roaring?"

"Oh my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent". "Hear me when I call, O God of my righteousness: Thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer. Psal. 4:1.

I asked my Lord to lead me for a day. I did not know or care what He might say; so long as He

would lead me, I would agree to follow paths I would or could not see, or try to carry loads I scarcely could lift and move as He directed—slow or swift. I would not murmur if the road were rough.

“What is man that Thou art mindful of him? and the Son of Man, that Thou visitest him?” Psalms 8:4.

“When He maketh inquisition for blood, He remembereth them: He forgetteth not the cry of the humble”. Psalms 9:12.

“Have mercy upon me. Oh Lord; consider my trouble which I suffer of them that hate me, Thou that liftest me up from the gates of death”. Psalms 9:13. “Lord, Thou hast heard the desires of the humble; Thou wilt prepare their heart, Thou wilt cause thine ear to hear”.

“Blessed is the man who walketh not in the counsel of the ungodly” Psalms 1:1. If I should go my own way, it would be the way of the ungodly. For I have neither power nor strength to direct one step or one thought. Romans 5:6 says, “For when we were yet without strength, in due time Christ died for the ungodly”. So we see that it was in due time for this work which God has purposed.

God knows His children and in His own time will bring them to repentance. “My sheep hear my voice, and I know them, and they follow Me”. No man is able to pluck them out of their Father’s hand. “Ye have not chosen Me, but I have chosen you”.

In God’s perfect and wise plan of salvation, everything is purposed and predestined according to His

will and is in its proper place to fulfill its part in bringing many sons and daughters into glory. God knows His children when they are strangers and aliens by reason of sin. God brings them to repentance.

When the appointed time of God comes to call one of His children into the knowledge of truth, that child is brought through sore experiences of soul and mind. He is brought to the end of the earth, and is made to see himself a poor sinner.

“He found me in the waste-howling wilderness”. God knows where His people are as the eagle knows where her young are. Now know I that the Lord saveth His appointed; He will heave them from His Holy Heaven with the saving strength of His right hand.

They cried unto Him and were delivered; they trusted in Him and were not confounded.

Frank Lester
Route 1
Reidsville, N. C.

ANCIENT LANDMARKS

Remove Not the Ancient Landmark, which thy Fathers Have Set. Pro. 22:28.

In connection with the above scripture, I feel impressed to write or pen down a few of my thoughts in the hope that it is the will of the Lord, that it will be received in the spirit in which it is intended: that is, the love and welfare, as well as the comfort of the saints in the Lord, ever bearing in mind the weakness and unprofitableness of the one who is doing the writing; but hoping that it is being done by the direction of one who is Omnip-

otent, Omnipresent, and Omniscient.

Of the text, let us consider first of all the word, "Remove". As I understand the term, it means to set aside, do away with, to annul, make void, or cast off.

Now let us consider the word, "Ancient," and what it means. I hope I am correct in saying that it is something old or of long standing, as from the beginning: a pattern of behavior and practice of many generations, something that has stood the test of time and use, and can be depended upon with confidence and hope.

Next is the word "Landmark." That is something on which we depend to guide us in the way in which we have and are traveling in an unknown land or wilderness where we would become lost or confused, except for the pattern in our path which serves as a lamp unto our feet.

Then let us consider who has set this Landmark. The text says, which thy fathers have set, who, having gone before us, have blazed the trail, setting the example for those who should follow after them, for leadership and guidance in the household of faith.

Now, let us thoroughly consider what the above outlined text could or does mean, as applied to us as Primitive or Old School Baptist, beginning with the word "Remove" and its definition. I hope it is not the wilful intention of anyone to dissemble the teaching of this Proverb concerning what is order or disorder, and I hope none of our people are disposed to disregard and depart from the tenets or precepts of

gospel order and practice set by our "Fathers" in handling or disposing of differences among sister Associations which pertain to decency and order among Churches and Associations. We should not be beset by rumors and half truths in a way that is confusing and misleading to any.

We would be departing from the Ancient Landmark set by our fathers if we advocated a form of peace among ourselves and withdrew entirely from a divided Association, without considering whether or not either faction was justified in its action. But Solomon, the wisest of all men said, "Remove NOT the Ancient Landmark, which thy fathers have set."

"Ancient" is descriptive of something that has stood the test of time, something that can be depended upon, something that through use in observance, has endured for ages, and it encourages us in the way and enables us to lift up our eyes unto the hills from which cometh our strength.

The term Landmark infers a boundary, a pattern or an example so to speak. So remove NOT the Ancient boundary, pattern or example set by thy fathers. What is this Landmark, boundary or example set by our fathers? It is NOT meddling with the interanl affairs of other churches and declaring nonfellowship for Brethren whose actions have been in accord with the teachings of the text; "Remove not the Ancient Landmark, which thy fathers have set."

Each Church is keeper of its own house, each Association—organized group of churches—is its own keep-

er, so far as matters concerning its order are concerned; and the Ancient Landmark set by our fathers has been to accept without question, the actions of each Association or organized group of churches, when only a point of order is involved.

In case of a division in an Association, any members withdrawing from either faction can be received by other churches not in fellowship with the church that issued the letter, ONLY on confession of faith. They can not make such a transfer by letter, because the two factions are not in fellowship with each other and therefore are not of the same order.

Unto the "Fathers" who have set the Landmark, it is said by the Apostle Paul, that the fathers should lay up for the children and not the children for the fathers. 2 Cor. 12:14. So others have labored, and we do enter into their labors or enjoy the fruits thereof, if we continue in, and hold fast unto the end, that which has been delivered unto us by them.

In conclusion, I wish to ask one and all who may read this, to consider well what I have said, and may the Lord continue His blessings upon us and all His people everywhere.

Yours in hope of eternal life through the "Life," "Death," and "Resurrection of our Lord and Master, Jesus Christ.

(Elder) T. L. Grimes,
Wendell, N. C.

A DREAM

Dear Brother Pate,

I do not know why it has been on my mind so much this week, to

tell you some of my feelings as of last Sunday. As you know I have carried this burden for a long time. For nine long years I have prayed to live to see my children grow up, knowing if I were taken away, this would no longer be home to them. I have tried to be as cheerful as I could to make them happy; but at times I have felt like I should have to give up.

Sunday morning my only desire was for you you to carry me down under the water, and if you never raised me up it did not matter to me.

Twenty seven years ago third Saturday night in last September I had a dream. In my dream, Mama, my husband, my-self and baby were coming home from Church. As we entered the road leading up to our home, we had to stop. There was water over the road as far as we could see. As I stepped from the car, I asked how I would get my baby home? Just as the last word fell from my lips, I heard a voice say, "Follow me." A man was standing by me wearing a white robe. I had no remembrance of how he looked more than this white robe. As we walked slowly along, it was so light the water did not wet the soles of my shoes. When we had reached the extremity of the water, which was but a short distance from our home, I saw Mama and my husband was waiting for me. As my husband was taking my baby from my arms, the one wearing the white robe that had led me across the water, arose and went flying into the clouds.

About two years ago I had another dream. I was going into the water with you to be baptized. On

the other side of the pond stood three people dressed in white robes. Just as you were ready to carry me under the water, one of the three arose and came flying toward us. Just as he got over us he dropped a white robe around me.

Last Sunday as you carried me under the water, I saw this white robe around me as plain as I had seen it in my dream. When you raised me up the heavy burden I had carried so long was gone. It seemed that all the weight had been taken from my body. I felt like I could walk on top of the water just as I did in my first dream. I have been traveling this road many years, always falling by the wayside. Early last Sunday morning I felt like I had reached the end which was death; but when you raised me out of the water, I was so happy, I felt like I was in a new world, wearing the white robe.

Brother Pate, this white robe I have been speaking of can not be for me. Anyone as unfit as I know I am, can never wear as white and spotless a robe as the one I saw.

Nine years ago I asked you why the Lord took my husband instead of me. You told me He had a reason for all things. I could not see at that time how I could bring the children up alone, but with His guiding hand I have come this far. Many days I feel lonely and depressed. I know without the grace and mercy of God I am lost. In this world we are promised trials and tribulations, but in Him peace.

Please remember me in your prayers and come to see us. Give my love to Sister Pate.

By one who is too unworthy to be

numbered with you good people.

Annie Williamson

Route 2

Wilson, N. C.

ONLY ONE WAY

Dear Brother Adams,

I will quote the following scripture for a starting point, as it is on my mind. "There is a way that seemeth right unto a man, but the end thereof are the ways of death". Proverbs 16:25.

This way that seems right to man must be the way of the carnal mind which he seeketh by a law which does not and can not give life but death. We have just read a short article in a farm magazine written by an individual who writes each month on religious matter. I will quote this article, for I think it gives a fair example of what the people in general believe. It is entitled, "God's plan to you". It gives as a text: "Gather the people together, men, women, children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law". Deuteronomy 31:12. Then he begins by saying, "God has a plan for every life, each one personal and different, and we, to fulfill His plan, must do certain things. First, we must listen. God through His Son Jesus set down certain rules for us to follow to be a Christian. Many of us do not want to listen to God, do not want to face the realization of what is required of us, and are afraid that God will reveal something for us to do that is disagreeable. 'Be still and know that I am God'. If

we will be silent and listen to God. He will mold and lead us in the Christian way. Second, we must learn. It does not do any good for us to listen to God, if we do not learn; learning comes through guidance and help, and there is no better way to receive this learning, than through your Bible. You must be receptive toward learning. Third, we must obey. Listening and learning will do us no good if we do not obey. Each time I sing the old hymn, 'Trust and Obey', I think of how meaningful the words of the song are—'For There Is No Other Way'. There is no alternative in becoming a Christian—we must obey the commandments as set down for us to follow. As a child obeys its parents so we as children of God must obey our Heavenly Father. So to complete God's plan for you and me, we must listen to His word, learn to follow His teaching and obey His commandments'. This is the full and complete quotation of the articles. This article sets forth, in substance at least, what all the world believes, except the Primitive or Old School Baptist, as the way that seemeth right unto the carnal minds of men; the only thing which is logical to the individual who knows nothing except as he knows naturally with the carnal mind, which is enmity to God and not subject to the law of God; neither indeed can be, but he does not know this. He thinks eternal life depends on keeping commandments or keeping the law of commandments. He does not know that the law only condemns and that righteousness does not come by the law but only through and by Jesus

Christ, as Paul says, "For if there had been a law that could give eternal life, verily righteousness would have been by the law". So we see from the words here of Paul, that there is no life in the law; that is, in keeping or trying to keep the letter of the law. Paul says again, "Not that we are sufficient of our selves to think anything as of our selves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter", (of the law) "but of the Spirit: for the letter killeth, but the Spirit giveth life". 2 Cor. 3:5,6. When Paul was addressing the Roman brethren, he said, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death". Romans 7:4,5. The law was given as a school master to serve until the seed should come which seed was Christ, the promise being made to Abraham, and it is said that Abraham believed God, and it was accounted to him for righteousness. To believe in God is righteousness, and to believe in anything else is unrighteousness, to trust in the letter of the law and ourselves is to be an unbeliever in God and consequently is the way of death. Yet the carnal or natural minds of men can not see any further into the law than the letter of it. They can not see, neither can they understand the law, which is written in the

hearts and minds of the children of God. They think the law is a plan which God has laid down or given for men to work to, and by so doing, it entitles them to eternal life, therefore it would come to them as a debt which God would owe them for because of their words and good deeds Paul says, "Now to him that worketh is the reward not reckoned by grace bur debt; but to him that worketh not but believe on Him which justify the ungodly; his faith is accounted unto him for righteousness". He also says, "we are they which worship God in the Spirit and have no confidence in the flesh".

Jeremiah says, "Thus saith the Lord, cursed be the man that trusteth in man and maketh flesh his arm". Jer. 17:5. Paul in his epistle to the Roman brethren beginning with the 11th chapter says, "I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew, Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, "Lord, they have killed thy prophets, and digged down thine alters; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works,

then it is no more grace; other wise work is no more work". Romans 11:16. Thus we see by the above scripture that it is not of works, neither of part works and part grace, but wholly of grace and by the absolute choice and election of God, and all of man's goodness is as filthy rags, and all his ways are the ways of death; then the Apostle sums up the whole matter in a nut shell by saying, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". Eph. 2:8-10. "For it is God that worketh in you both to will and to do of His good pleasure". Phil. 2:13. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's". I Cor. 6:19,20. Peter says in his epistle, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a Spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture. Behold, I lay

in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 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 marvellous light". I Peter 2:19.

Paul again says in his epistle to the Galathians. We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the words of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified". Gal. 2:15,16; and in the last verse of this chapter he says, "I do not frustrate the grace of God, for if righteousness came by the law, then Christ is dead in vain". According to the theory of the carnal minds of men, Christ by His crucifixion and death, did not secure the salvation of anyone; but only opened an avenue or a way whereby the whole human family might be saved provided, they complied with the conditions of the proposition made by His death. Such a theory seems to me to be but blasphemy to our Blessed Lord. Evidently those who advocate such

a theory are abiding in death under the curse of the law, as the Apostle says, "For as many as are of the words of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. But there no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith". Gal. 3:10, 11. And it is said that faith is the gift of God; and also without faith it is impossible to please God, and that faith is the substance of things hoped for, the evidence of things not seen, and that all men have not faith, only those who have been regenerated and born of the Spirit of God have faith, for it is the fruit of that Holy Spirit.

Well, I have scribbled along, and I fear that I haven't written any thing that will be of any interest to anyone and probably shouldn't be published; nevertheless, I feel that I haven't anything that would be any food or comfort to the carnal minds of men which mind receiveth not of the things of the Spirit, neither can he know them because they are spiritually discerned.

Dear Brother Adams, use your judgment about publishing this; it seems very imperfect to me, too much like myself; and I feel to be the most imperfect and wretched being in the world. It seems to me that every thing I do write, speak, or think is only a manifestation of my ignorance and wretchedness. The only thing that I can do is to beg for the mercy of my God.

I hope,
H. L. Rogers
Denton, Ky.

GOD IS THE FATHER

“Every good and perfect gift cometh down from the Father of lights in whom there is no variable-ness neither shadow of turning.” James 1:17.

God is the Father of His children, and His children are lights or spirits, for God is a Spirit; and so are His children spirits. You can not see God with the natural eye, neither can you see his children with the natural eye. The man that we see with our natural eyes is born of woman. That which is born of the Spirit is Spirit, and that which is born of the flesh is flesh. But we can see the effects that the Spirit has on these mortal bodies when they are brought into subjection. It causes our countenances to shine; it causes us to walk differently; to talk differently; and it causes us to hunger for spiritual food, because it is a spiritual inner man or babe. After receiving the spiritual birth, we yet can not walk alone; we must have the Spirit of truth to guide us. Jesus said, “How-be-it- when He, the Spirit of truth, is come He will guide you into all truth.” I think this truth means Jesus and every step that we make in the way of following Jesus, we must be led by the Spirit of truth (Holy Ghost) and we are led willingly because the Spiritual Babe in us desires to follow Jesus.

I believe there are two spiritual families-one good, the other evil. These are from everlasting to everlasting in the mind and purpose of God. God chose a certain number of Adam's race for these spirits to

be born into, in the way of taking upon themselves the bodies of flesh. When His spirit was born into the body, we then first saw ourselves sinners and felt the need of mercy, and we begged until we received it. We still beg when we fell cast down and can not feel the presence of His spirit, and we will be beggars as long as we shall be in the world. The evil spirit is the devil. He is the father of his children who are also spirits, but the devil had a beginning, for God created all things that are in Heaven and in the earth whether it be powers or thrones, whether it be visible or invisible, and he created them for Himself. He is before all things and by Him all things consist.

Now as touching election, the bodies that God chose out of Adam's race are the only ones that will ever have the Spirit of God in them. The others will never feel the need of mercy, because they will never have the Spirit of God which is the true light and without this light they can not know what manner of men they are. They are vessels unto wrath, for the spirit of the devil to dwell in, here in time, and in the resurrection. I think that the bodies of the non-elect will be made spiritual but not righteous, but in such a way that the punishment of the wicked will be forever and forever.

The bodies of the chosen will be changed and fashioned like unto His own glorious body and be presented before the Father without spot or blemish. “Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy vic-

tory?" and there will be no weeping; therefore God will have wiped away all tears, and we shall sing His praise forever and forever.

I think of the resurrection every day of my life and wonder what it will be like, but it doth not yet appear what we shall be; but when we shall appear with Him in glory, I believe that we will be like Him and be satisfied. Yet I do not want to think of the resurrection only, but I want to think about the present time. While I live here in the world I desire that I might live honestly, soberly, and set an example before others, that the preaching that I am given may have weight, and that the hearers may see the evidence of my calling which I know I can not do of my self.

Brethren, drinking is a bad example, and I hate drunkenness; more especially when it comes to the members of the Church. I think of an Old Baptist as being a Christian—a follower of Christ, and I can not think of Paul, after his conversion, using strong drink in any capacity unless prescribed by a medical advisor or physician. Solomon said, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Pro. 20:1. And Math. 7:16 says, "Ye shall know them by their fruits." He said further: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." The fruit we bear is evidence of what we are, because works does not produce grace, but grace produces works.

Think of one who poses as a minister of the gospel, indulging in drunkenness. 1 Peter 5:13 says—"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ENSAMPLES to the flock." Oh that I may be blessed to live in such a way that when I am called to die, Jesus will say, "Well done, thou good and faithful servant: enter there into the joy of thy Lord, thou hast been faithful over a few things, I will make thee ruler over many thing" I know that I can not so do, without the leading of God, because I know that no good thing dwells in my flesh. Evil thoughts often plague me, and Jesus said, evil thought defile the man, and another said the thought of foolishness is sin. When I see all this, I can say with the Apostle Paul "O wretched man that I am, who shall deliver me from the body of this death. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Therefore, our righteousness our obedience is of Him and our fruit betrays us, because, "Ye shall know them by their fruits."

Humbly submitted,

(Elder) James R. Hollandsworth,
Route 4, Bassett, Va.

Zion's Landmark

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

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WILSON, N. C. OCT. 1., 1953

Entered at the postoffice at Wilson
as second class matter

VOL. LXXXVI No. 22

HOLY TEMPLE IN THE LORD

"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 also are builded for an habitation of God through the Spirit". Eph. 2:19, 20, 21,22.

The above is the language of the Apostle Paul to the Ephesian brethren and is applicable to all the redeemed family of God—the household of faith. In the preceding verses he reminds the Gentiles that there was a time when they were "aliens from the commonwealth of Israel, and stranger from the covenant of promises, having no hope, and without God in the world: But now in Christ Jesus ye who some-

imes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. 2:12, 13,14, 15.

Inasmuch as the middle wall of partition was broken down between the Jews and Gentiles they now have access to the Father by the same Spirit. Wherefore he says that "Ye are no more foreigners nor strangers, but fellowcitizens with the saints and of the household of God".

"And are built upon the foundation of the Apostles and Prophets". The Apostle is not referring to a natural building, but a Spiritual one built of living stones. Peter says, "Ye also, as lively stones, are built up a Spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus." I Peter 2:5. The material which was used in the construction of Solomon's temple was all shaped up, prepared and made to fit in the building before it was carried to Jerusalem. The stones were hewn out, the timbers were cut down, all to the exact size, and fitted so perfectly that we are told that the noises of an iron tool was not heard in the construction of the temple. This is a beautiful type of the Church, which is composed of lively stones, hewn out and dressed down to the proper size to fit into this building (or Church). Inasmuch as mortar is used to cement the nat-

ural stones together, so the love of God cements the redeemed family of God together. The mortar in a natural building can be penetrated and the walls thrown down, but the love of God which cements these living stones together can never be penetrated. Paul says, "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. 8:38, 39.

May it be observed that this foundation which is the Apostles and Prophets together with all the saints of God, are in the corner stone, which is Christ Jesus, the Lord.. "In whom all the building fitly framed together groweth into an holy temple in the Lord." Eph. 2:21.

God's humble poor so often wonder and ponder the question over and over again, "Am I on this foundation? Can it be that one so vile, sinful and unworthy as I, claim any relationship with the Apostles and Prophets"? If these questions arise in your mind, have you ever compared your experience with their's. Job said, "Behold, I am vile". Job 40:4. If you feel to be vile, which was Job's experience, it is good evidence that you are on the foundation. 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. Do you feel to be the chief of sinners? If so, you are evidently on the foundation. Again Paul said, "And be found in Him, not having mine own right

eousness, which is of the law but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. Do you desire the righteousness of the Lord Jesus Christ instead of your own righteousness which is as filthy rags? If so, it is evidence that you are built upon the foundation of the Apostles and Prophets. Paul said, "O wretched man that I am". Rom. 7:24. Do you feel wretched, polluted, and nothing but a mass of corruption to the extent that your own life, manner, and way becomes odious or loathsome to you? The Prophet, Ezekiel 20:42, 43, says, "And ye shall know that I am the Lord, when I bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils you have committed." And in chapter 36:31, he said, "Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations". Has this been your experience? If so, you are evidently on the foundation. Have you ever taken an inventory of your life and beheld yourself as nothing, to the extent that you are unable to see that you have never done one good thing to merit the favor of God? and can say with Jacob, "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant." Gen. 32:10. If your experience is like Jacob's, you are

on the foundation.

Have you ever had a little lifting up and felt to say within, (If not exclaimed aloud,) "My praise shall be of thee in the great congregation". Psalms 22:25. Now after having this sweet experience, were you afterwards plunged into the deep, having sore trials and afflictions to the extent that you wondered many times and said, "If I am a child of God why does He deal with me thus?" Do you, in these sore trials, feel in your heart to say as David did, "Will the Lord cast off forever? And will He be favorable no more? Is His mercy clean gone forever? Doth His promises fail for evermore? Psalms 77:7,8. If this has ever been your experience, you are on the foundation.

Did you ever feel to say that "If I am anything, I surely am the least." This brings your experience in line with Gideon, who said, "I am the least in my father's house." Judges 6:15. When the prodical son wasted his substance in riotous living, and then came to himself, he said, "I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, And am no more worthy to be called thy son". Luke 15:19. John came preaching, saying, there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose". Mark 1:7. The centurion is another witness to this unworthy feeling as recorded by Jacob, John, and the prodical son. He said, "For I am not worthy that thou should est enter under my roof: wherefore

neither thought I myself worthy to come unto thee". Luke 7:6, 7. If you dear readers have the experience of those patriots and Prophets and do not feel worthy of the manifold blessings of God, it is evidence that you are on the foundation. Another evidence that you are on the foundation is that you feel to be nothing. Paul said, "For in nothing am I behind the very chiefest Apostles, though I be nothing." 2nd Cor. 12:11. What a wonderful lesson when we have been taught that we are nothing. Paul said, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. A nought put on the blackboard is nothing, you may put six noughts on the blackboard, and you still have nothing, but when you put a figure one in front of the noughts, the one, together with the six noughts, stands for a million. As the noughts are nothing, so we are nothing. To be something is by reason of what Jesus Christ is made unto us the one. Paul said, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1st. Cor. 1:30.

All that are in Christ Jesus, "Are no more foreigners and strangers but fellow-citizens with the saints and the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ 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 also are builded for an habitation of God through the Spirit".

T. F. Adams

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you desire to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If, however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due, if any.

Editor

OBITUARY NOTICE

Brother R. D. Brown was born August 2, 1881 and died April 15, 1952 at the age of seventy years. He served as deacon at Cypress Creek Church 28 years. He was first married to Mary Holland Futrel, and to this union were born 6 children, 3 of which survive: Mr. Cyrcus Brown, Beulaville, N. C. Mrs. Lemuel Brown, Chinquapin, N. C., Mr. Harmon Brown, Richlands, N. C.

He was later married to Mattie Brown who survives him, and to this union were born 5 children, all of which survives him: Mrs. Stephen Simpson, Richlands, N. C., Mr. Ray Brown, Morehead, N. C., Mr. Coy Brown, LaGrange, N. C., Mrs. Sadie Simpson, Richlands, N. C., Mr. Clayton Brown, Richlands, N. C.

Brother Brown was a faithful soldier of the cross of Christ. H was much afflicted in his latter years, yet he was faithful to fulfill his duties to his Church and community, always with a warm, cheerful smile when you met him.

We, the Church at Cypress Creek bow in humble submission to the will of the Heavenly Father who has called him to rest in paradise until the resurrection morn when he shall be brought forth, we believe, in the likeness of the Saviour, together with the blood washed throng to praise the eternal God of all glory for ever and ever, Amen.

Written by order of the church in conference on Saturday before the second Sunday in August, 1953.

Mrs. Isaac Jones

ASSOCIATION NOTICE

The Bear Creek Association if the Lord willing will commune with Clarks Grove Church in Stanley County commencing on Friday before the 1st Sunday in October and continue through Sunday. The Church is located on Highway No. 200 about two miles south of Highway No. 27 and No. 200 crossing at Lacust, N. C. All orderly Baptist are cordially invited to attend. For further information, write the undersigned.

Troy A. Williams,
Association Clerk

WHITE OAK ASSOCIATION

The one hundred twentieth annual session will convene with Church at Maple Hill, Pender County, N. C. Saturday before the third Sunday in October 1953.

VIA Kinston take No. 11 to Pink Hill, then Beulaville, Highway not numbered to Junction 24 and 41 in Beulaville, follow 41 to Chinquapin, turn left at School house.

VIA Wallace, take 41 to Chinquapin, turn right at School house.

VIA Wilmington, take 117 to Burgaw, then 53 to Maple Hill.

VIA Jacksonville, take 258 to Junction 53 follow to Maple Hill.

Acordial invitation extended.

L. E. Bryan Clerk
Pink Hill, N. C.

BLACK CREEK PRIMITIVE BAPTIST ASSOCIATION

The 1953 session of the Black Creek Primitive Baptist Association is appointed to be held with the church at Memorial, beginning Friday before the fourth Sunday in October and continuing through Sunday. Elder J. T. Williams is appointed to preach the introductory sermon, Elder W. E. Turner, Alternate. Memorial Church is located approximately one mile south of Highway 222, between Kenly, N. C. and Fremont, N. C. Signs will be placed at crossing giving direction to the Association.

A Cordial invitation is given to all lovers of truth.

W. E. Turner, Clerk

Carolina

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

OCTOBER 15, 1953

No. 23

PSALM 143

Hear my prayer, O LORD; give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground, he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me: my heart within me is desolate.

I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

Hear me speedily, O LORD; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness.

Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

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ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

ELDER W. E. TURNER ----- WILSON, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A POEM

Dear Readers of Zion, as I write to you,
Of wonderful things the Lord will do,
Will you listen please and lend your ear?
Of His love and mercy you may hear!

He will brighten the way when your hope grows dim,
Give you strength to say, "I know it is Him."
He will raise you up, He will cast you down,
That in His love you may be found.

Sometimes we rejoice, again we mourn—
When His face is hid, we weep and groan,
But when through faith He is revealed,
His fruit in us is not concealed.

When in each other we see the Christ Child,
And with warm handclasp, a friendly smile,
Overlooking all faults - in Peace Commune,
We blend our voices in a joyous tune.

When we feel cut down and withered away,
He lifts our feet from the miry clay,
From the Master's Table then

crumbs are found,
Which through His servants is the Gospel Sound,
For a moment forgetting,
The light has been dim,
Rejoicingly, we know it is Him.
Mrs. Mae Belle S. Roberts,
RFD No. 1,
Willow Springs, N. C.

AN EXPERIENCE

Dear Brother Floyd:

I want to tell you of our good meeting yesterday. I guess one reason it was so good to me, was that my oldest daughter came asking for a home with the Church. My cup seemed to overflow. I had tried to pray for this so many times, and for my other offsprings. It seems we have had a drought in our Church for so long! But I feel that we will have more showers soon. I do feel so thankful to our God. One of my sons was much affected, so I do not feel it will be too long before he will have to come and ask a home also.

Right here I wish to tell an experience I had one night about a week ago. All afternoon I felt so sad and depressed! I thought of my son that was killed last May 13th a year ago and wondered if he were at rest; although my daughter had a dream about him before he died that gave us sweet hope for him; but I was still grieved and much concerned every time I thought of him and wondered if he were

saved. I was so heavily burdened, I felt I would die if I didn't try to pray. I begged God if it were His will, to make it known to me in some mysterious way, if my son were saved. I tried to pray too, that if it were His will, that my other children might turn from the follies of this life and seek the Lord. Yes, I believe He, our God, has heard my cries and has come down to deliver me from this bondage of sin and death. I could not say so if I had not seen and felt some of it. God has made me see, from mourning over my son that lies cold in the grave. Now I do feel that he is just sleeping. Oh, what a wonderful God, that He can and does calm our troubled breasts.

My poor daughter has been in so much trouble! She has talked with me so many times, but I could not reach her case. She had gone as far as she could go. Thanks be unto our God, He has come to her rescue. He is our all in all.

Now Dear Ones, who have had a like experience, I wish I could say a word of comfort to you, but I am so short of wisdom and understanding, I know not what to say. However, the reason I am writing is for relief and for the love I feel to have for God's children. I feel that the best evidence we are the sons of God, is that we love His children.

Brother Floyd, I wish our people would write more of their experiences for publication, that others may feast and be edified too. I know they feel unworthy and some feel unlearned. I presume I am about the most unlearned among you and am handicapped also with my

drawn hands from arthritis.

I had a very unusual experience several years ago when I was in Florida. I went from my home in Beynton, Fla. to Fort Landale, for my health and was treated by a doctor there for three weeks. While there I wrote some of my experience, which was printed in the 1939 May issue of Signs of the Times. After I had finished writing it, I hesitated to send it for publication. As I pondered it over, I thought, "No, I will not send it, I will just burn it." But it seemed something spoke within me and said, "Why be ashamed of the truth?" I felt that what I had written was the truth to me, and I was made perfectly willing to have it published. The point is this, however little or worthless we feel, our testimony is worth something to the children of God who have had a like experience. Many wrote me saying it was worth something to them, so we are nothing but little babes in Christ and should be looked upon as such by our brethren. As long as we feel to be as a little child, we will not give any trouble; for it is the big fellow, the one who feels important, that gives us trouble. Lord deliver me from such.

Your unworthy brother, if one at all,

C. C. Shereve
Route 4
Reidsville, N. C.

A THOUGHTFUL ARTICLE

Luke 11:23, "He that is not with me is against me; and he that gathereth not with me scattereth".

Without the word of God in mind and heart, without thought and ad-

monition of His power, there can be none of God's attributes in man and by man's worldly desires the unclean spirit is manifested in vanity, greed, and all abominations.

Luke 11:24, "When the unclean spirit is gone out of man, he walketh through dry places, seeking rest, and finding none". When the old man leaves the spirit alone and the desire is not for the things of the world for that time we think we can go forth in our strength, but ah, not so, when God hides His face, the old man is prone to enter in. We may desire to go on, but this would bring in a worse condition than the first, besides our vanity is so great, it is our desire for self, that seems to overtake for us. Then to satisfy this or overcome this dry condition, self works comes in, or He saith, "I will return to my house whence I came out, then finding it swept and garnished".

Luke 11:26, "Then goeth he, and taketh to him seven other spirits more wicked than himself". Here we find self works, self righteousness, exaltation, idolatary performance, which is far from the directings that our Prophet, Priest, and King has set forth for our light, so I only can ask, pray, and wait upon the Lord that He will be merciful to me a sinner and undertake for me. It is truth when we praise Him; it is patience when we wait; it is love to fear Him; it is peace to rest in His truth, patience, and love.

Luke 11:27, "And it came to pass as He spake these things, a certain woman (often type of Church) of the company". The single Church is a body of members, just

so is the entire Church of Churches or so called denominations a body of members. "A certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked". As I have been given to see, I hope it is by the grace of God, and I feel to beg for His directing, that I might not offend the truth.

In this day there is a certain Church of the world lifting up her voice in this very same manner. The virgin Mary is being exalted. They cry to the blessed mother; they pray to the blessed mother; and bow down before her image and pray by performance to her; and entice the daughters to draw near.

Luke 11:26, "Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first". I feel the last state of that Church of body is worse than the first.

God spoke the word, and it has come to pass, so shall it stand Man was first, woman is of man and was created as a help meet for man.

From Adam down through seventy-seven generations to the reign of Christ upon earth, it has been set forth in type so that we might see our short comings and depravities. Yet man ignores the greatest love and mercy that could be bestowed upon a poor worm of the dust.

And in Christ's reign there was a new heaven and new earth and the old passed away. God was the same yesterday today and always,

just so there is nothing new nothing old in God's eternal plan, and all that is, is of God that which is not of God, is not, or has not existed .

Luke 11:28, "But he said, Rather, blessed are they that hear the word of God, and keep it". As Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

"A VERSE"

God spoke the word and it was done,
As it came to pass so did it stand,
God, the Father, God, the Son,
God, the Prophet, Priest and King.

God, the character of a trine,
God's great power all divine,
God is the spirit and in due time,
Gives out in spirit, a light to shine.

By one and two, comes forth three,
Then lifted up, a spirit does it be,
From one and two comes forth
again,
Of fire and water a mistic man.

The lifting up from two by air,
Is a character of love so fair,
Three times one, brings a trine,
Thrice the trine then brings mine.

One might wonder of the twelve,
And by grace, are set to delve,
The number of elements are four,
With fire the one to purge the floor.

So, as character comes out of trine,
And thrice it the full number nine,
In a sphere there is no end,
So twelve is back where all begins.

Marie H. Mulholland
R. F. D. 1
Lambertville, New Jersey

AN EXPERIENCE OF GRACE

For a long time I have had a great desire to write a little of what I feel the Lord has done for me; but being such a poor hand to write and feeling so unfit, I have kept putting it off. However, if the Lord blesses me. I shall attempt to write a little.

I was troubled for a long time about what would become of me when I left this world, for it seemed I could not do anything right. I wanted to talk to someone, but I did not want anyone to know how I felt. I would go to Church, and I would enjoy the preaching so much; but I felt like I was not fit to be there with the people, who looked so good to me. I would say, "I will not go anymore"; but my burden grew so heavy, I felt I could not carry it any longer. The Lord knows what we can bear and when to give us that little hope that is so precious and resting. I could not see how He could save as vile a sinner as I felt to be. I had several sweet dreams, and they are fresh and sweet to me today. I had a dream — I say a dream, but I have never felt like I was asleep — I thought I was going to a baptism, and when I got there, I didn't want to stop with the crowd. I went on down beside the pond, and when I had gone a short distance, I turned and looked back, and I saw a man coming dressed in white. When he got to me, he took my hand, and said: "Why don't you go and be baptized. I said, "They don't want me; I am not fit". He replied, "Fear not man, but fear me. I am your God, and you shall be one of my people. Go, and be baptized". He lead me back; and Elder Floyd

Adams was there to take me. Bro. Floyd said, "I knew you would come". That was the prettiest water I ever saw. It was as clear as crystal. I wanted to go to Angier Church and hear Brother Floyd preach, and I tried to ask the Lord to strengthen me, and not let anyone see that I was troubled. I went, and O! how I did enjoy the preaching, for he told my feelings so fully. When the services were over, Sister Adams came to me and said, "You just as well come on and live with us". I can never tell my feelings; I felt like I was deceiving every one, and still do at times.

On the third Saturday in March 1932 I went to Sandy Grove, and there being no pastor there at that time, I didn't know whether there would be any service or not; but Brother Adams was there. I felt like I was bound to tell them some of my feelings, but I didn't. I came home with a heavy burden, and I promised the Lord if He would bless me to go back Sunday, I would offer to the Church; and I did and was received and baptized the following Sunday. I felt like I left all my troubles in that water; but O! how mistaken I was, for I feel sometimes to be one to myself and that I have deceived the brethren and sisters. I never seem to do anything good. My heart is filled with sadness because of my unworthiness. I crave more evidence that I am one of His. Yet I have a hope that the Good Lord will guide me in a way that I may never give the Church any trouble. I can see how the Church can live without me; but I don't feel like I could live without the Church; for it is such a pleasure to be with them

and hear them talk and shake their hands. Oh! if I could only live as good as I feel like they are living, I don't believe I would have any more doubts. But so much of my time, I am down in the valley begging for mercy and not a friend to turn to; but the Lord knows when to come and heal our wounds.

A sister in hope who feels unworthy,

Mrs. Lessie Stephenson
R. F. D. No. 1
Angier, N. C.

To those who can witness with our Sister, let me refer you to John's words: "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" — Editor.

THE GREATNESS AND GLORY OF THE LORD AND SAVIOUR

Mr. and Mrs. Benton McGee
Benson, North Carolina

Dear Friends and Kindred in the Lord:

A long time has passed since I wrote to you. The rest of the family are all well; but I have a bad throat. I hope this finds you all well.

In a faint way that I can't explain, I have been shown a glimpse of the greatness of God, His majestic power, His grandeur, His glory, His compassion and love, pity, grace and mercy, to us, poor, hell-deserving sinners.

Last night as I lay in bed, for awhile I could not go to sleep, for thinking of Him and His wonderful attributes. I told my wife, a single blood cell is so small, it has to be

seen through a microscope, but I felt as small and insignificant as one blood cell. I hope from my soul, that I am a member of the mystical body of Christ, though the least one, yet I hope I am a part of it. When we think of the awe-inspiring power of this great God, well can we understand Paul, when he was brought to a standstill by the same view, exclaiming: "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!" Romans 11: 33. In the ages of the prophetic days, we find David saying, Psalms 19: 1-2: "The Heavens declare the glory of God: and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." O! my soul! Hast thou ever sung this song? O! my God! out of thine abounding pity, give me utterance! Is not this the song that has been, and is being sung, down through the ages? The song of the greatness of Israel's God. Did not a mighty song of praise thunder from the hearts of over six hundred thousand people at one time when the children of Israel were delivered across the Red Sea, who turned and looked back, and saw the towering walls of water close over the heads of Pharaoh's host, drowning them before the eyes of the Israelites, thus manifesting His strength, His matchless power, His mercy toward His chosen people? The very theme of the song was shown in just a few words of their song, Exodus 15-1, "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing

unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Isn't the theme of the same song being sung today, being foretold by Isaiah 26-1. "In that day shall this song be sung in the Land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." Who are the ones singing this song today? Those who have been delivered as David described. Psalms 40:2-3, "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." What tongue can tell the agony of suffering, the heartrending cries, the piercings of soul, the doubts and fears, the loneliness of a poor soul, while this work of God is in me process of being brought to pass? None know this language, except just **one** way, this Way is described by the word — **experience**. Now who has this experience? Again let us turn back the pages of time, to Psalms 139:15-16. "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 unperfect; and in thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them." I! my soul! This was Jesus speaking by the Spirit to His Father, through David, describing the choice of God ere time began! This, hundreds of years before Jesus was born of the virgin

Mary! What awe-inspiring, majestic power and greatness! The substance mentioned being this Eternal life that was treasured up in Jesus for His Bride. The substance being as yet imperfect: the bringing in of the Gospel covenant — the Gentiles — other sheep I have, which are not of this fold: them I must also bring. This complete covenant of the mercies of God not perfect, **until all** whose names were written in that Book, by the hand of God, when as yet **none** of them are brought in; therefore, the word **imperfect** is used.

Dear people, think of a God so great, that He "hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Isaiah 40:12-15. One in whose sight, "Behold, the nation are as a drop of a bucket, and are counted as the small dust of the balance: Behold, He taketh up the isles as a very little thing." I have seen great mountains, having been reared in mountainous country. I have seen great rocks imbedded in the earth of the mountains, a figure to me of Christ, His Church, and the predestinated will of God, as a rock is imbedded in the earth, so is Christ, the Rock of our salvation, imbedded in the predestinated will of God, on top of which Rock the Church stands, the whole thing becoming One in Him, "Twixt Jesus and His chosen race, Subsists a bond of sovereign grace, That Hell, with it's infernal train, Shall ne'er dissolve, nor rend in twain."

I have seen the whole earth spread out helpless before God, utterly dependent on God for life and the sustenance thereof, like a sick child on it's bed, unable to walk or do anything for itself, utterly dependent on Mother for it's care. None realize this utter dependence except by revelation, by the hand of God imparting this faith, this putting within us that substance before mentioned, Christ in you the hope of Eternal life. Little sister, I believe this work began in me when but a little child, going around in the hills and hollows of the foothills of the Blue Ridge mountains. I have said I was taught in the School of Grace to know I was a sinner before I was taught the alphabet in natural school. Picture to yourself, if you can, a lonely little boy who felt he was lost and condemned before God. Let none scorn this picture, for one does not get too young to be taught of God. John was made to leap for joy in his mother's womb three months before he was born of his natural mother, being filled with the Holy Chost.

I used to dread to see the sun go down. I dreaded the shadow of night, the symbol of that awful night of darkness in my soul. Many times as I would gaze upon Mother or Father I would say these words within my little heart. "O! Mother and Daddy, where I am going, I hope you will never, never come!" Sadness of death in my soul, judged of God and condemned, hell awaiting me when I died. That was my feelings. I wandered the earth in those years, a stranger, promising God I would do better if He would spare me this time; but I broke

every promise I made. Even at that tender age, I could testify in a sense to the truth of these words: O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps. Jer. 10:23.

Time rolled on, and when I got old enough to read the Bible, I would go off to myself to some secluded place, and read, seeking something good I could do that would cause God to answer the cries that for so long had ascended, wrung from a tortured heart! "O God! be merciful to me, a sinner!" But everywhere I looked, I only found more and more condemnation. My daddy took Old Baptist papers, Zion's Landmark, Lone Pilgrim, and Signs of the Times. I would sneak these papers out, search for the experiences, read, and cry from my soul with tears streaming from my eyes and uttering from my heart, "O! how good these people are, they have a home in Heaven when they die, and I've got to go to hell!" Again and again this pitiful cry was wrung from my soul! "O God! be merciful to me, a sinner." Above all other times in those years, I remember one. We lived about 15 or 16 miles from Martinsville, Virginia, in a little three room cabin in Hensy County, Virginia. One evening I was standing at the corner of this little house; it was late fall, the skies were overcast, the vegetation around me was dead or dying, the leaves were about all gone from the trees. Everywhere I looked, I saw death or the symbol of it and death was in my feelings — alone, forsaken, lost — and all at once, faintly coming in on the wings of the wind, a train whistle blew,

faintly, it seemed to portray the wailing cry of a lost soul doomed to hell, and that poor lost soul was mine. If I ever did cry for mercy, it was then. I could not feel to call Father, for I viewed God in my feelings, standing offended, eyes of wrath blazing, the sword of justice upraised in His right hand, at any moment ready to strike my poor unworthy life from the earth, and cast my soul into hell forever. Dear friends, if a man could do anything to deliver himself, certainly I was willing to try. Psalms 110:3, "Thy people shall be willing people, in the day of Thy power." I tried, but nothing could I do.

So I went to the School of Grace and mourners bench within my heart, in grief. I would go to meetings sometimes, but felt all the more bitterly condemned.

My last cry for mercy on the other side of the Red Sea came the morning of August 4, 1939. I felt all was lost, I had to die, and for the first time in life I felt as did the poet:

"Should sudden vengeance seize my breath,

I **must** pronounce Thee just in Death,

And if **my** soul were sent to Hell,
Thy righteous law approves it well."

My cry was for mercy to a poor, lost, and dying sinner. All at once, these words were spoken in me: 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. With these words, my deliverance came, my burden rolled away, and in my feelinge I was lifted up to the

hills, blending my voice with angels, singing the rapturous story of pardon, "Praise the Lord, O my soul! Let all that is within me praise His Holy Name!" From then till now, I hope I've sung the song of Grace! free Grace! even if only in broken strains.

That evening after leaving the factory, I went home to my daddy, and tried to tell him what had happened. Who knows the thoughts in his heart and mind at hearing the poor black sheep of the family coming in tears, telling this? None but God. O! the grief I have caused my natural Father, if I could but undo! For after getting grown, I had tried to drown my troubles in liquor, for about three years, but no more. A new life was put within me, hope given me, and from August 4, 1939 till this day. I have and do desire to walk in the footsteps of Jesus, yet I have failed, but hope is still alive. Grief is mine at my shortcomings, but can I not say with the poet:

"Tis grace has kept me safe thus far,

And grace will lead me home.

I've been endeavoring to preach since the 2nd Sunday in March 1940. I have a double burden to bear. Doubts and fears of being deceived in my hope, and doubts and fears over my calling. All I know is sometimes I'm so heavily burdened, my breath seems to stop about half way down. Then sometimes I am delivered to speak, my burdens are all gone, wave after wave of rest roll up and down through me, other times I am burdened, **not** delivered, and I go groaning, resolving not to go any more, but I **have** to. It is not left

to me.

We never know when we'll speak or write for the last time; but whether my time is long or short, the continued breathing of my very soul is for mercy. We have never received a diploma in this School that is within us. Daily lessons being taught, daily sins arising in our view, causing us to loathe and hate the manner of our life, we fall so far short. Here, allow me to quote a poem, written many years ago by a Sister Addie Chandler in Kentucky.

The Soul's Cry

"I am weary of contention,
Weary of the strife for gain,
Weary of this world's delusions,
Weary of its theories vain.

I'm most weary of my follies,
Of my proveness unto sin,
Of my weak and wicked nature,
That disturbs the peace within.

But in me no good thing dwelleth,
All my righteousness is vain,
And my hope is resting only,
In the Lamb for sinner's slain.

Keep me, then, O Lord, and guide me,
Fit me for that glorious place,
Where Thy saints shall sing forever,
"Saved alone by Thy free Grace!"

Will close, hoping not to have wearied you.

Farewell, your brother in
Christ, I hope,
(Elder) Layton Wingfield
Ridgeway, Va.

WANTS INFORMATION

Dear Brother Adams:

I am sending another subscription to Landmark for one year (New) to be sent to J. G. Hatley, R. F. D. 13, Box 573, Concord, N. C.

Also by request of Sister Williams, I am sending you her daughter's address, Mrs. Joe Leonard, 115 Government St., Mobile, Alabama.

Mrs. Leonard is the youngest daughter of the late Elder H. S. Williams, and would be very glad to know if there is any Primitive Baptist Church near Mobile would greatly appreciate it if you would make this announcement through Zion's Landmark.

C. D. Whitley,
Albemarle, N. C.

If any of the readers know of a Primitive Baptist Church in or near Mobile, Alabama please write to Mrs. Joe Leonard at the above address.

Editor

"MY SHEEP HEAR MY VOICE AND I KNOW THEM"

Dear Friends and I hope kindred in Christ,

No one knows just what good preaching and mingling with the Brethren and Sisters means to a poor sinner like me, until you are cut off from these privileges as I have been. Nothing means much to me anymore except this. I realize that I am nothing and less than the least, nothing good that I can say or do. I feel that I am no pleasure to anyone, yet I desire to be reconciled to every dispensation of the Lord's will.

Dear Children, I do not doubt any of the Lord's works, but what concerns me is, am I one for whom Christ died? It is so wonderful that the Lord takes care of every situation. I read the book of John not long ago, and how wonderfully he records the words of Jesus, saying "My sheep hear my voice and I know them." When we are blessed to see just how safe the saints are, it is marvelous in our eyes. Not one for whom Christ died can be lost, notwithstanding our unworthiness. One thing is sure, The Lord knoweth them that are His. I may not be one of His and so much of my time I feel surely Christ could not forgive or love one so vile, yet I am sure His sheep hear His voice.

Well I must close. Remember me when given the mind.

A sinner, I hope, saved by grace,

Zola J. Sugg
Route 3
Raleigh, N. C.

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you desire to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If, however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due, if any.

Editor

Zion's Landmark

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

Editor

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

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

Elder W. E. Turner
Wilson, N. C.

WILSON, N. C. OCT. 15, 1953

Entered at the postoffice at Wilson
as second class matter

VOL. LXXXVI NO. 23

TITHING

Brother M. L. Johnson of Fountain, N. C., has requested my views on tithing or giving a tenth in support of the church.

Tithing, or giving a tenth, is a very ancient custom. (Gen. 14:20). These gifts were used in support of temple worship and the people were assessed a tenth part of what they possessed, whether it be little or much. These assessments of course varied according to one's wealth. If there should be failure in possessions, failure of temple service would ensue.

We observe that only a tenth was required, which was a very small part, but was agreed upon as a basis of equity, for no one family or household was able to bear the expense of the temple formalities from year to year, which was to continue until the coming of the Messiah, after which we hear no more of tithing or giving a tenth,

except from a Pharisee...The Pharisee stood and prayed thus with himself, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." (St. Luke 18:11:12). But the Pharisee was not justified of the Lord, but rather the publican who spoke nothing of giving or doing anything good.

Tithing is judiciary in meaning. The number "ten" is quite significant in that it reflects upon the law of commandments, and its types and shadows from the substance, Jesus Christ.

Giving a tenth, or tithing, is experimental with the true believer in Christ. The tenth, or very small portion, corresponds to the shortcomings of His little children. What they hope to possess is so very small it is far less than what they feel is required to truly worship the Holy One. (Ps. 40:17).

A tenth of anyone's possessions was insufficient to perpetuate the temple worship. So, with each of the mystical Body of Christ, they feel to possess an insufficiency. (Ps. 69:2). What was given in tithes had to be given over and over each succeeding year. There was no permanency in what was given. So with the truly converted, "how to perform that which is good I find not." (Rom. 7:18). Truly, the church of Jesus Christ has its meaning and comfort to the Lord's anointed and there is a labor that identifies. It is the labor of sorrow and conflict out of which arises hope. Their only Surety and permanency is Jesus, for He is alive forevermore. He arose a conqueror

over death and hell.

Tithing, as required and participated in under the old or legal dispensation, was a natural act within a natural temple. All these formalities and rituals possessed no virtue to overcome sinful nature, but only pointed to our Surety, Jesus Christ, who, when He came, brought to an end all customs and forms of the legal dispensation, which then became inner experiences rather than outward formalities.

The temple at Jerusalem, accredited with the distinction of being the most elaborate edifice ever constructed by man, must fall with such devastation that one stone should not be left upon another. (St. Matt. 24:2). It was said the destruction was so complete that the downfall of the Jewish nation has never recovered to this day. It involved the destruction of the temple and the worship annexed to it (HASELL'S CHURCH HISTORY, page 223). All the sensual, materialistic ambitions and accomplishments of men pertaining to the spiritual kingdom must fall so completely that they never rise again to predominate. The only reason for the fall of these stately, earthly formalists is that when Christ comes into the soul, natural, material pride and strength begin to crumble and fall until all is leveled into nothing. (Col. 3:3).

As with the Jewish nation which was dispersed and scattered, so is the experience of a true Christian. He is driven from the home and security of nature, and is never again organized into Creature strength, but is so often alone in a

strange country, driven from place to place (from one experience to another).

The spiritual child is always limited in reception, as tithing was limited in quantity. The giver could only give what was given to him. So the Lord's children can only receive what is given to them. No man has ever given the Lord anything. "If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." (Ps. 50:12). The scripture teaches us that "the workman is worthy of his meat." (Matt. 10:10). The workman usually feasts from the same table with his family. The minister, thereof, when feeding the flock, at the same time feasts with them.

Now, as to the support of the church and the ministry. We realize that there are necessary expenses incident to the service of the church. Also, a man who is called of God into the ministry is not always blessed to make a full success in business and temporal affairs, and his duties as a servant require at times much travel and loss of time to business and temporal affairs. It is the duty of the church to look after their servant and see to it that he is reasonably cared for, adding sufficient to his own income in order that he may be at least comfortably situated. Since that tithing or giving a tenth passed out as Jesus came in, St. Paul gives a good, practical plan for the needs of the church, saying, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." (Cor. 16:2). Every true child of God is directed in conscience as to the

needs of the church in temporal means, and it will not be more than what God hath prospered one with.

W. E. Turner

RESOLUTION OF RESPECT

It is with a sad heart that I attempt to write of the life, suffering and death of my dear wife and companion, Sister Daisy (Stephens) Alford.

She was a daughter of our deceased Brother and Sister Needham P. and Nancy M. Stephens.

It has made my Hope sweeter and Heaven nearer and dearer since my dear wife passed away. It is hard to part from the ones we love so well. Neither pen nor tongue can tell the sorrow that lives in my heart.

Sister Daisy was born in Columbus County North Carolina April 28, 1882 and departed this life May 15, 1953, making her stay on earth seventy-one years and seventeen days.

The first ten years of her young womanhood was spent in teaching young children, whom she always dearly loved, in the Public Schools of Horry County, South Carolina, where she lived until she received the call from on High, "Child, it's enough, your Father calls, Come Home."

March 9, 1913 she married Brother Mack K. Alford. She kept her marriage vows and made a true and faithful companion until death. To this union was born one daughter.

Besides her lonely husband and daughter she leaves to mourn her departure, a son-in-law, three grandchildren, four sisters, one sister-in-law, several nieces and nephews, the Church and a host of friends and relatives. But we do not mourn as those who have no hope for we feel assured that our loss is her Eternal gain.

Sister Daisy united with the Primitive Baptist Church at Black Creek, Horry County, South Carolina, and was baptized the third Sunday in May 1921. She remained a true and faithful member as long as she lived.

From early childhood her health was very delicate. The last twelve years of her life, her health and suffering kept her from doing her house work which she enjoyed doing as long as she was able. Said service was gladly performed by her loving companion. Two weeks before she left us the Doctor said she had heart asthma. Up to this time she spent the most of her time reading her Bible and her paper "The Old Faith Contender", both of which she dearly loved. She suffered much in her last days and attended services many times when she was seemingly unable to go. We feel, "In her affliction, she remembered the Lord". Four days before the end came she

was given a dose of medicine to relieve her pains which were so great. After sleeping a short time she awoke and had her companion and daughter sent for. She said she was "entirely free of pain and was then ready to go Home," but wanted her loved ones near in order to spend a few more minutes with us while she was in her right mind.

Tuesday night after this she had what the Doctor called a hysterical time, but to the writer it will always be thought of and remembered as a sweet visit with her loving Saviour. She prayed that the Lord would forgive all the sins of herself, her loving companion, her children and loved ones and have Mercy on her. I asked her did she want our son Whaley to pray for her. She said "yes, if he had a mind to pray." After the prayer I asked her to try to rest, which she did. The Doctor came Wednesday morning, she was given hypodermics for pain. Friday about 1:00 p. m. she fell asleep peacefully in the arms of her Saviour.

She had a kind and loving disposition and to know her was to love her. During her last days she kept smiling occasionally as though she was being given a view of that "Heavenly mansion not made with hands eternal in the Heavens". "A City prepared for those who love and serve God." "Many are the afflictions of the righteous, but the Lord delivereth them out of them all."

She bore her afflictions bravely and patiently always saying she "wanted her sufferings here in this world." Her walk and conversation proved that she loved her Church and her Pastor. The quiet, humble and gentle life she lived proved she had been taught the beauties of her Master and she loved to follow in the foot prints of the one in whom she had such great faith. She was a good wife, mother and neighbor and will be greatly missed by all who knew her. We feel assured she "is resting peacefully from all her labors", and, if not deceived, we have a sweet hope of meeting her one day where there will be no more sad farewells.

The funeral arrangements were in charge of Meares' Funeral Home, Mullins, S. C. The funeral was conducted by our Pastor, Elder W. C. Edwards, Wingate, N. C., assisted by Elder H. G. Cox and Rev. T. W. Hern, both of Loris, S. C., in the Cedar Creek Baptist Church. After which the body was taken to the family burying ground at Mt. Olive Baptist Church and there beside her loving parents was laid to rest beneath a mound of beautiful flowers. There to await the resurrection morning when it will be raised and fashioned like unto that of her Dear Lord and Saviour whom she loved so well and desired to serve. Written by her grieved husband.

Therefore be it resolved:

First—that we bow in humble submission to the will of God who doeth all things well.

Second—that a copy of these resolutions be placed on our Church record; a copy sent to the bereaved family and a copy sent to "Zion's Landmark" and "The Old Faith Contended" for publication.

Done by order of the Church at Black Creek while in conference, Saturday before the Fourth Sunday in May 1953.

Elder W. C. Edwards—Moderator
Mack K. Alford—Church Clerk

**RESOLUTIONS OF RESPECT FOR
BROTHER JEFRO LEE**

The Church at Mingo was called to the home of Brother Jefro Lee June 19, 1952, when he asked for a home with Mingo Church. He was received and later baptized. He never was able to attend Church, as he was very ill. Yet, he possessed a great faith in His God when he went into the water in an afflicted condition.

Brother Lee was called away by death; yet we believe his Spirit is with God. We know God does all things well.

Resolved: First, may we bow in humble submission to our God and say, Thy will be done — not ours.

Second, we extend our sympathy to his family, and may God bless each of them.

That a copy of these resolutions be spread on our Church record, one sent to Old Faith Contender, one to Zion's Landmark, and one to the family.

Done by order of Mingo Church in conference, Saturday before the second Sunday in August, 1953.

Elder Lester E. Lee, Moderator
Lalon Lee McCullen, Clerk

IN MEMORY OF DEACON W. F. YOUNG

Brother W. F. Young was born near the town of Angier, in Harnett County, N. C., November 28th, 1878, the son of John and Carolyn Williams Young, and gently fell asleep on September 3rd, 1953; making his stay on earth 74 years, 9 months and five days. He is survived by his wife, Sister Minerva Adams Young, two sons, Sherrill, of Durham, N. C. and Dr. Royster Young of Angier, to mourn their loss. A daughter, Mildred, who died at the age of 11 years. Three grand children, four brothers and four sisters also survive him.

Brother Young received a precious hope in Jesus and united with the Church of Angier in July, 1923. He was baptized by Elder C. B. Hall. His qualifications were readily observed and he was set apart to

the sacred office of deacon July 6, 1924, by Elder C. B. Hall and Elder Exeter Lee which he filled efficiently and faithfully to the end.

Brother Young was a successful farmer and business man. He owned, and operated a store in the town of Angier a number of years. He is credited with doing that which very few do — when his meeting time arrived he closed the doors to his store and attended his meeting, regardless of what he felt would be his financial loss. In so doing, he followed the injunction of his Master, "But seek ye first the kingdom of God and His righteousness, and all of these things shall be added unto you." Mat. 6:33.

His life evidenced the profession he had made. He was gentle, forbearing patient and long suffering; slow of speech and always gave consideration to his expressions before speaking. He honored the profession he made with a well ordered walk and a godly conservation. He was firm in his conviction and ably defended the true principles that govern the Church of Jesus Christ. His timely and able counsel was sought by many who knew him.

Brother Young's qualifications were outstanding as set forth by the Apostle Paul, who said, "Likewise must the deacons be grave, not double tonged, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in pure conscience." I Tim. 3:8-9. In addition to his many responsibilities, he was clerk of his church and clerk of Angier Union, a position which he held for about 26 years and filled acceptably and humbly.

We feel to say in the departure of our brother, as has been said of many other precious saints; "His life was an inspiration and his memory a benediction." To his dear wife and sons, who were so devoted and faithful to administer to his comforts and needs until the end, we quote from the sacred word of Holy writ, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope," 1st. Thes. 4:13. For it is written "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14:13.

Therefore be it resolved:

First: That the Church of Angier is grieved much at the passing of this, our dear brother, but we feel that our loss is his eternal gain.

Second: That the Church of Angier extends to the bereaved family its deepest sympathy, desiring that God will comfort and reconcile them to their loss and His divine will.

Third: That a copy of this obituary be placed on our Church records, a copy sent to the family, a copy sent to Zion's Land-

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mark for publication, and a copy sent to the clerk of our Association to be published in our 1953 minutes.

Done by order of the Church in conference, Saturday before September 1953.

T. F. Adams, Moderator.
D. T. Adcock, Clerk

OBITUARY

Brother Grover C. Pullium was born October 22, 1888, and departed this life May 30, 1953. In the year of 1908 on the 16th day of August he was married to Miss Sadie Clayton. To this union were born seven children, five of whom are surviving — three daughters, Mrs. Mae Duncan, Roxboro, N. C., Mrs. Ruth Simpson, Rougemont, N. C., Mrs. Naomi Webster, Mebane, N. C., and two sons, J. W. Pullium, Roxboro, N. C. and David Pullium, Rougemont, N. C.

Brother Pullium was blessed with a sweet hope. He, together with his wife, joined Surl Church and were baptized at the November meeting in 1913. There was, no doubt, a greater love in his heart than he could ever express in words. In the August meeting in 1940, he was ordained a deacon of Surl Church and served humbly as long as he was able, not ruling over the Church, God's heritage. He felt he was not qualified to fill so great an office. We have heard him say, as we all often feel, "I am a stranger here below, and what I am 'tis hard to know.

Our dear Brother believed in the God who is able to keep our feet from falling and our eyes from tears, and rules all things after His own will, and none can stay His hand or say Jehovah, what doest Thou?

He was laid to rest beside his dear wife who passed away a few years ago. We now think of them sleeping side by side waiting for the Great Shepherd of the sheep, to call them from their peaceful slumber, and we feel to say with the poet,

Why should we mourn over departed friends,
Or faint at death's alarms,
It is but the voice that Jesus sends,
To call them to His arms.

Therefore be it resolved that we humbly bow to God's will, that we extend to the family sympathy and that a copy of these resolutions be sent to the family, one placed on our Church records and one sent to Zion's Landmark for publication. And may the children be caused from time to time to

think how good God was to Dad to take him home from this world of troubles.

Done by order of the Church in conference
July 11, 1953,

L. P. Martin, Moderator
J. E. Dean, Clerk

Written by L. P. and Carrie Martin.

ROBERT CLEVELAND NORVILLE

The subject of this notice was born July 25, 1888. He died January 26, 1953, making his stay on earth 64 years, 6 months, and one day. Brother Norville was married on January 5, 1910 to Pattie Mae Fulford Norville. To this union were born four children — three girls and one boy — Mrs. Ollen Pike of Stantonsburg, N. C., Mrs. Henry Lee Owens of Snow Hill, N. C., Mrs. Claud Wooten of Stantonsburg, N. C., and Robert Lee Norville who resides near Kings Cross Roads. Brother Norville had seven grand children. He united with Tyson Primitive Baptist Church third Sunday of September in 1940 and was baptized by Elder W. B. Barnes, the pastor. He proved a faithful member until his health failed. Brother Norville suffered intensely and constantly in his last days. We, the Church at Tyson, feel that the Church has lost a good and loving brother, and that his dear companion and children have lost a good and loving husband. May I say to you dear children, inasmuch as in you is, follow in your dear Father's footsteps.

First, be it resolved that we bow in humble submission to Him who doeth all things well. Second, that a copy of these resolutions be spread upon our Church records, a copy be sent to the family, a copy be sent to Zion's Landmark, and the Old Faith Contender for publication.

Done by order of the Church in conference,

W. B. Barnes, Moderator
Joab B. Tyson, Deacon and Clerk

UNION MEETING NOTICE

The Lower Mayo Union Meeting will be held God willing with the Church at Spoon Creek near Critz, Virginia, Saturday 1:00 p. m. and 5th Sunday 10:00 a. m. in November 1953. Everyone of our faith and order is invited to attend especially preachers.

Inquire the way to Critz and inquire in Critz for the Church. Come one and all.

R. G. Spencer
Mayodan, N. C.

Copy

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVI

NOVEMBER 1, 1953

No. 24

PSALM 144

Blessed be the LORD my strength, which teacheth my hands to war,
and my fingers to fight.

My goodness, and my fortress; my high tower, and my deliverer; my
shield, and he in whom I trust; who subdueth my people under me.

LORD, what is man, that thou takest knowledge of him! or the son of
man, that thou makest account of him!! !

Man is like to vanity: his days are as a shadow that passeth away.

Bow thy heavens, O LORD, and come down: touch the mountains, and
they shall smoke.

Cast forth lighting, and scatter them: shoot out thine arrows, and de-
stroy them.

Send thine hand from above; rid me, and deliver me out of great
waters, from the hand of strange children;

Whose mouth speaketh vanity, and their right hand is a right hand
of falsehood.

EDITOR

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A SWEET DREAM

While lying in bed one night,
I thought of my in-law, so dear,
Who had gone to see the Heavenly
light,
Without a ray of fear.

I drifted off to slumberland;
There I had a dream so sweet,
Of my in-law, a beloved man,
His Spirit I did meet.

I could see him as I used to know,
About four or five years pass,
How my heart was all aglow,
To see His healthy face at last.

He talked to all of us,
In his joking and jolly way,
We were glad to hear him discuss,
The sweet sayings of Jesus, so gay.

I shall worry never more,
Of my in-law so dear,
Because his heart is pure I know,
He is with Jesus, oh! so near.

Oh! what a sweet dream I had,
My in-law will be sad, no never,
And I am so very glad,
Because he'll be with Jesus forever.

Dear Mr. Floyd:

I am sending this poem, if you think it is all right, I would like for it to be published in the Landmark. It is a true poem. As you read you can tell whom I have reference to by its composition. Yes,

it is about Mr. Matthew Casey, my husband's father.

Hoping to see you and hear you preach real soon, I remain.

Sincerely yours,
Mrs. Lettie Lou Casey
Raleigh, N. C.

A POEM

Oh God, be my guide, my help, my all.

And lead me through this life of care.

Thou, the fear of death can still,
And make me willing in the day of Thy power.

Lord, Thou hast taken away from me,

My earthly help and fairest hope,
Thou hast called Him up to Thee,
Alone through this dark world I grope.

Oh Lord, on my dark pathway shine,

And in the end crown me as Thine.
Bless Thy children everywhere,
And on Thee cast their every care.

Lord, make us to love each other,
And dwell together in peace,
To pray the feeble prayer of a sinner,

Through which our souls may gain release.

Mary E. Gardner
703 Clark Street
Rocky Mount, N. C.

A GOOD LETTER

My dear Sister in Christ:

Will you allow one so unworthy as I feel to be to address you thus? For some reason I have a desire to try in my weak way to write you a few lines tonight, but it is with much fear and trembling that I make the attempt, realizing that unless guided and directed by the unerring Spirit of Almighty God, my effort will be vain and not worthy of your attention much less being any comfort to you.

It was so good to see you again yesterday at the Union meeting. I was also very glad to see your husband again and pleased to meet your son. I hope some time in the near future to visit all of you in your home, for I feel that nothing would give me more pleasure. While I have had the pleasure of meeting you only on two occasions the first at Willow Springs church, and yesterday at Raleigh church. I will never forget that day at Willow Springs, I had greatly enjoyed the service, but when I saw you coming down the aisle as they were singing the closing hymn, it seemed that the very windows of heaven were opened. You looked so sweet, so humble, so Christ-like. There was a great light which seemed to envelope you, causing your face to shine as it were the face of an angel. It seemed that heaven came down our souls to greet, and glory crowned the mercy seat. No wonder the poet could say,

OH! How happy are they who
their Saviour obey

And whose treasures are laid up
above,

Tongue cannot express the sweet

comfort and peace

Of a soul in it's earliest love.

'Twas a heaven below our redeemer to know

And the angels could do nothing more,

Than to fall at his feet and the story repeat

And the Saviour of sinners adore.

Yes dear sister, it was indeed a heaven below to see you come home to the dear old church and tell how great things the Lord had done for you whereof you were glad. I feel that every child of grace when bidden by their Lord and master, and given grace to go home to their friends, will tell not what they have done for the Lord, but what he hath done for them. This was David's testimony for we hear him Saying, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." The religious professors of the world are broadcasting far and near, what they are doing for the Lord, and what he wants to do for every body if they will only let him. This is as far from the truth as the east is from the west. Since when hath puny man the power to let God do any thing, for he emphatically declared, "I will work, and who shall let it." Also we hear Jesus saying, "All that the Father hath given me SHALL come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will but the will of him that sent me. And this is the will of my Father 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." Also he said unto

the Jews who were murmuring at the glorious doctrine which he was preaching, "Murmur not among yourselves, No man can come unto me except my Father which sent me draw him: And I will raise him up at the last day."

I believe that every child of grace who hath felt the great delivering hand of God can witness with David, and their desire is to tell what he (the Lord) hath done for their souls. Says one, what hath he done for you David? Let us hear his testimony in the 40th Psalm, "I waited patiently for the Lord and he inclined unto me, and heard my cry. He brought me up also out of a 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."

No one can sing this new song until God puts it in his or her mouth, and when he does this, that one can sing with the poet,

"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."

But there comes a time when they cannot sing this. They have to witness with David, when he says, "The Lord lifts me up, and he casts me down. And when they are casts down they sing with another poet,

"Tis a point I long to know, oft it causes anxious thought,
Do I love the Lord of no, am I his or am I not."

Or they may sing with another poet, thus,

"I am a stranger here below,
and what I am 'tis hard to know;
I am so vile, so prone to sin, I
fear that I'm not born again."

But when they feel that he is clean gone forever, that he has forgotten to be gracious, He tenderly reaches down his arm of love and lift's them up out of the miry clay, sets their feet upon a rock, and tunes their tongue to sing that new song:

"Through many dangers toils
and snares, I have already come
'Tis grace has brought me safe
thus far, and grace will lead me
home."

I reached home safely yesterday afternoon around 6:30. I did enjoy being at your union meeting. It was indeed a pleasure hearing the good news proclaimed by those humble servants who, I feel were endued with power from on high to preach the glorious gospel of Christ, which is the power of God unto salvation to every one that believeth. This is the same good news which has been, is now, and shall be preached in all the world for a witness unto all nations. This is both food and drink to God's humble poor. The glorious doctrine of salvation by the sovereign grace of God, both for time and eternity, is good news to all who are poor and needy. It honors and glorifies God and comforts his people.

I hope that I have not written any thing that you cannot receive, if so may you be given grace to forgive me and to overlook my many imperfections. If you should be given a mind to write to such as I, I will be most happy to hear from you. In closing may I ask that when

you pray, please make mention of me, a poor sinner who is living in hope of eternal life which God, who cannot lie, promised before the world again. May the grace of God and communion of his Holy Spirit rest and abide with you and all your loved ones henceforth and forever is my prayer for Jesus sake.

A little unworthy brother in hope and fellowship always.

C. D. Whitley
Albemarle, N. C.

DUTY OF CHURCH DEACONS

The following letter was written by Elder L. H. Hardy and was published in Zion's Landmark of June 1, 1909: A sister requests that it be published — Editor.

Elder L. H. Hardy:

My Dear Friend: I wish to ask you some questions which I hope you will answer through Zion's Landmark:

1st. Do the scriptures teach that when your brother trespasses against you for you to first go to him and tell him his faults between yourself and him alone, and if he will not hear you, then take with you one or two brethren, and then if he will not hear them take the matter to the church?

Answer — That is the teaching of the scriptures as we find it in Matthew 18th chapter. No church should allow a matter of this kind to be mentioned in her conference until she is sure that these first and second steps have been taken and if she does so allow, the church gets out of order and becomes unfit to attend to business until she repent and do her first work.

2nd. Is it not the duty of a deacon or deacons, when they hear of

a difficulty or difference between two members of sufficient weight to disturb fellowship, to try to get them together and get them to settle their differences, and if they cannot, then take their matter to the church?

Answer — That is my understanding of the duty of church deacons.

To think that deacons have nothing to do but provide wine and bread and wait on the communion table is to have a very small conception of what the scriptures mean by the service of tables. The deacons should see that the church's financial system is looked after so that the poor of the church can be properly cared for, the running expenses of the church met, the pastor properly cared for and then to look after the peace of the membership so the pastor may give himself to the service of the gospel both in the church and in such evangelical labors as may come under his hand. Good deacons are as hard to find as good pastors and the churches make a big mistake when they try to make deacons as they do when they try to make pastors.

3rd. Let us suppose a case. Two, three or four sisters fall out with a brother through jealousy of one sister of another church. Those sisters find that they cannot, with the evidence they have, make out a case, therefore they drop that particular case and then go about and get up another charge against this same brother, that he has accused one of these sisters of speaking an untruth. At their next meeting when this brother arrives in the meeting house the two deacons with some of these sisters and some other

brethren go out in the yard and, with their pastor, talk until the appointment hour for service, then come back into the house. This brother does not know that anyone has any charge against him, for all trouble, so far as he knows, have been settled satisfactorily to all concerned. Then, in conference, and without letting him know anything of there being any trouble with anyone, they line out a charge against this brethern that he had said that one of these sisters had spoken falsely. This brother, who had been a member for a number of years and not one charge had ever been brought against him, denies the charge. There is another brother who had been dissipated from boyhood and had been a member only a little over a year and it is generally known that he has indulged in dissipation since he has been in the church, and they bring him up as a witness against the old and orderly brother who has done much for the church. They continue to charge against that old brother until he becomes so provoked that he calls for his name and withdraws from the church.

Then his wife, seeing how her husband had been treated and knowing his innocence, calls for her name and withdraws. One of the be-forecited deacons gets up and cries out, "Peace! peace! is what we want and what we must have. I move that she be excluded," and they exclude her at once without one moment's time for consideration or trying to labor with her and speak of her in such a way as to leave the impression that this sister had been a disturber of the

peace of the church.

Question — Do you think the proceedings of that conference would be in accord with the rules and regulations of the Primitive Baptist church and according to the rules laid down in the scriptures to govern the same?

Answer — I surely do not think so; it appears to me, in the first place, that the conduct of those members against that brother and sister is a clear case of conspiracy. No number of members of any church can get together and caucus against another member without being guilty of conspiracy. It does not much make any differences if the brother or sister is guilty of some heinous crime they have no right to form such a plot and they cannot do so without being guilty of conspirators. The parties thus engaged are guilty of one of the worst of public offences in the church and are entirely unfit to set on any case in conference until they have repented of their evil ways and acknowledged their wrongs. It appears to me that any brother minister who knows of the existence of such things in a church is in his own light to act as pastor of such a body for thereby he becomes a partaker of her evil deeds.

Secondly, I feel that a brother or sister thus treated and agged about are in their own light to call for their names. They should face the matter and let it come to trial. When they ask for their names that shuts off further trial and however much the church might want to adjust the difficulty it leaves her helpless to do so for then the case has come to be only a one-sided affair.

Here the church actually becomes helpless and has to hold what she has even if it is the wrong side. Thus the withdrawing parties not only get more trouble to themselves, but they leave a nasty stink in the church and have placed themselves in such position that they cannot help her clean out her house.

Is there not here a big opening for a meeting for all concerned to come together and not bring up one charge against a brother nor a sister but for each one to confess his or her own faults and let all the others do the same?

Brethren, sisters, would not such meetings be profitable? Have we not all walked in muddy places until our feet have become mangy? Do we not need to come up to the washing of water by the word, that we may come up from the washing as a flock of sheep upon Mt. Gilead?

My own convictions are so strong and weigh me down so heavily that I, for one, am ready and would welcome such a day as a sweet day to enter into rest.

L. H. Hardy

YOU LEARN BY THE THINGS YOU SUFFER

"When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple." (Jonah 2:7)

In the experience of God's little children, they learn that they do not cry unto the LORD when things are well with them. When they are high and lifted up; when in a blissful state of being raised up and given to meditate joyfully and made

to sit together in heavenly places in Christ Jesus and blessed to eat, drink and feast, they feel no need. In such a condition they, of course, are in no distress. They are not hungry and thirsty. They are filled, hence there is no occasion to cry. They feel no need to pray. I believe it is when they are down; when they are in the valley, depressed, in the slough of despondency, hungry and thirsty; brought by their bitter trials and tribulations to the knowledge of their insufficiency of themselves; made to know how helpless they are in their own strength, made to know their need and made to know that "without me ye can do nothing," and not until then, that they cry unto the LORD from whence cometh their help.

That is when, and only then, they can, in Spirit and in Truth say; "I will lift up mine eyes to the hills, from whence cometh my help." (Ps. 121:1) The LORD'S people are brought to pray. They are made to cry. They learn obedience by the things they suffer. They do not cry until they have to. I believe this truth is confirmed by the experience of every heaven born soul. It is when they are brought down to need, that they are taught that they are poor and needy; and are also taught the inability of themselves to supply this need. Then their souls faint and they cry as did the children of Israel of whom it is said; "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted within them. Then they cried unto the LORD in their trouble, and he delivered them

out of their distresses." (Ps. 107: 4-6) They are not only given to cry unto Him when in trouble and distress, but when brought and enabled to cry, He delivers them. If they were able to deliver themselves, they would not cry to Him—they would not need to do so. He not only hears their cry and makes the delivery, but He leads them the right way. "He led them forth by the right way, that they might go to a city of habitation." (Ps. 107:7) The righteous cry, and the LORD heareth, and delivereth them out of all their troubles." (Ps. 34:17) "The LORD is nigh unto them that are of a broken heart (That are — already — not may or will be) and saveth such as be (not will be) of a contrite Spirit. Many are the afflictions of the righteous; but the LORD delivereth him out of them all. (Ps. 34: 18-19) It is wonderful to be given to meditate upon the testimony where it is said; "Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice." (Jonah 2:1-2)

If the Lord's little children were able of themselves they would never need to cry to the LORD. The fact is, if it were left to them and they had the power to carry it out they would never be in distress; never be afflicted, and would never suffer any trials and any need. They would be on the mountain top, surely they would, if it were in their power, rejoicing instead of being in the valley. If sufficient of themselves, surely they would never

have to cry out of the belly of hell. We understand that Jonah was cast into the sea. "So they took up Jonah and cast him forth into the sea and the sea ceased from raging." (1:15) "For thou hadst cast me into the deep, into the midst of the seas; and the floods compassed me about; and all thy billows and thy waves passed over me." (2:3)

We read: "I kill and I make alive; I wound and I heal"; (Deut. 32:39) "For he maketh sore, and bindest up; he woundeth, and his hands make whole." (Job 5: 18-19)

How comforting it is to his children that it is said; "Now the LORD had prepared a great fish to swallow up Jonah." (1:17) This great fish the LORD had prepared, it seems to me, among the many things it represents and denotes, it most surely is figurative of the LORD'S love, mercy and grace in having prepared a way of escape for his children out of all the dangers, pitfalls, snares and temptations and for their delivery out of all their troubles. "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." (Cor. 10: 13)

And the LORD spake unto the fish, and it vomited out Jonah upon dry land." (2:10) "Kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet. 1:5) We do not praise the LORD when we are in trouble but instead we cry unto him. "I cried unto the LORD with my voice: with my voice unto the LORD

did I make supplication. I poured out my complaint before him; I showed before him my trouble." (Ps. 142:1-2) David was in trouble crying unto him. He had to pray for deliverance. He could not deliver himself out of his trouble. I believe he was led and enabled to pray for what he should. "For we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26). When delivered out of our troubles and distresses then we praise Him, for He has done something for us that we could not do for ourselves, and for which we felt great need.

David was given to praise Him. "Praise ye the Lord O' give thanks unto the LORD; for he is good; for his mercy endureth forever." (Ps. 106:1) "For I know that the LORD is great and that our LORD is above all gods. whatsoever the LORD pleased; that he did in heaven, and in earth, in the seas, and in all deep places." (Ps. 135:6) "All thy works shall praise thee, O LORD; and thy saints shall bless thee." (Ps. 145:10).

The LORD'S people are taught by the Spirit, through the things they experience that salvation is of the LORD. Hence, Jonah declared; "I will pay that, that I have vowed. Salvation is of the LORD. (Jonah 2:9).

W. A. Speer
Box 315
El Dorado, Arkansas

LIGHT FROM DARKNESS

Dear Friend,

As I promised to write to you, that, I hope to do by the strength of God. I have thought of you and of how full you were the day we met, and of the fear your child had as she was pressed to go forth in to the strange city with the rush and throng of people pushing about. In it all it is at these times when we are brought down in spirit, that we are made to realize our nothingness and God's greatness.

My heart went out to you both, for I have so often been in just such a horrible state, yet, it was to bring me to where the light would shine out of darkness, that I might see.

I would like to tell of just a few things my dear Lord has done for me. I was brought to the place where I wanted to tell the world, He was persecuted for the world His spiritual world — His Elect — and had no time for such as I had been. I found it is all of the Lord, that is, we cannot convert or lift up in our strength, not even ourselves; then why try to lift any one else? But when God quickens us in the spirit, I do fully believe he never forsakes us. Surely we shall have our down sittings-our lowly times — for in order to be lifted up we have to be low or of a contrite heart; and when we feel to love our Lord and the world spurns the word of truth, we surely are persecuted. Psalms 37:1 says "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity," for all that is, is of God and that which is not of God, is not. It needs be that we all be sifted as wheat, refined as gold and silver, or distill-

ed as wine; and it appears that it takes some generations to bring us to know that it is Christ who is the refinery. He is our Salvation and our Redeemer.

I have been much concerned about my loved ones too, but just remember it was not God's appointed time; "wait upon the Lord;" "knock, and it shall be opened unto you," "ask, and it shall be given you." Oh, we think we are knocking and we expect to receive, and are of a desire to be received, but not until we are drawn or directed to knock, and not until God's appointed time, does the door open or do we receive. And when you do receive you will be given to hold fast and know it is of the Lord.

You asked me to pray for you. My desire was great. I tried to pray, but I know not what to pray for as I ought; it is God alone who knows our needs. As I pray, I ask that he put a prayer into my heart. So is my prayer that the Lord have mercy on us poor creatures of the dust, lift us up, place our feet upon a rock, put a new song into our hearts and establish our goings.

I was afflicted in health, to the extent of great embarrassment, also in love. I felt to be the worst of sinners as I never went to church, Sunday school, neither did I know any scripture, not even the 23rd. Psalm. By my parents I was taught there was a God; that God was love, what is to be will be, and that all things work together for good to those that love the Lord.

Out of darkness comes forth light. I would not desire to exchange the darkness I was brought through by way of afflictions for all the world

has to offer. To be reconciled to God's will is the only way we find peace in this world.

One in hope of life eternal,
Mrs. Marion H. Mulholland
Lambertville, N. J.

DEPENDENT UPON GOD

Dear Elder Adams and Readers of Landmark,
Elder Adams,

I received your card sometime back, acknowledging my renewal to the Landmark. I am very dependent upon our God, for all good thoughts, and I have felt so barren for sometime. I appreciated your taking up your precious time to send me a card. Having just read the last issue of the Signs, I heartily endorse every word of the editorials by Elder Spangler and Elder W. D. Griffin, they expressed exactly my stand.

I most certainly enjoyed the experiences in March issue of Zion's Landmark by Dora Ellen Holland and the colored Sister. Sometime back I opened the Bible at the 14th chapter of St. Matthew, and read the whole chapter, and was so worried over what was told by Jesus would be the beginning of sorrows before the end of times. I could not rest day nor night for worrying over what was to come. I have read some chapters many times since; but I feel God has relieved me of that fear, and I am thankful.

In John 6th chapter, 38th verse, "For I came down from Heaven, not to do mine own will, but the will of Him that sent me." 39th verse, "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." 41st verse, "The Jews then murmured at Him because He said, I am the bread which came down from Heaven." They did not believe him, they thought they knew His father and mother. Then how could he come down from Heaven? They did not believe Him. John 6:60, "Many of His disciples when they heard this, said, This is a hard saying, who can hear it." Jesus knew in Himself that His disciples murmured at His teachings; Jesus knew from the beginning who they were that believed not, and who should betray Him. After that many of His disciples went back and walked no more with Him. They thought He was unlearned.

Verse 16, "Jesus answered them and said, My doctrine is not mine, but His that sent me." They had divisions along from the very first, they could not agree, none of us would unless, our loving Saviour had not opened our blind eyes, given us a hearing ear, the greatest of all gifts. Nothing can compare with it, when Heaven comes down our souls to greet. While these divisions are so painful and hurtful, there have always been some true and faithful, and there will be unto the end. I do hope that I may hold out true and faithful to the last.

I heard a colored choir sing, "Nothing between my soul, and my Saviour." I had heard it many times before but never had it meant anything especially, to me, before. How true! "Nothing between my soul and my Saviour." Their voices were especially good and it was beautiful.

I heard Elder Berry preach at our

Staunton River Union. His discourse to me was wonderful. At our monthly meeting at Cane Creek Church, Elder Raymond Payne was wonderfully blessed to declare the council of God. I didn't feel that anything could be added. He left no in betweens, giving God all the Glory. If I could, I would stop the confusion, I love peace, but only God can do that, and He has declared the end from the beginning, saying my council shall stand, and I will do all of my pleasure. "They all shall know me from the least to the greatest."

I do miss my brother's editorials so much, and I get hungry for his writings. I look up the older numbers of the Signs and read them. He was so kind and understanding. I enjoy the Landmark and Signs so much. I wish I could write something that would comfort the people I love.

"Nothing between my soul and my Saviour".

My father, two brothers, and two sisters lived to be grown. All five were Primitive Baptists. Their father and mother before us. There were five of us children. Lester and I were the only Primitive Baptist. None of my children are so far; but I hope some day, they may be shown the strait and narrow way that leads to Eternal Life. "I have other sheep which are not of this fold." I feel there are good Christian people in other denominations of course. We can't draw the line; God is the only Righteous Judge. You may publish this if worth it. If not,

feed the flames.

A little sister in hope, the
 very least, Sincerely,
 Sister W. L. Ferguson
 Ringgold 2, Va.

when blessed.

Humbly, your brother in
 hope of mercy,
 Elder Layton Wingfield
 Ridgeway, Va.

**DISCUSSION ON CHURCH IN
 PATRICK COUNTY, VIRGINIA**

Dear Brother Adams:

Please publish this as a personal favor to me as soon as possible.

Brethren, there has been some discussion concerning the new Church building in Patrick County, Virginia. I want it known, we do not aim to organize that Church until such time as it can be done quietly and peacefully in fellowship with our brethren, both at home and among our correspondents.

I hold, and hope to continue to hold, appointments there on each 4th Saturday night at 7:30 and Sunday afternoons at 2:30 p. m. There's no other Church in that entire community that holds services at this time, so we don't interfere with any other Church. I am an ordained Elder and hope I have the God-given right to hold appointments anywhere God gives me the mind to go among orderly brethren.

This Church building is located on highway 626 between Old Center Church and Critz, Virginia; about 5 miles from each place. Speaking for myself and others, a cordial invitation is hereby extended to all who have a mind to visit and be with us in our meetings. We hold no conferences, transact no business, just hold appointments. May God give Old Baptists a heart of compassion toward us, pray for us

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Zion's Landmark

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

Editor

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WILSON, N. C. NOV. 1, 1953

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVI NO. 24

PROPHET FORETELLS THE COMING OF CHRIST

"And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off; for the Lord hath spoken it." Isaiah 22: 23: 24: 25.

Sister Mary E. Gardner of Rocky Mount, N. C. requests my views on the above scripture.

The Prophet is here speaking, or Eli-a-kim, the son of Hil-ki-ah, as will be seen in reading the 20th verse; he is called the servant of the Lord. It will be observed that Sheb-na was governor previous to this time, and had charge over the house. The Lord sent the Prophet

to Sheb-na, to say unto him, "What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country; there shalt thou die, and there the chariots of thy glory shall be the shame of thy Lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down." Isaiah 22: 16, 17, 18, 19.

Here Sheb-na is to be dethroned and E-li-a-kim is to receive the robe.

The government is committed into his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. "And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall open." Isa. 22: 22. ,

"And I will fasten him as a nail in a sure place." From the text, it appears that E-li-a-kim was a good man, being a servant of the Lord, dependable, trustworthy, a man who performed his duties well, having no desire for greed or graft, caring for all of those under his charge. He is a Father to the inhabitants of Jerusalem, and to the house of Judah. "And he shall be for a glorious throne to his Father's house," a strong and sturdy nail that will support "All vessels of small quantity, from the vessels of cups, even to all vessels of flagons." So all of his

father's house was dependant upon him and from him was their arm of protection.

"And they shall hang upon him, all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups even to the vessels of flagons," which means that none were neglected by him regardless of how small or how great. He regarded those of low degree, as well as those of higher ranks, from the least to the greatest, which is signified by the "vessels of cups even to all vessels of flagons." All were dependant or hung upon him.

The 25th verse reads: "And in that day, saith the Lord of host, shall the nail that is fastened in the sure place be removed, and be cut down, and fall: and the burden that was upon it shall be cut off; for the Lord hath spoken it." This "nail" is not referring to E-li-a-kim who was spoken of in the text, and compared to a nail that was fastened in a sure place but the reference in this verse is to Sheb-na, who received his appointment from the king, and believed himself to be secure, with no thought of ever being dethroned and replaced by another. But the hand of the Lord was against him. Sheb-na, together with all of his advisers and counselors are the ones who shall be cut off, of whom the Prophet said, in the 18th and 19th verses: "He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of the Lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down."

who was also appointed to his station by the king, but was replaced by Mordecai, a Jew who feared God, and Haman with his ten sons was hanged.

We find recorded in Holy writ, another example similar to that of Sheb-na, in the person of Haman,

The above Biblical history and experiences, transpired under the law dispensation, which portrays a shadow of good things to come. Paul says, "For the law having a shadow of good things to come." Heb. 10:1. The shadow of a good thing to come - Christ - is portrayed in the kind and fatherly way in which E-li-a-kim reigned over his province, in providing for the inhabitants of Jerusalem and the house of Judah, having the keys of his kingdom that he might open and shut at his will, sets forth, in types and shadows, the wonderful way in which Jesus, in his rich, reigning grace, provides for all the household of faith. He clothes them with the garments of salvation and the robe of righteousness. Their provision is bread, which is recorded in the scripture: "I will abundantly bless her provision, and satisfy his poor with bread." Psalms 132:15. And this chosen family is composed of priests and kings unto God. Rev. 1:6. He continues by saying, "I will also clothe her priests with salvation; and her saints shall shout aloud for joy." Psa. 132:16.

E-li-a-kim was a glorious throne to his father's house, upon which all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons were hung upon him.

So Jesus is the glorious throne of

His Father. The angel said to Mary, "And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call His name Jesus. He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto Him the throne of his father David: and He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:31, 32, 33.

The Prophet foretold the coming of this Holy child, Jesus. He said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and His name shall be called wonderful, counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isa. 9:6, 7.

Inasmuch as the offspring and issue of E-li-a-kim looked to and were supported by him, E-li-a-kim, even so all the vessels of God's mercy, look to Jesus for all their need which is supplied by Him. Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. And this he is able to do, since everything belongs to Him, both in Heaven and earth. He owns all the beasts of the forest and the cattle upon a thousand hills. Out of the abundance of His wealth, these vessels of mercy will be supplied, in this world and in the world to come. His peace and his love are known only by his people.

T. F. Adams

**IN MEMORY OF —
BROTHER WILEY F. YOUNG**

A faithful soldier of the cross
From this sad life has passed,
He entered into immortal bliss
To be with God at last.

To know him was to love him,
No words can truer be,
His kindly advice no more we'll know,
His face no more to see.

His home is now a place of grief
For those who loved him so,
The vacant seat cannot be filled
Since God called him to go.

His faith in God was surely great,
He trusted in the Saviour's power,
His reward is now a home in Heaven
And him a blooming flower.

May his loved ones all be reconciled
To God's great sovereign will,
And say, O Lord, Thy will be done,
As He whispers, 'Peace be still'.

Meta Belle

A COMFORTING LETTER

Dear Sister Minerva:

I have thought of you all week and wished there was something I could do or say to comfort you in your loneliness. I seems that words are so inadequate, and my efforts so useless. I know that only God can ease the emptiness and the ache in your heart. And I know that your trust is in Him, the Great Comfortor who wipes all tears away and reconciles us to say, "Thy will be done, O Lord".

It is needless to attempt to number the many friends who will miss his presence and truly sound advise pertaining to matters concerning the church. May God enable those that are left to carry on to follow the examples of our dear brother, and father in Israel, who fought a good fight and was faithful to the end.

My dear, may the Lord abundantly bless you with strength and courage through the long days and nights of loneliness, is my prayer.

I hope to see you again very soon. We plan to take leave for the remainder of this month, and will be down your way, the Lord willing.

Yours in hope of a better world,
Meta Belle
4461 Raleigh Ave.
Alexandria, Va.

UNION MEETING AT BETHANY

The next session of the Angier Union Meeting is appointed to be held with the Church at Bethany Saturday and fifth Sunday in November, 1953.

Elder W. G. Pate is chosen to preach the introductory sermon and Elder T. F. Adams is alternate. Bethany Church is located in Pine Level, N. C. which is three miles east of Selma, N. C. on highway No. 70.

An invitation is extended to all of the same faith and order especially to the ministering brethren.

C. D. Turner, assistant clerk

SKEWARKY UNION

The Skewarky Union is to be held with the Church at Norfolk, Virginia 5th Sunday in November 1953, Friday and Saturday before D. V. The Church is located on Cottage Tole Road. Elder A. B. Ayers was chosen to preach the introductory sermon and Elder R. B. Denson, his alternate.

A cordial invitation to those who have a mind to come.

E. C. Harrison

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the Church at Bethsaida on the 5th Sunday and Saturday before in November 1953. The Church is located about three miles north of Benson.

All lovers of the truth are invited to attend.

Yours Truly,

Elder L. A. Johnson (Moderator)

Brother W. V. Blackman, Honorary

Clerk,

Alonzo Barefoot ((Clerk))

FEAST FOR THE SOUL

Dear Elder Adams:

For a long time, I have wanted to write you; but it seems that much of my time I feel too unworthy to seek the company of the brethren, even by correspondence. This morning, as I read your editorial, "Under the Banner of God's Love," I just had to write a few lines. This is such a wonderful portion of scripture, and the Lord certainly gave you the ability to explain it. Surely it is a feast to the hungry soul, I often think of you and Sister Adams, and of the lovely and sacred experience

at the little Church in Trough Creek Valley, just a little over a year ago.

If I were so gifted to write, as some of the dear folks are, I would surely attempt to relate some of my experiences. But until the Lord fills me to overflowing, I am powerless to say anything. There are times when I feel I could write pages; but when I get time to put it on paper, it is gone, and I am sorry to say, much of the time I feel so far away and out of place, that I wonder why I ever asked a home with the dear Old Baptist people. "YET, they are the only ones who understand my tempest tossed soul, and can comfort me with their heart-felt writings, that I have been blessed to read in the Signs and Landmark. Surely God inspires His little ones to pour out the water of life that others who thirst, may be refreshed again and again. At some later date (God willing), I will write again and trust my mind will not always be so barren and unfruitful; at this time I will send the money for another year's subscription to the paper, Zion's Landmark. Remember me in your prayers, and I trust we may have the privilege of meeting sometimes at some of the good Old Baptists Churches.

Your humble and hopeful sister,
Mrs. Flora Booher
Shirleysburg,
Pennsylvania

I am sure our Readers would welcome an opportunity to read Sister Booher's experience of grace. We hope the Good Lord will enable her to "put my money to the exchangers" that others may be comforted — Editor.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

NOVEMBER 15, 1953

No. 1

PSALM 144

I will sing a new song unto thee, O God: upon a psaltery, and an instrument of ten strings, will I sing praises unto thee.

It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:

That our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets:

That our oxen may be strong to labour: that there be no breaking in, nor going out; that there be no complaining in our streets.

Happy is that people that is in such a case: yea, happy is that people, whose God is the LORD.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

DISCUSSION BETWEEN DR. HOOPER AND ELDER P.D. GOLD TO ELDER P. D. GOLD

Dear Brother Gold:

Your defection from us and your going over to the party of those styling themselves "the old side, or Primitive" Baptist, has, as you may well suppose, excited the surprise and displeasure of your former brethren; and as it is an implied censure of them and their cause and even a public declaration that they were so much in the wrong that you could not with a good conscience remain among them, it seems to justify them in asking your reason for taking this step. No one questions your right to follow your best judgment and the dictates of your conscience, in changing your church relations. But as you must be aware that all such changes wound the feelings of many, imply something very wrong in the party abandoned, and serve to increase the lamentable division of the church which bring so much discredit, I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection, at least, lies against the churches distinguished by the name of "Missionary Baptist" — a distinction unfortunately rendered necessary by the withdrawal of our former brethren from us and which attaches to them the opposite, and we should think the unwel-

come appellation of "Anti-Missionaries." I believe we, "the Missionaries" wish to do right and if by mistake or infirmity we go astray, the well-meant, tender and candid rebuke of a brother will be meekly and thankfully received. Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller whose works have been a standard authority for Baptists both in England and this country, ever since they appeared. They recognize and set forth prominently God' elective love, effectual calling and preservation of his saints unto final salvation — the sinner's guilt and helplessness and his entire dependance upon God "both to will and do His good pleasure." But they hold and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent, believe, and obey at the peril of their souls, and that these are the appointed means of rousing them to flee from the wrath to come. On those who profess to be christians they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength and zeal, property, to the cause of Christ. They teach that the love begotten in the soul by redeeming love ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the earth. Every true

church must therefore be a missionary church and the very doctrines which we preach and the practice resulting therefrom are what set in motion the Christian world towards the end of the last century, and gave the Baptist the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned and blessed of God by conversion of multitudes of the poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have been, but have now like them, "been washed and sanctified and justified, in the name of the Lord Jesus and by the Spirit of God." If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books and periodical press.

When will the people, with whom you have chosen to affiliate yourself, produce any like fruits? Has not their opposition to us produced a reaction on the contrary direction, and made them adverse to all progress in knowledge? Do they not repudiate all helps to the interpretation of the scriptures and take for granted that the meaning adopted for every preacher that can read the English Bible is the teaching of the Holy Spirit? and does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the food appointed by Christ for the nurture of

his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have, in any particular spoken too harshly. We regret to lose such a man as you, and to have you added to a body who make it a part of the regular ministrations of the pulpit to decry us as enemies of the truth and recreants to the good old Baptist doctrine. — In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven which will gradually leaven the whole lump, and the whole body will gradually drop their errors and again amalgamate with us. We do not deny that there are among the Anti-Missionaries" many truly pious people and that many of their preachers hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren, the error of departing from Scriptural precept and example by preaching the doctrines of predestination and election in such an unguarded manner and disproportionate guanity as to lead to the practical effects of fatalism; the sinner being lulled in contented slumber until his time shall come, and the convert discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work out a righteousness of his own. Thus all active exertion is branded with reproach of helping God to achieve His purpose by our puny hands. Yet God does not cern our fellowship in His work — **Are**

we not called "workers together with Him?" The truth is, God carries on all His operations for the setting up of his kingdom on earth through the agency of human hearts and hands. He who used the winds to waft Paul to Macedonia and Troas, uses Titus and Timothy's hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Phillippi and Thessalonica, at the hazard of his life. This consistency of human effort with divine preordination is so obvious, that we wonder how our brethren styling themselves "Old School" can fail to see it and act upon it as we do. But may be our opponents will say: We don't object to your working but you don't work in the right way.—Very well. Now my dear brother, come forward and tell us how we ought to work, "show us a more excellent way," and we will all heartily thank you, if you can suggest some better way of working; for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrine or the practical results of the preaching of your new associates I shall be very glad to be corrected, and will take back most willingly any wrong statement of which you may convince me if your intercourse with this class of Christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apology for being the one who takes the liberty of

asking for this explanation from you, except my age as so seeming to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

Wm. Hooper

TO DR. HOOPER

My Dear Sir:

A communication addressed to me appears in the Biblical Recorder of April 27th, 1870, calling on me for a statement of the reasons for my leaving the Missionary Baptist denomination and uniting with the Old School Baptist. It was not my intention to offer any defense of my conduct, as it is unpleasant to be thrust before the world, either in abusing those one has left, or in defending his new associates as if he felt himself to be their champion. But since yourself and many others of your denomination are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write to needlessly offend no one, neither arrogating and superiority nor charging any person with insincerity.

I can bear my former brethren testimony to their zeal and earnestness in propagating what seems to them to be truth, and would not, if not so directly called upon, any further wound their feelings by any public expression of my own views which are so opposite. It shall be my endeavor to give what seems to me to be Bible teaching brought to my view in experience, and let all who are disposed to consider my views

try them by the word of God; for they are worthless if not sustained thereby. According to Bible authority, spiritual truth can be discerned and received in the love of it only by those that are spiritual, so that he who relies on that standard never satisfies those opposing.

I was, perhaps, as much opposed to "this sect everywhere spoken against" as any one of your number and verily thought such a course was doing God service. I embraced the Andrew Fuller system, and was under teachers of theology — was sincere in thinking salvation was offered and only offered to all men — that it depended on the creature's own will whether be accepted to or not — that Sunday school teaching was a wonderful help in the Lord's work — that missionary boards were a happy organization for spreading the gospel that theological teaching was a wise provision for training a man to preach — that money would hasten the conversion of the world, if we only had it; glorying in this age of wisdom in devising and developing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to the help of the Lord against the mighty.

During this period of several years, some of my actions were bad enough to stagger me. Trouble like dark billows would at times roll over me, succeeded by short relief. My zeal, however continued unabated; but the task began to increase.

Suddenly corruptions arose every where within me with a fierceness uncontrollable, and sin raged like a

devouring fire. The law confronted me with a killing sentence, and death, I thought was on me. Hell was the only place that could fitly receive me, and it was so just in God in sending me there that my soul must approve the righteous sentence. While sinking down Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God give you Christ, how shall He not with him also freely give you all things." Since then Christ is my only hope, and all human rightness appears as filthy rags from which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new, and I hope heavenly teaching, which was about five years ago, followed fresh troubles, out of a different sort. A general dissatisfaction with the principles and practices of the denomination I had until then gloried in began to arise. Salvation must be either by works or of grace, and not by blending them; but your people, it seemed were trying to blend the two systems. That it is by grace both the Bible and my own experience taught: "By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." "If it is of grace it is no more of works," etc. It was presented to me in some such manner as this, that in the new covenant of grace Jesus, the second Adam stood in nature for his, and that they must all be in him, as the first Adam's seed were all in him, and that Jesus made all that were in

him righteous in his obedience; and though the law is given that the offense might abound, this affects not the covenant, for where sin abounded, grace did much more abound — that the names of his children were all written in the Lamb's book of life, from the foundation of the world — that they were the Father's who gave them to Jesus, and made him who knew no sin to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for Christ to die, as he was surety for their ransom. It was necessary for a people actually under sentence of death. When he, the Shepherd is taken to pay their debt, God turns his hand on the little ones to shelter them and they escape. Jesus is crucified and the church receives forgiveness and blotting out of sin; Jesus rises from the dead and the church is justified; "He was delivered for our offenses, and raised again for our justifications." To make manifest unto them their salvation, Jesus is exalted a prince and Saviour to give repentance and remission of sins unto Israel; God carries out his own counsel according to the purpose of foreordination: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; whom he called, and whom he called them he also justified, and whom he justified them he also glorified."

Will any but these be saved, and will not all of these be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost? will the lawful captive be delivered? Shall Jesus

see of the travail of his soul and be satisfied?

Shall God, who commits his love to us while we were yet sinners, by giving his Son for us, in whom we are reconciled through his death, fail to draw any to Christ, since none would come without the drawing of him whose love is everlasting. Is what Jesus said true, "Glorify thy Son, that thy Son may also glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him?" I am free to say, that all blessings which man enjoys come to him through Christ; but here the question is, as to his chosen people to whom he gives eternal life. The Saviour prays that he may be glorified in their salvation, but if one were lost how would the completeness of his atonement be glorified in that?

Will all that the Father gave to Christ come to him? "All that the Father giveth me shall come to me." Will any others? "No man can come to me, except the Father that sent me, draw him." "But ye believe not, because ye are not of my sheep." Human nature, which cannot help to bring the sinner to Christ cannot prevent it in the day when "shall come" makes him willing. Such questions were sweetly answered in scriptural assurance, powerfully enforced — that God, who declares the end from the beginning, and whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten: "Here am I and the children that God hath given me;" it also convinced me that no goats would

appear with the sheep, no chaff with the wheat, no bastards with the children.

Mankind is ready to question God's right to discriminate among a mass where all are equally guilty. They say is he not unjust in choosing some of Adam's broken creation to eternal life, and leaving the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by accounting for it, either on ground of foreseen good works, thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to, their works of righteousness, but according to his mercy, "He will have mercy on whom he will have mercy, and whom he will he hardeneth." His not the author of sin, nor does he tempt any man to sin, nor can he be tempted with evil. He made man upright, but Adam the vessel, was marred and fell by his disobedience procured by an enemy; and hath not God power of this same broken lump, to make one vessel unto honor, and another unto dishonor, when justice said all should be made to dishonor? None but God could have such power to save. He fits the vessel of mercy to glory aforehand, and on these he will have mercy; he bears long with the vessels of wrath, fitted, suited only to destruction and the very blessings he sends on them they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because their deeds are evil. It is not predestination that keeps men from Christ, but it brings

them to him. Men manifest their love of sin by choosing it invariably and constantly when they are left to follow their own wills. Man can no more plead his inability to come to Christ, as if election caused that inability, than he can plead his love of sin as the reason for not coming, since it is his love of sin, not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What election love decrees is, to give some eternal life, and make them willing to be saved in Jesus. The saint feels that so dead in sin was he that if the Lord had waited for him to begin this work, he had been left as Sodom, and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost, or if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should have ever chosen him, and not why he should have left him out. He never can see any good thing in himself as a reason why he should be saved. The sweet mystery is wrapped up in the folds of grace, and the righteousness of such a choice is unfolded alone in the blood of Jesus—The apostle's reason suits me: "That we should be to the praise of the glory of his grace."

I have, at some length, expressed my views as to the nature, extent and power of the atonement, knowing that your denomination seem to regard it as universal, and hold to a very general, uncertain, and indefinite application of it, reconciliation with man's natural power of accepting or rejecting it, according

to the motives that may be brought to bear on that natural power and will.

But the redeemed by nature are children of wrath even as others, being by nature dead in trespasses and in sins. Now an important question, as it seemed to me, was by what power can these dead sinners be quickened and made sensible of their lost condition? and, who shall reveal the arm of the Lord unto them? If they are dead in sins they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The scriptures say it must be of God. They must not only be born of water, which alludes to the washing of regeneration, that is effected by the shedding of the blood of Jesus; that is, they must not only be redeemed, but they must be born of the Spirit, or born of God — that one cannot see the kingdom of God until he has a spiritual birth. What power produces this birth? "The Spirit quickeneth whom he will; The spirit giveth life." Then the Holy Ghost is the only, and always effectual agent in the heavenly birth. The ever blessed Trinity are equally engaged in salvation; God the Father gives the people to Jesus, and lays their sins on him, and no less a personage than God the Son can make the atonement, and he is put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners and reveal Christ unto them. "No man can say that Jesus Christ is Lord by the Holy Ghost."

What shows the sinner that he is lost: no human teaching, for that but sets him to building up himself

by setting him to work in the fleshly nature. What makes the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual holy nature and demands of the law of God and then this same Spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation. A question that was long in my mind was this: What is the design of preaching? and to whom does the gospel come in demonstration of the Spirit and of power? "How can they hear without preacher?"

It pleased God by the foolishness of preaching to save them that believe." It was through preaching that the knowledge of salvation was communicated, as the Lord gave to every man. The apostles were commanded to go into all the world and preach the gospel to every creature and he that believed, etc, shall be saved. Let it be observed, that faith is indispensable, and so also repentance the gift of God.

(Continued In Next Issue)

MANY TRIALS & TRIBULATIONS

Dear Brother and Sister Pate:

You have been constantly on my mind since Sunday, and I have felt a desire to write you but have tried to put that desire aside feeling that you are much better learned than I of the things pertaining to the kingdom of God. However, I realize that God reveals to each of us what He would have us know, but I wonder so many times if I know anything about these Heavenly and divine things.

Just for a space of time Sunday night during the preaching serv-

ice, I was made to feel I was of that blessed number for whom Jesus died, and it was indeed a feeling of rest and peace which I had not felt for a good while. My hope was so strong then that I felt I could gladly welcome death; but it only lasted for a few minutes. It was sweet, though, while this joy and peace lasted, and if we could have our way, we would have it all the time; but that is not God's way of dealing with His people. It is through much suffering we enter into the kingdom; but He does see fit now and then to give us a fore-taste of Heaven. I wonder if we could grow in grace and in the knowledge of the truth if it were not for these many trials and tribulations we have to go through. These sufferings are for our good, for by the things we suffer, we learn obedience, and we have a strong desire to do that which is pleasing in His sight; although, I do fail again and again.

Many times do I see myself a complete failure and feel to be completely worthless. I have even wondered why God should let such a vile, wretched sinner live; but God has a purpose in everything, so I feel that surely I am here fulfilling the purpose of Almighty God, whatever it may be.

I have been made to say of a truth, many times, that "vile and full of sin I am, but Thou art full of Truth and Grace." This is made known to us in God's own appointed time; and surely this is enough to make us want to walk and live a life which is becoming to the house of the Lord. We know not whether we have been planted in

that Garden of care, but we do know one thing, we are not like we once were going about enjoying the pleasures of the world. What a beautiful figure the devil is to the carnal eye, but how hateful and scornful he becomes when the Lord opens our blind eyes and causes us see him as he is. When the Lord does this, what a great blessing it is; although that one has to cry and suffer many things; but it is made known to him that this worketh for him a far more exceeding and eternal weight of glory.

Our sufferings are nothing to be compared with what the Saviour endured, we hope, for us; and when we are blessed to think and meditate on these things; then we can glory in tribulations, "knowing that tribulations 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.

We do have a hope, a precious hope, if not deceived, that this love of God has been shed abroad in our hearts; and this hope is of the soul both sure and steadfast; and the more we are realed to and fro, the stronger and firmer that hope becomes. It seems to us that it might shake lose sometime; but instead, it is being forced deeper and deeper into that Solid foundation.

I know I must close, for I fear I have already written something I should not. Please forgive if I have written anything amiss.

It seems the more I see you, the more I love you, I hope, for

Christ's sake. May God continue to bless us to meet in love and fellowship; and when we can meet here no longer, may we be blessed to meet in that land where no sorrow, sin, and death will be known.

I know not that I will be there with you dear saints; but it has been sweet and precious to me to be blessed to be with you all here in this low ground of sorrow.

A beggar of God's mercy,
Waldine

"FOR BY GRACE ARE YE SAVED THROUGH FAITH"

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.

What is grace? It is a free favor bestowed upon an unworthy recipient, one who does not feel worthy of the least blessing from God. Such characters are brought down because of their unworthiness before God, and are made to say with the poor publican, "God be merciful to me, a sinner." "For the grace of God that bringeth salvation hath appeared to all men teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God our Saviour Jesus Christ who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works." Titus 2:11-13. It is the grace and love of God, the

Father, that the work of righteousness is begun in the poor sinners' heart. "For it is God which worketh in you both to will and to do of His good Pleasure." Phil. 2:13. By grace which is a free favor of His great love, that He, God, has made His people accepted in the Beloved. This grace makes the servant to know that he himself is as helpless as the clay in the hands of the potter. I can witness with the old Prophet when he 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." Jer. 10:23. Man in and of himself cannot work a righteous work. Therefore, if a man is blessed to live soberly and godly it is because he is kept by the power of this grace which teaches and guides him through the Spirit of God. Paul said: "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. It is not by our works, but by the righteous works of God in us. It is all by grace that we are kept; it is by grace that we are restrained from evil; it is by grace that we know and love the truth. It is by grace that our feet are kept from falling. Even the tribulations we endure are sent through mercy that we may be humbled and at the feet of Jesus.

Sylvanus Gray
R. F. D. 2
Pink Hill, N. C.

Zion's Landmark

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

Editor

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

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

WILSON, N. C. NOV. 15, 1953

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 1

"Old Things Are Passed Away"

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor., 5:17.

This new creature which the Apostle Paul refers to, is the man which is born of the Spirit of God. He is holy and does not commit sin. John says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. Again, we find recorded, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin because he is born of God." 1 John 3:9. This man which is born of God is called the new man. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and

came and preached peace to you which were afar off and to them that were nigh. For through him we both have access by one Spirit unto the Father." Eph. 2:15,16,17,18. In the above verses, the Apostle explains how the Jew and Gentile were brought together, "Of twain one new man," by both having access by one Spirit unto the Father.

This new creature which is in Christ Jesus is also called the "inner man." The Apostle said, "Of whom the whole family in Heaven and earth is named, that that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner Man." Eph. 3:15,16. Peter refers to this new creature or man as being the "Hidden man of the heart." 1 Peter 3:4. Is it not clear to see that the new man, the inner man, and the hidden man of the heart are all the same man? This is the man which is in Christ Jesus. The Apostle says, "Wherefore if any man be in Christ, he is a new creature." This new creature has eyes to see things in their true light, has ears to hear the gospel, he has a heart to understand and believe it, as it is recorded, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. "Old things are passed away," which means the old way of serving God by offering yearly sacrifices, namely, the firstling of the flock, such as bulls, goats, heifers, pigeons, and doves as a sacrifice offering for sin. The old legal righteousness of creature's works and righteousness are now done away. The ceremonial law, the

traditions of the elders are dispensed with. Christ is now brought clearly to their view as being the end of the law for righteousness to everyone that believeth, and witness with the Apostle Paul, who said, "But now once in the end of the world hath He (Christ) appeared to put away sin by the sacrifice of Himself." Heb. 9:26. "Behold all things are become new." Jesus Christ, having appeared to you as the chiefest among ten thousand and the one altogether lovely and having given you a precious hope in Him, manifesting His great love, extending mercy, which you felt was so undeserved; giving you grace, peace, and faith to trust in Him while you live here in the flesh. Being a partaker of His suffering, you can now bear witness with Paul. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20. Having this experience of being crucified with Christ and raised up into newness of life, you can witness further with the sacred writings of Paul, "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour, Jesus Christ; who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9,10. This light is the light of His people. For John said, "In Him was life; and the life was the

light of men." John 1:4. This light also gave you the knowledge of the glory of God. Paul said, "For God, commanded the light to shine out of darkness, hath shined in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

A man who has been born of the Spirit of God has been separated from the old way of works and following the tradition of the elders and is seeking the new and living way, the conversation of his former associates are no longer enjoyed by him. He is seeking the company of those whose experiences bear testimony to that of the Apostles and Prophets. He has been given a better hope than that which the law could give, and with this hope he draws nigh unto God. Paul said, "For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." Heb. 7:19. This better hope gives this man a strong consolation in Christ, which is much needed in time of distress and trouble. He can rely upon this because it is an anchor of the soul and affords him a resting place in time of storms. The children of Israel fled to the cities of refuge for safety from their avengers of blood, see Joshua 20:3, which is a type of these new creatures who flee to Jesus for comfort and rest. The promises of God to the heirs of salvation is confirmed by his counsel and oath. Paul said, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel and confirmed it by an oath: That by two immutable

things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:17,18,19.

These new creatures have faith by which they live, while they sojourn here in the world, "But the just shall live by his faith." Heb 2:4, which is also confirmed by Paul, Rom. 1:17, Gal. 3:11, Heb. 10:38. This faith is like hope and charity, it abides, "And now abide faith, hope, and charity." 1 Cor. 13:13. With this faith which is given to these new creatures, they ask, they find. The treasures of Heaven are open to them, for Jesus said, "And I say unto you, ask, and it shall be given you, seek, and ye shall find; knock, and it shall be open unto you." Luke 11:9.

These new creatures have a great struggle in this life by reason of sin which dwells in the flesh, there is a constant warfare raging within, which hinders them from doing the good which they would. Paul said, "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 can not do the things that ye would." Gal. 5:17. Through this experience they learn the truth of what Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in Him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. Paul discovered his weakness, when he saw another law in

his members warring against the law of his mind, which hindered him from doing the good which he so much desired to do. He said, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Rom. 7:23. Seeing that he is totally depraved, beholding the corruption within, he exclaims, "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Rom. 7:24-25.

To see and feel our weakness, and learn that we are nothing, is a great lesson, which is only taught in grace's school. How deceived a poor mortal is when he thinks himself to be something when he is nothing. Paul said, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. How good it is when we can see the depravity of our nature and realize our weakness, that we may be able to witness with the Apostle, and say, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Dear kindred in Christ, you are carrying around day by day, a dead body, the cause of which is sin. "And if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:11. This dead body which is dead because of sin, serves a great purpose while you sojourn here in the world. I have

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heard that when a merchantman is unloaded of its cargo and has nothing of any value to carry back, it is weighted down with ballast, to steady the ship, that it may be better able to survive, when compassed with billows and waves in time of storms. The weight of this dead body holds us down to earth, makes us conscious of our weakness and dependence upon God, which keeps us at the feet of our brethren and enables us to esteem others better than selves.

T. F. Adams

IN MEMORY of MRS. CELIA A. ELLEN

How exceedingly precious is the hope we have that our dearly beloved sister, mother, and grandmother is now able to praise God, as she so often longed to do in this life.

Many are the times we have heard her begging to go home to be with her Blessed Saviour.

We have so much to be thankful for to see such a beautiful example of Christian life laid before us, we desire to thank our Lord for His goodness and mercy shown us, for He tells us, "A good name is rather to be chosen than great riches and loving favor rather than silver and gold."

So it is with a very sad heart and deep feeling of unworthiness that I by the request of her dear children try in my imperfect way to write a brief sketch in memory of one so dear.

Celia Ann Griffin, the daughter of Primitive Baptist parents, James Haverson and Martha Ann Griffin, was born October 18, 1870.

She grew to womanhood a very dutiful and obedient daughter, and at the age of 21 years she was married to S. J. F. Ellen January 29, 1892. He was a kind and faithful husband and provided well for his family and preceded her into the great beyond July 21, 1929.

To this union were born two sons and six daughters, one daughter died at the age of two years. Surviving are two sons, G. L. and S. J. F. Ellen, and five daughters, Mrs. S. H. Shearin and Mrs. John F. Griffin of Rocky Mount, N. C., Mrs. Jesse Vick of Fayetteville, N. C., Mrs. G. M. Johnson of Goldsboro, and Miss Mable Ellen of the home, twelve grandchildren and three great grandchildren.

Also surviving are two sisters, Mrs. G. W. Bradley and Mrs. F. G. Ward, two sisters-in-law, Mrs. R. T. and J. F. Griffin, Rocky Mount, N. C., and many

nieces and nephews. The Church and a host of friends bereave the loss of this dear one.

She united with the Falls Primitive Baptist Church on the second Saturday in August 1900 and was baptized the following Sunday morning by Elder Billy Woodard of Wilson, N. C. (her pastor, Elder P. D. Gold, was absent for that meeting.) She continued a faithful and most humble member as long as she was able to attend.

She was a strong believer in the doctrine of salvation by grace, and greatly enjoyed being with her brethren and sisters and talking of Heavenly and Divine things and singing the songs of Zion.

Her suffering was great in her last days, being afflicted with a bad heart condition and she was totally deaf, but her faith in Jesus never diminished, just a short time before her passing she raised her hands and said, "I am going home."

Her children were most devoted and faithful to her, especially Mable the daughter who lived with her.

She passed quietly away in her home on the 12th day of August 1953, making her stay on earth nearly 83 years.

Her funeral was conducted on the following day by Elder R. B. Denson, who was very faithful in visiting with her during her afflictions and last days.

Interment was in the family plot near the home by the side of her husband beneath a mound of beautiful flowers.

I would not call her back but hope to meet her in that land where there will be no more suffering nor sad farewells, and there ever be with the Lord.

Written by her devoted sister,
Mrs. G. W. Bradley
Rocky Mount, N. C.

IN MEMORY OF SISTER ESTELLA LEE JOHNSON

Whereas it has been the will of Almighty God to remove from among us by death our dearly beloved Sister Estella Lee Johnson, who united with Hickory Grove Church by experience and baptism in September, 1918. She loved the truth and ever contended for the faith once delivered to the saints. She filled her seat as long as health would permit during these 35 years. She was 83 years old. We believe in her death she is now sleeping and awaiting that crown of righteousness that is laid up in Heaven for His children.

Therefore be it resolved:

1st. That we cherish her name in memory and bow in humble submission to the will of Him that doeth all things well.

2nd. That we deeply sympathize with the relatives of the deceased in their bereavement.

3rd. That a copy of these resolutions be spread on the Church minutes, a copy

be sent to Zion's Landmark for publication, and a copy sent to the bereaved family.

Done by order of the Church in conference on Saturday before the second Sunday in October, 1953,

Elder L. A. Johnson, Moderator
 Brother Elridge McLamb and A. H. Morgan, Committee

**IN MEMORY OF OUR DEAR SISTER
 ALICE WILLIS**

Sister Willis was a member of Danville Church. Truly a good and faithful member is gone from our midst; but we feel our loss is her Heavenly gain. She always filled her seat when able to go. She was kind and loving to her neighbors, ever ready to lend a helping hand in time of need. She was happy to have the brethren and sisters visit her and talk of the goodness and mercy of our Saviour. I have enjoyed many happy hours with her and her children. While she is missed by her Church and mourned for by her dear children and friends, she is not mourned for as one without hope. She left behind evidence that there was implanted within, that living faith and hope which is an anchor of the soul sure and steadfast, being a lover of the doctrine of salvation by grace, trusting not in her own strength, but in the strength of Him who has declared that all the Father hast given me shall come unto me

We all desire to bow in humble submission to God's will, knowing that He doeth all things well, and it seemed good in His sight to call this precious sister to Himself, hoping to meet her and all our loved ones who have gone from a world of sorrow to that Home whose builder and maker is God, where sickness and death can not enter and parting will be no more

Dearest Sister, how we miss you in our humble Church below, but the Lord of glory called you, and to Him you had to go.

Written by one who loved her for Christ's sake, I hope,
 Mrs. Luna Harrell
 Tarboro, N. C.

OH LORD; DIRECT MY FRAME

I know not why life's like it is,
 It's filled with doubts and fears.
 Much of my time, I walk alone,
 Christ seldom now appears.

My little boat remains in port,
 It seldom ever sails,
 And when it does it's tossed about,
 With every kind of gail.

I know I must be born again,
 To walk the Heavenly road.
 I know that Jesus must undertake,
 And bear my heavy load;

Cause me to look away from self,
 And look towards the hills,
 Whence comes the stream, the healing balm,
 The cure for all my ills.

I have no strength, I call my own,
 Oh Lord; direct my frame,
 That I may be a shining light,
 And bless thy gracious name.

And when my lot on earth is o'er,
 Take me to Thy courts above,
 Where I can sing redeeming grace,
 Mingled with a Saviour's love.

Composed by Warden Lewis
 Loveland, N. C.

NANCY JANE HAMILTON

The members of Smithfield Church bow in sorrow and humble submission to the will of an All Wise Heavenly Father in the death of our dear, precious sister and mother in Israel, Sister Nancy Hamilton, born April 15, 1866, and died July 28, 1953, age 87 years, 3 months, and 13 days. She was the oldest member of Smithfield Church. She professed a hope in the Lord Jesus and a love for the Church when just a girl over sixty years ago and joined the Church here and remained a true and devoted member until death, always filling her seat when she was able, and she was greatly blessed to do so until a few months before she passed away.

Much could be said of this good and noble woman, a devout christian. She possessed a quiet, humble, God fearing manner and sweet disposition, always thinking of others. To know her was to love her. Her devotion and duty to the lighted in talking of the goodness of God Church was manifested in her every day walk and godly conversation. She de and what He had, as a loving Saviour, done for her, and the sweet abiding hope He had placed in her heart. That precious hope has now come into sight. We believe she is now resting from her labors and her spirit is in the presence of God. For precious in the sight of the Lord is the death of His saints. Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them. The good deeds and kind words, the encouragement she gave to God's dear children will live in their memories. She is done with the sorrows and heartaches of this life. For God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Her funeral was conducted at the Church she loved so well, July 29, by her pastor, Elder J. S. Stephenson assisted by Elder J. S. Collins, and Rev. Moody Roberts; after which her body was laid

to rest in Riverside Cemetery to await the coming of the Lord, to gather her sleeping dust and fashion it like unto His glorious body, and take it to that Upper Kingdom prepared for them that love Him, there to sing praises to God forever and ever.

Done by order of Smithfield Church in conference August 1, 1953. Elder J. S. Stephenson, Moderator, J. A. Corbett, Church clerk.

One who loved her for Christ's sake,
Mrs. G. R. Southerland

IN MEMORY OF SAMUEL T. OAKLEY

With a sad heart I will try to write a few lines in memory of my dear daddy. He was borned April 1, 1866 in Person County, entered into rest on August 29, 1953 at 5:30 o'clock p. m. at home, making his stay on earth 87 years, 4 months, 29 days. He was laid to rest at Stories Creek Primitive Baptist Church beneath a beautiful mound of flowers. Funeral services were conducted by his dear pastor, Elder T. Floyd Adams, assisted by Elder F. W. Rhodes.

He was happily married to Lula A. Duncan September 8, 1884. They lived together 63 years. To this union were borned 11 children, of which two preceeded him to the grave in infancy. This leaves his loving wife, six sons, three daughters, two sisters, 25 grandchildren, thirteen great grandchildren and a host of relatives and friends to mourn his departure.

He united with the Church at Stories Creek in the year of 1903, and in later years moved his membership to Wheelers Church where he was a faithful member as long as he was able to fill his seat. He enjoyed going to his Church and loved his pastor, who visited and preached to them this year. Father was so glad that he came to visit with them.

I feel like he is asleep in Jesus blessed sleep, from which none ever wake to weep. We miss him so much, but I feel like he is so much better off than we are in this world of sin. He said the day he was stricken that he wanted to go where he could rest. He was sick four days in bed, then the Good Lord took him out of his suffering. Sleep on Dear Daddy, take your rest. We loved you well, but God loved you best.

We, the Church at Wheelers, feel to extend deepest sympathy to the family and loved ones

Therefore be it resolved that a copy of this letter be sent to the family, one put in our minutes, and one sent to Zion's Landmark for publication.

Written by his bereaved daughter,
Mrs. Ollie D. Long

W. Calvin Hawkins & wife, committee

RESOLUTION OF RESPECT

God in love and mercy called from our midst by death, on February 25, 1953 our much loved former pastor, Elder E. L. Cobb. May we bow in humble submission to the passing of this, our loving and humble leader and may we cherish the memory of this faithful servant who always manifest his love, duty, and devotion during his many years of service.

Elder E. L. Cobb was chosen as pastor of White Oak church Saturday before the first Sunday in August, 1921.

Elder E. L. Cobb and wife, Minnie Cobb, were received by letter February 2, 1935.

Elder E. L. Cobb served as pastor of White Oak church from first Saturday in August, 1921 until first Saturday in November, 1948, which was twenty seven $\frac{1}{4}$ (27 $\frac{1}{4}$) years. Unable to serve longer because of ill health, White Oak church held him as an honorary pastor until death.

Written by order of White Oak Primitive Baptist church in conference, to go down with other church records.

Church Clerk,
J. B. Price

RESOLUTION OF RESPECT FOR BROTHER W. S. PHELPS

We, the Church at Concord, Washington County, wish to bow in humble submission to our Heavenly Father in removing by death, our dear Brother W. S. Phelps, who united with the Church at Concord, March 1947, and died July 22, 1953.

1. Therefore be it resolved that in the passing of this dear brother we feel our loss, but in humble submissiveness to one who doeth all things well, we hope to remain.

2. Resolved that we extend to the family our heart-felt sympathy.

3. That a copy of these resolutions be spread on the Church record, a copy be published in Zion's Landmark, and a copy sent to the family.

Done by order of the Church in conference in the August meeting, 1953,

Committee — Vick Ambrose and
Cassandra Barnes

Elder J. L. Ross, Moderator
J. A. Furlough, Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

DECEMBER 1, 1953

No. 2

PSALM 145

I will extol thee, my God, O King; and I will bless thy name for ever and ever.
Every day will I bless thee, and I will praise thy name for ever and ever.

Great is the LORD, and greatly to be praised; and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honour of thy majesty, and of thy wondrous works.

And men shall speak of the might of thy terrible acts; and I will declare thy greatness.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

The LORD is gracious, and full of compassion: slow to anger, and of great mercy.

The LORD is good to all; and his tender mercies are over all his works.

All thy works shall praise thee, O LORD; and thy saints shall bless thee.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

TRIBULATION

I really have a hard time,
As anyone can see,
But the kind of time I really have,
No one knows but me.

I used to try to get ahead,
And be of wealth instead
Of being so poor that I have
No place to lay my head.

Good health was mine and work
and joy,
No work too hard for me;
Then health was gone, and I was
left,
Dependent on the Almighty-He.

In mercy like a father dear,
He's kept me by His grace,
And made me go in fear of Him,
And view His smiling face.

Some wonder why I'm as I am,
So I do wonder too,
But since it's God who made it so,
It must be right to me and you.

I would but can not work for gain,
But only live by hope,
That I be kept forever by,
The Maker of vale and slope.

Much rather have this keeping
grace,
Than gold and silver too,
He gives me food and forces me
To travel among His few.

Some say I go for money given,

Some say it's for a show,
Let men accuse and devils rage,
Let persecution flow.

For when you see me in your midst
The God of grace implore,
That He will keep me at your feet,
A foot mat at the door.

If I could I'd work for gain,
And stay at home the more,
But as a monument to mercy,
Alas I go! Alas I come!

Written by,
R. G. Spencer

A POEM

Oh, isn't it sweet to know the Lord
And feel His mercy and grace,
And when we feel so little and low
He reveals His blessed face.

How can we ever forget our God,
The one that loves us so,
He came all the way from Heaven
here
To save our weary soul.

He's been so good and kind to us;
We love to praise His name,
And when He sends His holy spirit,
His children all feel the same.

The church of God is the same
size
As it has always been;
He made it not to grow a bit,
His covenant stands the same.

Some say that we must go to Him,
But we do not know the way;
But when He comes and reveals
Himself

We hear, and preach, and pray.

W. E. Jarrell

DISCUSSION BETWEEN DR. HOOPER AND ELDER P.D. GOLD

(Continued From Last Issue)

Faith is just as much of grace as any part of salvation. "It is of faith that it might be by grace." etc. Faith is a fruit of the Spirit. "We through the Spirit wait for the hope of righteousness which is by faith." Faith sees God's way of saving sinners and rest the soul in an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart if it were the work of a creature? How does hearing come? "By the word of God." The birth of the incorruptible seed by the word of God develops hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles and others called of God were sent forth, and they preach not a round of human works, but Christ, which is the gospel of God's wisdom and power unto salvation. Some believed with the heart unto righteousness. Who did believe? "As many as were ordained to eternal life believed." God ordained them to salvation from beginning, and ordained the means for it. God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth." By faith the knowledge of salvation is received. Nothing but faith can apprehend that eternal

spiritual righteousness that justifies a sinner a sinner, and God gives that faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. How can they preach except they be sent? The Lord of the harvest sends these laborers into his harvest, and they reap wheat. It pleased God, by the foolishness of preaching, to save them that believe—Then we are told that they cannot preach unless they be sent, and one cannot believe unless it be given him from above. Then, where is the proof that one ever believed unless it was of the Lord? The Holy Ghost endows men to preach and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were embued with power from on high before they went to preaching. Who sent Paul to preach to heathens? "And the Holy Ghost said, separate me Paul and Barnabas, for the work whereunto I have called them." Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going to certain places.

Preaching, then seems to be the appointed means— not of making sheep but of feeding them after gathering them into the fold, and for his high purpose certain ones are called and endowed by the Holy Spirit that guides them and is their mouth and wisdom, and seals the heirs of salvation: and who is sufficient for these things, if his sufficiency be not of God? Who makes him an abler minister of the New Testament? The treasure is

in earthen vessels, but the excellency of the power is of God. No wonder the frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing is to the hungry; the poor have the gospel preached to them. The wisdom and power of God in a finished salvation are proclaimed, and while the words are powerful and searching and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and his righteousness to every one that believeth, and then how sweet the message to Zion's convert, "thy God reigneth."

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such scoffers a new heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the sun. One thing seems clear to me; that the human will never wants Christ and never comes to him.

But how can one preach except he is sent? Some of your people say that boards send them. and that they cannot go without money secured after your way of obtaining it, which was enough of itself to cause my soul to distrust boards. Does not the Lord of the harvest send forth his laborers? He sent

the apostles, who sent into all the world and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers, as well as his people and the preaching and interpretation are the same. They are all thrown under one schoolmaster, the law; a flesh-killing teacher he is, too; and there they are hedged in, until Christ is revealed, then they are no longer under tutors, but Jesus teaches them.

But say you, cannot the schools aid in training, and fitting one to preach, cannot colleges which men have originated and built up, aid the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man, but by revelation, nor did he confer with flesh and blood; but straightway after baptism preached Christ that he is the Lord. How any man who knows anything of the divine fitness necessary to prepare to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declaration, that he was not taught by man, but by revelation, insist that he went into Arabia to school for that purpose, was such a stumbling block to me that I could have no fellowship with those that avowed it. But one says, were not the disciples with Jesus three years before they began to preach? Yes, and if they are not with him all their lives what is their preaching worth? Are the schools in the place of Jesus, or is he to be found by going to them? and is that the way to get with Christ.

But say you, were there not

schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any can give for them. Do any of them ever tell us that they were called out of school, or ever called to go to any such place? They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man or some lying spirit.

But say you, will not human learning aid man in preaching the gospel—will not it give him words and power over men's minds and enable him to present the gospel in a more attractive form? I am free to admit the value of human learning in man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things and how they are spoken? "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an unlearned man, he preached the gospel to men, speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say those days had miracles. But can man, of himself, any more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind helpless sinner, knows nothing about it.

When a man thinks by human learning he can find out God or serve him, he is puffed up. When the Lord calls a learned man (though he does not call many) that man glories in becoming a fool that he may win Christ. Let every man abide in his calling. If the ignorant man is called, let him know that out of the mouth of babes God's praise is perfected; if one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men, but let him use his knowledge as occasion serves. The faithful study of the Scriptures in humble dependence on the anointing which is from above, thoroughly furnishes the man of God unto every good work.

But we do not need men of human learning to preach to intelligent christians? Human learning makes no part of the new man, and the saint who has human learning is just as weak and dependent on God for his crumb as any other, and all are fed with the same kind of food. But, say you, after one is certainly called to preach, cannot the schools polish him and give him more influence over men, and enable him to better command their respect, by keeping pace with human learning. Tell me, from scripture where one ever tried it, or where it was ever authorized? How much pride do you think is necessary to influence men to presume on such task? Do not the scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom, and are not all appeals to the base passion of human nature contrary to heavenly teaching? Is the minister of Christ

to suit his message to proud man's tastes? "We speak wisdom to them that are perfect, but not the wisdom of the world." If a natural man cannot discern the things of the Spirit because they are foolishness unto him does it follow that a spiritual one will be edified by worldly wisdom, the very food that most delights man's pride?

It seems to me that the scriptures make some allusions to such school though in the way of alarm. "But the time will come when they will not endure sound doctrine, but will after their own lust heap to themselves teachers with itching ears." Music as the Bible is talked of, its doctrine is not endured, but the progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the preparation for the ministry are worthy of positions of influence and profit. The teachers come from these schools dosed with a sort of preparation from dead men's brains that will make them sick enough if God should teach them where their dependence lies. How do these schools heap up teachers? They afford opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble attending the road; and, if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears from the truth, and shall be turned unto fables. The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. Not content to

walk in the way of revelation, and live in dependence on God, for their message, their success, and their bread, they must follow the cunningly devised fables of men. The fables are powerless unless cunningly devised; the wolf of course coming in sheepskin, the messenger of Satan transformed into angels of light. Does not Mr. Fuller teach salvation by grace? So do all other denominations in their way no doubt all thinking they are right. But how are they detected? If they are not of the truth they will cross the right way somewhere. Andrew Fuller takes repentance and faith out of the covenant of grace, and puts them under law, in the sense that he makes them man's performance of his duty, it is of works in some sense. He brings in the modern Missionary enterprise, a system somewhat like the Popish measures for propagating their creed, but unknown to the Bible and to Baptist, and is a disturber of gospel peace and order among the churches. By reading his works one can see from his own statements that his views were strange and new Baptists, and it may be inferred from the oppositon to him. Those who condemned his plans, and desired to follow the apostles' ways, abiding in their doctrine, as Baptists had done up to that time, were such as you now call Anti-Missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed further from the truth than he did, as he refused flattering titles, which they accept for modesty's sake without much urging, and do not preach salvation as nearly by

grace as he did, so they are waxing worse and worse. The system of doctrines which he brought in required and contained in its fruitful womb all the off-spring of modern missionism. Since the whole world is now to be evangelized under his theory, many teachers are needed, since man has so much to do, and can do it so well, he must prepare these teachers and so theological schools are brought forth. In as much as money is so good here, in equipping them and upholding the enterprise; a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to, our measures and religion where can we so well begin as with the youth, while their minds are tender and their conversion easier, and Sunday schools rise up as a wonderful means for this work- the nursery and right arm of the church. Human knowledge becomes the handmaid of religion and how sweetly they walk together. Some man must hold the hand of the Missionary while he goes down in the wells, and he must see how his bread comes before he goes and your churches combine in forming such tremendous agencies of power as your conventions, while all glory in the fruits of your wise system. That your denomination generally endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, "great is Diana of the Ephesians."

In this system, salvation is somewhat dependent on what man does of himself, it is not a gift, unless

he does something to obtain it, and he may forfeit it by his misdoing. Much power is claimed by your boards, even that of sending out, directing and sustaining Missionaries, and controlling their work; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's Prerogative) is boldly assumed as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children- a practice condemned by your people yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men; you put yourselves in the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to place their dependence for support on yourselves it looks like taking it away from proper place; and what less when you teach that if money enough be contributed you can evangelize the world? For your frequent use of the anxious seat, no apology is made that does not suppose some power in the preacher, time, place, or occasion to aid in conversion. Your preaching to savors of the idea that is the means of procuring new birth. If you say these are important means and we judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles who are the twelve judges in the church proclaiming the law

that is final, authorize them? See what fearful penalties they foretell for those who either add to or take from the law that governs in Zion. Are not their terrible cautions against the love of money and making gain of godliness, enough to cause one to beware of covetousness? See, too, how pride of intellect, whose great boast and most effective weapon is human learning that puffeth up. God's ministers are sent to preach the gospel, and woe is to them if they go not, money having nothing to do with their going. The preacher like Paul, the true Missionary, labors night and day working with his own hands for the support of him self, and those with him, coveting no man's money or apparel, rather than be burdensome to the churches for Paul tells the preachers of the Ephesian church he had set them such an example for that intent. The true preacher being delivered from the snare of covetousness, seeks first the kingdom of God and his righteousness, resting the matter of his support with him who feeds the sparrows and clothes the lillies, feeling that he, as well as any other man, should labor with his own hands for his bread, if Providence orders it so while true churches are likewise delivered from the snare of covetousness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that minister to them in spiritual things. The preacher is content to let the matter of giving rest in the free cheerful contributions of christians and feed the flock of God which he has purchased with his own blood,

taking the oversight thereof, not for filthy lucre, but of a ready mind; while the churches as freely give, not only to him, but to any in need, and know the blessing of the cheerful giver.

But now attend one of your meetings, such as an association or conventions. What a gathering place for agents, appointed to raise money, artful men trying to make such good impressions that one will be glad to give them, and what consummate skill do they use in begging for each other; telling the pastors the more the people give the agents the more will they give to them. The arrangements of the meeting are wisely adapted to raise money, the speeches ring of it, the pet measures are discussed when the largest crowds assemble, and such appeals as that the heathen are perishing because the people will not give them money enough to send the gospel to them are urgently made. When fever heat is attained, and the coveted moment for casting in the money drag comes, such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them are of a bad spirit, those who have nothing to give feel that they are held at a low valuation, while those who give much are heralded abroad as worthy; for the standard of piety consists in part in this sort charity falsely so-called.

You speak of the fruits of your system. I have often heard of the speed you were making; your seers have often promised us the golden harvest of the universal

reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of money, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields were ripe. For about a hundred years you have experimented. Now, ignorant people that cannot see afar off, just look around their own homes and in their own country to see the fruits of your system. What then are some of the fruits at the fountain in our own midst? In the name of religion your northern brethren, leaders in the missionary people down trodden, vice prevails, and the very fountains of government seem to be poisoned. I know no such fruits as these among the people I am with.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and offenses contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all lands. We think that preaching the gospel is the appointed means, not of making God's children but of calling them out of the world and feeding them and that the government of this family rests upon the shoulder of the wonderful Counselor of the increase of whose kingdom there shall be no end- that he holds the preachers or angels in his right hand and walks among the candlesticks and that he as much directs and protects his people as he ever did chastening them for their wanderings and bringing them

back. It is as much their duty to obey their king on the holy hill of Zion and keep themselves from idols as it ever was. The Lord gives his people a new heart and works in them both to will and to do of his good pleasure making them willing in the day of his power and hence they are careful to maintain good works. They are dead to the love of sin they see nothing pleasing in the world and the world sees nothing in them; each being dead to the other. The urgent appeals of scripture are addressed to the Lord's people to save themselves from the untoward generation and every evil way while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one to examine himself and see whether he has a hope of a well grounded nature to watch and fight the good fight of faith.

We think the gospel is preached to every creature but do not understand that the world is over to be converted- that wonders after the beast.

You stated that we are workers together with God. Do you mean that there is an equality or partnership? No more than there is between the ploughing and the plow. The Lord, it seems, calls sends forth, goes with and works in his people by his Spirit and directs them where to go, and when, as he did of old, and no man, nor set of men, can take his place, nor take the work of preparing, directing, and upholding his laborers, out of his hand, or put it in their own.

You lament my association with a people who do not rely on hu-

man helps in interpreting the Bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? If he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English Bible. If they are called they can preach, whether they can read the English or Hebrew Bible, and if they cannot read either. Without God sends one can he preach? Is not the gift which the Spirit bestows the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge if at all, the Old School Baptist preachers study the Bible more and understand the gospel better, than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of my own to show you. Paul say charity is the more excellent way the love of God in Jesus, who is the way, the truth, and the the life. If one come bringing not this gospel, neither receive him into your house, nor bid him God speed. Let each one walkworthy of the high vocation wherewith he is called, in all meekness and long suffering, forgiveness and brotherly love. As for labor, there is plenty of that in the good old way, but it is neither easy nor fashionable. One should always abound in the work of the Lord, seeing his labor is not in vain, and he can have as much hard service with an old enemy, the flesh, which is never ashamed of

worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheep to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord in the new covenant: "For they shall not teach every man his neighbor, saying know the Lord, for all shall know me from the least unto the greatest." One can find the heathen here all around him: but what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him unless he sends him, and he goes in the Lord's name and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has longed ago redeemed his sheep, paid the price down, not a corruptible one either, such as silver and gold- but his precious blood and he will not leave a hoof behind. He just as much brings the last stone as the first in his building, and not by human might, but by his Spirit, nor will he be debtor to man. No hurried zeal of Jehu hastens him- no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure, casting down every high thing that exalts itself, and raising the beggar from the dung-hill to the throne; his righteousness will be brought to the noonday light in taking vengeance on man's inventions, and his grace be glorious saving those that wait on him, such as hope in his mercy, and call on his name. Oh, who will not fear before God, for marvelous are his works and just and true are his ways, who is king of saints.

I have in this way been trying to answer your inquiry, by giving you the impressions that made on my mind, endeavoring to condense the account as much as possible, to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But, many of the people I was with objected; some saying there was a disproportioned quantity of election; others said, let us have more works—and if this is true, God is unjust; while others said it was a dangerous doctrine and I had better go to the “hardshells.” There was confusion like the number of the “Recorder” in which your inquiry appears wherein one lauds Andrew Fuller as the standard, while another charges him with defection from the truth. Your Northern Baptists were your enemies, and you opposed to them in the sense that there was poor fellowship. There was, it seemed to me, striving for honor among you, there was an improper resort to the world for its good will, and many evils I felt to be inconsistent with Christ’s church. I could not endorse your pet measure, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would not advise any man to leave you who believes you are right.

While you had disorder, it seemed to me that the Lord’s church was one abiding steadfastly in the apostles’ doctrine, and walking blameless in the ordinances of the Lord’s house, not resorting to the artifices of men, the fascinations of wealth, the power of learning,

nor any device to swell their numbers but dwelling to themselves, separate and from the nations, and were content to heartily receive in their fellowship all poor sinners which the Lord sent them. The Old School Baptists seemed to be that people, and I loved them. There were many people among you I loved as christians, and I hated to wound the feelings of any by leaving them: but the Bible said pointedly to me—“come out of Babylon:” “Be ye separate, saith the Lord, and touch not the unclean and I will receive you.” Whom should I obey, God or man? No one knows the grief I felt for years. I thought of going to an unknown country and offering myself to them, to avoid the things which you are complaining. But at length an open door is given me. and I am made willing in the face of all the reproach to go where I have gospel peace, rest and fellowship worth more than all the world. Whenever any of your people become dissatisfied with burdens and confusion of your denomination, and wish to unite with a people that love the doctrine of grace in word and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the ordinances as the apostles delivered them, let them come out and take Christ’s yoke and they will find rest to their souls. It is not my desire to needlessly offend any, and if this should be of any true service, I am willing to suffer the reproach that will follow upon its publication.

Respectfully yours to serve,
P. D. Gold

We consider it proper to present Dr. Hooper's reply to my answer to his inquiry, and to give my rejoinder. Consider the case. Dr. Hooper fairly presents the missionary side of the question.

P. D. G.

(Continued In Next Issue)

COMFORT YE, MY PEOPLE

Dearest Sister:

In my humble, weak way, I desire to write you, not knowing whether I may write anything that would be of comfort to you or me, but desiring to do so. My heart seems heavy to write you, though I would prefer being with you.

First, I want to shake your hand when you say that you feel a need for the renewal of His glorious presence. The hymn you quoted, "Oh for a closer walk with God," Sister Walding, tells exactly the desire that has been in my heart since I first had a hope of knowing our God. Oft times that hope gets awfully small, so small that I have wondered, "Art thou he that should come or do we look for another?" Matt. 11:3. I hope I am thankful that these precious truths are recorded in the scriptures for our comfort. Sister, what would we do were it not that way? I realize that our God supplies our every need and His grace is sufficient for us; so it would be provided in some manner. How glad I am that I have a hope that I believe in an all powerful God, one who never sleeps nor slumbers. Not one who is so weak that man can thwart His purposes by preventing Him from exercising His eternal will. I feel that I can witness with the Apostle Paul

when he said, "What I would, I do not, and what I would not, that I do." "The Spirit is willing, but the flesh is weak."

Sister Walding, you have said many things that have made my poor heart rejoice. I am reminded again of the scripture, "Comfort ye, comfort ye my people." I rejoice in rejoicing, for that gives me more hope that I am one of His. I often feel that my experience is so shallow that it indeed must be a mistake. Could it be imagination? I pray God that it isn't. I don't believe that I would have gone so low down and so high up were it of nature. Gone down in what seemed a bottomless pit, an everlasting Hell. Were it not for our Lord and Saviour, I would not have come out, for nothing but His mercy and grace and power could bring me out. He was the only one that could reach my case. Dear child of God, I would like to tell you if not deceived, a part of what I hope I have felt.

As I lay on my bed one night, having been previously concerned about my soul's welfare, the words "You shall die." Not that I would die if I wanted to, but **you shall die**. Then I was shown my condition, surely no one else has been as sinful as I. I felt that I could not live, and I surely was not fit to die. Then I brought in my works. Dear God, forgive me of these sins, and I won't do them anymore. Oh, how little I knew. The more and harder I tried, the heavier the burden grew. Before all this began, I didn't have any concern at all about my soul. I thought there was a God, but that was all I knew. My

mother has always been a believer, and my father is now, after much sufferings. But Mom used to talk about it, and I detested hearing her, not that I thought that she was so wrong, but I didn't care to hear it; although, I did sing with her those precious hymns. Well, as the days passed, my burden grew heavier until I felt that surely I must die. And if my soul were sent to an everlasting hell, His righteous law approved it well.

Then one night when I was so troubled, I had a vision. I hope it was then I was shown that it was not on beds of ease that one enters the kingdom. but it was through many trials and tribulations. Thanks be unto God that that is where the promise is. The ones who suffer with Him, He says, shall also reign with Him. We should glory in tribulation, but that is not our nature. We love the sweetness but not what it takes to get that sweetness. In nature, we do not need a cure unless we are sick. We take medicine, but it isn't always good to us, but maybe it is good for us. I hope I had the sickness for which I could not find any cure. There were times when all this would leave me, nothing sweet nor bitter, but there were seasons of happiness.

Being very fond of sports, one night, during a dry spell, before a very important basketball game, I went to bed, and there came the greatest desire to pray for the following night's game. Then I thought how foolish as much trouble as I had been in, that if I could pray, let it be for my sins, not for a ball game. I could not utter a word; yet

the desire was there. I fell asleep without a word. When I was warming up on the night of the game, I was doing exceedingly well, not thinking of where my strength was coming; but when the whistle blew for the game to begin, if I have ever heard that sweet small voice, it was then saying, "AND IF GOD BE FOR US, WHO CAN BE AGAINST US?" The guards who before had been so large in my site, dwindled down and were very small. I was taken from this world, not realizing where I was or what I was doing. I scored forty five points that night. It all seems like a dream. It was then I was shown that it was not in man that walketh or man that runneth to direct his steps. Oh! how happy I was, not that we had won the game, but the Spirit of our Blessed God was with me enabling me to rejoice. Sister, that only lasted for a short while. I was again cast down and again was shown my vile and sinful nature. This time it was worse than before, because I had not kept my promise; I had been guilty of every law, and for every thing I was accused, I was found guilty. Now, I could no longer keep it to myself. I felt I would die if I did not talk to someone. It became convenient for me to talk with Brother and Church. There was much comfort there, but it still wasn't the cure for my soul. Many nights have I spent with those precious two, and talked until late. After they had gone to bed, I would sneak the Bible and seek more comfort, but there was none to be found. I felt that I had trampled His mercies under my feet all the days of my

life, and that He was gone forever. There would be times while in Church that something would tell me someday I would have to go. I felt that I could not that I was not fit to even feed through the cracks much less ask for a home with those saints. Yet I loved them with a love I had never known before. I felt to love my godly parents as much as a person could love ones family. I was later to learn that I didn't even know what love was.

The burden continued to get heavier until the first Sunday in October of 1951. My father, aunt, and another joined this Militant Church at Goldsboro. I have never wanted to do anything so badly in my life as I wanted to go into the water to be baptized with my father, but the time had not yet come. Old Satan told me that I should have gone then, and I was made to feel that I had been disobedient again. If I have known what godly troubles were, it was during this month that my burden was heaviest.

I could do nothing more and was made to stand still and see the salvation of the Lord. I went to Church on Saturday and Sunday. I could hardly stand it, but was yet to be delivered if I ever have been. Then Sunday afternoon, Elders Pate and Mann and their families, Brother and Sister Taylor, and Uncle and Sister Maggie Carraway and family came out to see my aunt who had joined in October and came to go to Church but was taken sick and was unable to do so. We thought to sing some as we quite often do, but I could not sing, I only choked. Brother Pate

asked me to come and sit between him and Brother Mann and talk to them. When he did, I began to sob in my girl friend's lap. For hours I was in that condition, begging for mercy. They opened services, Brother Mann first with the text, "AND IF GOD BE FOR YOU, WHO CAN BE AGAINST YOU." That has been very comforting to me. Brother Pate followed with the scripture, "FOR WHOM HE DID FOREKNOW, HE ALSO DID PREDESTINATE, TO BE CONFORMED TO THE IMAGE OF HIS SON," and the verses following. When I realized my surroundings, they had opened the doors of the Church, and I was hugging Brother Pate. I have never known the happiness and love I felt then. Everything was praising His Holy and most Precious Name. I was baptized the following Sunday, and again it was joy unspeakable and full of glory. Not a trouble had rolled over my breast.

But the fall came, and since then I have found it to be a hilly country. Sometimes I think that the valleys are lower than the mountains are high.

Sister, it is 1:15 p. m., and I must close. It has been a rejoicing time to me for all the things have come back fresh to mind. I feel very unworthy still, but I LOVE all of you dearly.

Pray for me when at the throne of grace.

In bonds of great love; I hope I remain a Sister in Christ,

R. F. D. 2, Box 340
Goldsboro, N. C.

A Dream

A garden enclosed is my sister, my spouse: a spring shut up, a fountain sealed. S. S. 4-12.

In a dream I stood in a garden enclosed 'round about. There were trees of all kinds, beautiful to look upon, the leaves were resplendent. Each tree was nourished noticeably by a beautiful spring coming up. This spring was revealed to me as the Well of Living Waters. Feeling its beauty, as well as seeing it, I was persuaded that this was the same that was spoken of in revelations. (22-11). And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, and in the 2nd verse it speaks of the tree of life, which bare twelve manner of fruits, and yielding her fruits, every month: and the leaves of the tree were for the healing of the nations.

I had heard a voice calling unto me, the one which had come from this water, and was persuaded that that water would bring that same sweet voice again to me, as I stood waiting.

Now in St. John 12-28. Father glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. To this poor sinner, His holy name had been glorified by having spoken to me before, and would do so again. The Lord continually glorifies his name in a poor sinners' heart by revealing to them in dreams, and other ways- that he is the Lord. For- 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. The glorying in this is that the sinner will be persuaded (willingly) to give all the praise to whom it belongs. Not unto us, but unto Thee Lord, belongeth all the praise) who worketh all things according to his own purpose and will, as it is in Christ Jesus.

If he has once begun a good work in us, he will finish it until the day of Jesus Christ. After having tasted that the Lord is precious, We are made to hunger and thirst for more evidence that he has indeed loved us with an everlasting love, and therefore with loving kindness hath drawn us to him. Sometimes we fear that he has completely withdrawn himself from us, and that we've been mistaken in it all. Solemn thought, but he is not slack concerning his promises; from time to time we get a peep as through a lattice, or a glass dimly, of his rich and loving kindness: a foretast of what he has in store for his elect. Then our hope is renewed, and we can say, surely my Redeemer lives! His grace is sufficient for us. He will supply all our needs.

When in His felt presence, our earthly troubles are put far away from us, and we are made to feel that we can accomplish anything whatever he commands us to do, and we can, as long as he is with us; but old satan is roaming around as a raging lion, seeking whom he may devour-and will deceive the very elect if possible.

See Peter as he began to walk on the water to go to Jesus-all was well until he looked down, then he began to sink-"Lord save or I perish," were his words. Immediately

Jesus was by his side. If one has once been made to know God, whom to know is life eternal nothing can separate this one from this love. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. But oh, the thorny paths one is sometimes called on to tread! The Lord knows our sore trials and temptations; and he will make a way of escape for us. He is full of tender mercy and forgiveness, if we are of a contrite heart and broken spirit.

He is sitting on the right hand of God, the Father, pleading our cause; he is acquainted with all our griefs, he knows we are but dust. So I will lift up mine eyes unto the hills, from whence cometh all my help.

God who cannot lie, promised eternal life to His elect before the world began and sent his only begotten son into the world to seek and save those who were lost, and whose names were written in the Lamb's book of Life. All who believe on the Lord Jesus Christ shall be saved. We believe according to His mighty workings in us. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Written in fear and trembling, partly in the middle of the night as I could not sleep; these sweet

words came to me so forcibly. As I attempted to put them down on paper; many more passages came to me, but owing to my inability to retain them all-I have done what I could, I sincerely hope and feel that the Lord has been nearby at times as I have written. If there is anything in this that is worth publishing, do so, if not just cast it aside.

Mrs. C. W. Adams
Portsmouth, Va.

RESOLUTIONS OF RESPECT

It is with deep sorrow that we acknowledge the passing of our dear brother and deacon, W. A. Whitefield.

He was born December 17, 1878 and passed away September 23, 1953. He was received by letter at Flat River August, 1921 and ordained deacon September, 1921.

I feel he was a deacon indeed and in truth. He was faithful, not slothful in business, but patient and forbearing, and diligently looked after his own household.

One of his greatest pleasures was looking after the peace and welfare of the Church. He felt his unworthiness and often expressed his weakness. I feel it was a blessing that he could not see himself as others saw him. His tenderness, understanding, and wisdom caused each of us to go to him freely for advice.

He was a firm believer in a Sovereign God, and we believe "the steps that he trod and the station he filled — his Father determined and wrote in his will."

While we realize that we shall miss his gentle hand — his sound advice has been taken from us, and we are so exposed to the storms — the God that blessed him to live and walk as he did, is able to over-shadow us with His protecting hand, and we desire He will enable us to continue in peace.

Therefore be it resolved:

1st. That we bow in humble submission to the will of God.

2nd. That the Church at Flat River extend its heart-felt sympathy to the dear family.

3rd. A copy of these resolutions be placed upon our Church book, one sent to the family, and one to Zion's Landmark for publication.

Done by order of Flat River Church in conference Saturday, September 26, 1953.

Elder L. P. Martin, Moderator
Ralph Norris, Assistant Clerk
Submitted by Rosa W. Blalock

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

DECEMBER 15, 1953

No. 3

PSALM 145

They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The LORD upholdeth all that fall, and raiseth up all those that be bowed down.

The eyes of all wait upon thee: and thou givest them their meat in due season.

Thou openest thine hand, and satisfiest the desire of every living thing.

The LORD is righteous in all his ways, and holy in all his works.

The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

The LORD preserveth all them that love him: but all the wicked will he destroy.

My mouth shall speak the praise of the LORD; and let all flesh bless his holy name for ever and ever.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

IN JOURNEYINGS OFTEN

11 Cor. 11: 16

The last trip of the apostle under the law had to be made in order for him to make his first trip under grace. The law does not bring us to Christ as the translators make it read, and as so many of our bretheren accept as truth. It is not a schoolmaster nor a taskmaster that brings us to Christ. It is our schoolmaster unto Christ.

This law must rule in our hearts all the way to him. It is not a joint rule, Christ part of the way, the law part of the way. This law rules all the way to Christ. It was the law from Sinai to Calvary; it is the law from the beginning of our experience in the law, until deliverance in Christ. I failed as a schoolmaster when I was teaching literary schools, but I do not want to hear anything about the work of Israel's God being a failure. Preach the failings of men all you please, I will not lift a hand against you nor raise my voice in protest, but preach that any of the work of God is a failure and immediately I protest that you are preaching the creature arrayed in battle against the Creator with the Creator losing the battle.

Witness with me the poor and afflicted of God as they lived in Egyptian bondage. Who were the taskmasters? Who gave the orders? Who arranged new and more strenuous tasks for the prisoners? Now

turn around. Who delivered them out of the bondage? Did God do it? Did the creature do it? Did they work together? Were each of them, the creature and the Creator, limited by surroundings, and finding this so, did they get together and scheme up a scheme that would non-plus the Egyptians? Who delivered the children of Israel out of Egypt?

Who was it that spoke to Saul? Where did the light come from? What part did Saul play in it? What did he do that caused the light and voice to come? How long had Saul been knowing the Lord before this incident? I ask for one passage of scripture that gives any credibility to believing that Paul would have ever preached salvation by grace had it not been for the arresting hand of God.

The first work is stopping Saul was of God. The next step is this: Paul did not know who it was speaking to him. He did not know what to do. God stopped him; God revealed himself to Saul; God told him what to do. In all three of the steps God was active and Saul was helpless and passive: in all three of the steps Saul could do nothing, in them all, God did do his will. Now the question to be considered is this: Did Paul have to go on to Damascus? Was the deliverance by grace and the balance of his whole life to be by works? Was the time and place of this rev-

elation ordained of God, and was it by God, only to have the whole outcome from here on left to the volition of Paul's will?

If I know anything of an experience of grace; if I know anything about a call to preach, it certainly was given to me simultaneously. I could make another world like unto this one as easy as I could tell the difference in time of having a hope in the grace of God and an impression to preach. And this hope in Christ is no more than that when it comes to preaching, I have a hope in the blessed Redeemer, and I hope I am called to preach. I am still living on the preciousness of what I feel to have been given to me thirty years ago. I have not been able to leave that; I have not been able to get one step away from my first taste and experience and acquaintance with the One that first fed and clothed and strengthened me. This is my experience. If the experience of Paul is not like this, then I am ruined, world without end.

This experience was like a bolt out of the blue. I was not seeking it; I was not expecting it; I was not able to throw it off. The gift of preaching to the Gentiles was of the Lord; my gift of preaching, if I have one, is of the Lord. Every gift that is good, is from above. Every gift and calling of God is without repentance. When a man is given the gift of preaching, it is a gift given to use. It is not something that he must arrange so that it will be useful; it is not something that he must manage carefully so that it will have a place for expression; it is not some-

thing that is given him to manage as it suits his fancy; it is not something that he must seek out room for, no, none of this at all. But a man's gift makes room for him. The gift of preaching to the Gentiles made room for Paul to appear before them. This gift brought him into the presence of great men (Prov. 18:16).

Did Paul get an interview with Ananias? Did Paul hunt up the children of Israel on a haphazard plan?

The Lord appeared to Ananias in a vision. All of my readers that can create a vision, please write me a letter. All of you that have seen one coming and have been able to stay it off, please send it by special delivery. Sovereign and reigning grace is at work right here. Do not spill out any works system in regard to Paul making this journey. The setting will not allow it. Circumstances just do not favor such a flimsy system. There is not a word in all the Bible that would enable us to say that Paul had a thing in the world to do with making the trip. Neither is there a single shred of evidence that Ananias had anything to do with going out to meet him.

The cruel and inhuman way of Saul had earned him a name among the Lord's people, but the work of grace in the man brought him, that had been an enemy, among the little ones of the kingdom. Saul had been a great man, and the crowd that he ran with were great men. But the greatness found a sovereign match in Jesus of Nazereth, and when Paul came before the great men he was a little

one. He told this experience time and time again. It was the same all the way. It was grace in the beginning; it was grace at the end.

The beginning of his ministry met with approval from the disciples, but it met with persecution at the hands of those that knew not the Lord Jesus Christ. You cannot preach grace without finding an acceptance among grace taught children, and you cannot preach grace without running into persecution from those that are not established in it. You cannot go anywhere, nor do anything in this kingdom of grace except as you are sent and blessed.

Affectionately,
William D. Griffin
Covin, Alabama

DISCUSSION BETWEEN DR. HOOPER AND ELDER P. D. GOLD

(Continued From Last Issue)

Mr. Editor:

I find from letters written to you that your readers are expecting and even demanding of me an answer to Elder Gold's expose of his creed and his condemnation of ours. I have not felt that by my first letter to him I laid myself under obligations to continue the discussion. His party no doubt will claim for him a triumph over me and so they will if I were to write till the end of the the year. And as to our party, I trust none of them are even "almost persuaded" to be "Old School" by Mr. Gold's arguments. But as some of his statements are exceedingly erroneous and some of his objections plausible, I will try to snatch suf-

ficient time from the interruption of travel to show the fallacy of his conclusions and the unkindness and injustice of some of his charges against us.

Wm. Hooper
Raleigh, August 2, 1914

TO ELDER P. D. GOLD

My Dear Brother:

For such I find it in my heart to call you, though the hard language and accusations you employ against us in your late exposition of your reasons for leaving us might lead a reader to suppose that you would not thank me for claiming the relationship. To a great part of your article I have not the least objection. It is plain, pious account of your progress in religion from unregenerate blindness and indifference, by sharp conviction, to the light and liberty of the gospel, and is just such an account as any member of our church would make if he were to relate his religious experience to a body of brethren with a view to procure admission into a church or impart it to the private ear of a single brother while they were communing one with another.

Your account of religious doctrines taken from the Bible, which are so dear to you and constitute the life and comfort of your soul, our people feed upon and rejoice in, as well as yours. Do you believe in God's sovereign choice of some to everlasting life? So do we. Do you believe in his striving with others, by law and gospel, to overcome their opposition, and finally leaving them to perish for their willful unbelief and disobedience? So do we. Do you believe in the

total alienation of man's heart from God, since the fall, and his entire inability of himself to recover himself from that state? So do we. Do you believe that man cannot merit any reward at the hands of God, because after all his doings he is still an unprofitable servant, having fallen far short of his obligations? So do we. Thus far then we agree in profession. But you say our conduct contradicts our profession and that we show, by the employment of so many human means and instrumentalities, that we rely on them for the extension of Christ's kingdom whereas God's decree and purpose and promises insure the event, and make all these officious activities of men not only superfluous but presumptuous and dishonoring to God, as if he could be beholden to men for the accomplishment of his designs. Now this presents the whole variance between us. You interpret the Bible so as to make the foreknowledge and predestination of God to save his elect, inconsistent with man's efforts, nay, prohibitory of them; and, of course, such views lead to fatalism and total inaction in every man with regard to his own personal salvation, and tie his hands from a single effort to convert others. This is just the charge that the Arminians bring against the doctrines of election and predestination. They say: these doctrines, if really believed in, must lead fatalism, and that any professed be believer in them is bound, by consistency and logical necessity, to abstain from all attempts to co-operate with God. And this they say is the ground of their

opposition to and abhorrence of these doctrines. And they may point to the Old School Baptist as exemplifications of their assertions. They say: See what a dead palsy pervades the whole mass. These are the genuine fruits of your Calvinistic doctrines. The Old School Baptist are consistent; at least they act according to their principles. You Missionary Baptist, professing the same creed with them, believe and contradict your creed at every motion that you make. Your creed blinds you to make no more efforts to promote religion than to make your hearts beat or your lungs play. We are glad that you so misunderstand your own doctrines as warrant such good Christian activity as you display. But we wonder how you can reconcile your activity with the fair and logical deductions of your creed.

Your creed says: "Stand still and see the salvation of God." Your practice says: "Work while it is called today." "Be instant in season, out of season." "Be workers together with God." Such are the scoffs of Armenians against the doctrines which you and we profess to hold in common. You see that with all your denunciation of Arminianism, it feeds and grows by the witnesses operation of your fatalism. We on the other hand, have not so learned Christ." We think the doctrines of election and predestination are written on the Scriptures as with a sunbeam, and we wonder how John Wesley and his pious followers can fail to see it, how they can regard Paul as an inspired teacher and not accept these doctrines, as the revealed

truth of God. Much more do we wonder that they can rail at them as pernicious and abominable. But seeing plainly that both these things are clearly taught in the Bible, God's sovereignty and man's active co-operation, we adopt them both into our creed, although we may not be able to show how they harmonize with one another. We go by Bible precept. We work by Bible example. We see Paul the great champion of free grace and divine pre-ordination, working night and day to carry into effect the design of God as if everything depended on his efforts. While the inculcates most strongly that "God alone giveth the increase," he is as industrious in planting and Apollos as diligent in watering as if God's husbandry" would perish without their activity. We hear Paul and his fellow Apostles insisting on the churches being incessant and abundant in good work and liberal in giving money, without any fear that some objector would turn upon them and say: "Son this is legality—this is trying to earn our salvation by our own merits." All the teachings and all the toils of the Apostles establish, on a foundation of rock, the consistency of man's efforts with God's decrees, and that those efforts are, in fact, the results of fruits of the pious dispositions, implanted in the soul by God himself, in order to impel his servants to their required work. Yet if one goes around to your several pulpits there is nothing which he will hear more harped upon and upbraided than these good works, as indications of a belief in all our preachers and people that we are

saved by our own works or earnings. When all our preachers so far as I know, disown and denounce the doctrine, when our hymn books, like your own, are full of confessions of Christ's all sufficient merits, and set forth the presumption, danger and wickedness of men's trusting to their own merits for salvation, when all evangelical denominations as well as ourselves declare in their confessions of faith, resound from their pulpits, inculcate in the tracts they circulate, the entire and exclusive trust in Christ's abounding and super abounding merits, is it just, is it fair, is it charitable, is it consistent with the commandment not to bear false witness against our neighbor, for your preachers to be incessantly pouring into the ears of their hearers that all the preaching that is going on in the country teaches that we are to be saved by our works? This broad assertion I heard, not long since, from one of your pulpits. Now I will offer a challenge to your body, clergy and laity. The American Tract Society, whose publications are put forth and sanctioned by a joint committee of representatives from the four leading denominations in the United States, Baptists, Episcopalians, Methodist and Presbyterians, this society issues tracts and volumes to the value of more than three hundred thousand dollars annually. I say if any of your body can put their finger on one sentence in all the ten thousand and even millions of pages poured forth by this society, the organ and representative of the collected orthodoxy of America, can put their

fingers on a sentence teaching good works as earning and meriting salvation, and to be done with that end, then I will shut my mouth and plead guilty of all your maledictions. But if you don't accept the challenge, if you can't prove your accusations out of so many testimonials scattered over the land, how can you reconcile it to yourselves to be indulging in these injurious opinions respecting your brethren, and branding us every Sabbath day to those who listen to your instructions with the holding and teaching of these erroneous and pernicious tenets? Don't you preachers feel responsible for poisoning the minds of all their audiences with these unfounded and injurious charges against their brethren? Besides the injury to the accused, there is injustice and harm to the credulous and passive recipients of these fabulous stories. It is like frightening them with ghost.

So much for this head. You are very severe and sarcastic against us for our plans of getting money, and you expose to sneers the eager importunities of our agents in obtaining it. It is quite likely that our agents have sometimes pushed their zeal too far and adopted methods of inducing people to give that were not prudent or becoming. But anything may be abused, and the abuse of a thing is no argument against its use. If the Apostle Paul enjoined upon the churches to give for religious and charitable purposes, if he thankfully acknowledged their contributions to his necessity, while, engaged in his missionary work, that is sufficient warrant

for us to follow his example; and if we can induce the covetous world to appropriate some of their wealth to the cause of God, it is only like Israel spoiling the Egyptians with their own consent in order to use their gold and jewels in the service of God.

One of your heaviest objections against us is the use of theological schools and of human learning generally, in order to educate and qualify ministers to preach the gospel. Any person on reading your statement in regard to this would be justified in believing that we took young men without grace and piety and expected, after giving them a certain amount of biblical learning to send them forth as suitably prepared for ministerial work. But I must defer my defense on this point for another article, lest my readers should tire and drop the paper.

William Hooper

In my former article in reply to your communication, I showed the injustice of your charge against us as preaching and practicing the doctrine of works as meritorious in obtaining our salvation. I then noticed the only two remaining charges which I thought it important to reply to, to wit: our activity in raising money and our erection of theological seminaries as an indispensable way of preparing preachers for the work of the ministry, or to use a term which would fully express your idea, as so many manufactories of preachers. I said that any person reading (and relying on) your statement with regard to this would be justified in believing that we took young men

without grace and piety, after giving them a certain amount of biblical learning we sent them forth as suitably prepared for ministerial work. I now proceed to meet the objection to which the length of my former article forbade me then to reply. Had a veteran of the old school indulged in this injurious and unfounded accusation I would not have been surprised, for so inveterate are their prejudices and so limited their means of knowledge that if one of your preachers were to tell his hearers that after raising a large sum of money under pretense of supporting missions we shared it among ourselves for our own personal profit, I am afraid they, the multitude would believe it to be a fact. But that a man like you, bred up among us, having full means of correct information, should make such a statement and assist in misleading your people into the adoption of such an opinion respecting us and our proceedings is marvelous, and shows the danger of enrolling yourself in the ranks of the great apostle of Kehukeeism Joshua Lawrence, who made all his followers believe those devoted, self-scrificing missionaries who planted the gospel and Baptists principles in Hondoostan were mercenary swindlers. Are you not perfectly aware and must you not candidly confess my mistaken brother, that every one of these young men who go to the theological school is the member of a church which, previous to his admission requires and receives satisfactory evidence of piety; that he gives to that church further confirmation of his piety and "aptness to teach" by exer-

cising his gifts as a preacher before them and the public, that he professes before he goes to the seminary and after he becomes a student, a hope and persuasion that he is called of God to preach the gospel, and that at every step of his progress in the school he is admonished that without piety and zeal for God's glory and Christ's kingdom no man is fit for the ministry nor can expect success in it, and that all acquisitions of learned languages and profound theology will be no better than "sounding brass or a tinkling cymbel" as a preparation for converting souls unless his own heart has been converted, and is deeply affected with the truth and power of the doctrines of the cross? I say, are you not aware of this and can you deny it? It is quite possible that you may have seen and heard Baptist preachers trained at theological schools who gave but poor indications of piety and zeal; but so you have, I imagine, seen or heard of such among the Old School churches, for I can hardly believe that they are so peculiarly fortunate as to have kept out all unworthy persons from their ministry. As there was a Judas among the twelve and as the apostles complain of many who "Had a name to live while they were dead," who were "false apostles," who were "grievous wolves," who "privity crept in and brought in damnable doctrines" if this were the case in the best of times, we have no reason to expect the church and ministry would be free in modern times from some intruders into the ministry who would be useless or even disgrace-

ful to their vocation. But if such should spring up among us as the result of our tuition and course of preparation, you must acknowledge that it will be in spite of every precaution that human prudence, vigilance and care could put in practice.

But your objection does not stop at theological seminaries; your argument is that those whom God calls to the ministry he will fit for the work and furnish them with all requisite knowledge without human aid or pains, and that to suppose otherwise is a criminal distrust of God's ability to do without man's help and even an impeachment of his wisdom. How utterly weak and deceptive is your whole course of reasoning on this point may be easily shown and exposed to ridicule. Your argument proves too much and far more than you are aware of or would like to admit. If you object to the amount of knowledge we encourage and aim at on the ground that divine teaching supercedes and repudiates it, on the same ground you must reject as unnecessary the plainest English education. If an unlettered boy who does not know a letter in the alphabet is converted and feels it is his duty to preach the gospel, he may set about it forthwith. God will give requisite light and knowledge. But suppose him to have learned to read his Bible, he need not and ought not, according to your doctrine, study commentaries to explain any difficulties; he must not apply to dictionaries to find the meaning of words, if he wants to preach against playing marbles, take the text (as I heard was once

actually done) "marvel not," if he reads "thou art an oyster man" instead of an "austere" man, and explains in his sermon how the oyster man grabbles up the oyster from the bottom of the sea, or if he reads, in the story of the prodigal son, that he spent all his substance in righteous living (as once I heard with my own ears) and should take it as a text against doing good works and wasting money upon missionaries, in none of these cases need he resort to any human means of enlightenment. God will teach him all that is necessary, and these profound and ingenious interpretations of the sacred text are the real mind of the Holy Ghost.

But if you vindicate your young preacher for referring to Webster on Worcester for the meaning of "marvel," "riotous," "austere," how can you forbid him to refer to his Hebrew or Greek dictionary to know the meaning of Messiah, anathema, maranatha, Mammon, Apollos, Selah, and various other words which require learning to shed light upon them. Where can you fix the line of demarkation up to which your novice must be instructed, but beyond which it is necessary or even offensive to God for him to proceed? The pious though ignorant colored preacher, whom you must admit into your pulpits as taught of God, is just as well qualified according to your principles to instruct and presume you yourself would be staggered as to the soundness of your theory if the good man were to take for his text "Beware of dogs," and should construct a regular philippic

against the canine race, and sum up the climax of horrors with a description of a man under the agonies of hydrophobia. You cannot, sir, on your ground, escape the most ruinous and most ridiculous conclusions as the legitimate sequence of your principles.

I have always noticed that the men who take your ground and declare against learning think very well of learning till it rises up to their level. But despise and condemn all learning beyond their mark. I dare say you and your excellent white brethren in the ministry would laugh heartily at the supposed sermon of your colored brother in making Paul's language an exhortation to the Philippians to beware of mad dogs; but he could just as consistently turn upon you and say "much learning had made you mad" as you can charge us with a presumptuous and unduly dependence on human condition.

I do not care to write any more in pursuance of this controversy between us, for I can't hope it will lead to any change of opinion in either party, but I will, before concluding, ask you a question of which I should really be glad to see an answer from you in the papers. Suppose a zealous preacher from among you, knowing nothing but his English Bible, should be impressed with a deep and unconquerable desire to preach Christ to the heathen in foreign lands. Suppose he should tell you that God had fitted him with such a conviction that he must go abroad, across the seas, in order to obey the commission, "Go teach all nations," go into all the world and

preach the gospel, etc., that he could not stay at home any longer, that the warning rang in his ears night and day, "Woe be unto thee if thou preach not the gospel to poor lost heathen"; what would you do with such a young preacher? You dare not try to dissipate his impressions and labor to satisfy his conscience by telling him there was plenty of work at home. No man would be obliged to admit that these noble, unselfish longings of soul bore the impress of heaven and were the unmistakable suggestions of the Holy Spirit. You must then yield to them and prepare to send him abroad, and sustain him for years in some heathen land, before he would learn its language sufficiently to proclaim to the people "in their own tongue the wonderful works of God." In order to accomplish this you must raise money to pay for his transportation to the field of his operations and then to, maintain him there. He would acquire the language with less ease and speed than an educated young man from one of our colleges, expert and practiced in the acquisition of languages; you will hardly say he would be miraculously assisted or even endowed at once with the faculty of "speaking with tongues," as in the primitive times. Yet I see not why according to your creed, you might not claim that aid from God to effect his own designs. You as Primitive Baptists follow rigidly primitive practice, and ought therefore to expect primitive privileges. Do you not find it written Mark 16: 17 - 18: "These signs shall follow them that believe: In my name shall they cast out

devils; they shall speak with new tongues; they shall take up serpents," etc. You must then either raise a sufficient sum to defray the annual expenses of your missionary while he was learning the language before he opened his mouth to teach the people, or you must expect the miracle of the gift of tongues to enable him, as soon as he landed, to preach the gospel. Manage it as you will, you must raise money, and then these odious money hunters will be seen and felt in your houses and in your assemblies as in ours. How will your people hear this? Will they not grumble and complain and accuse you of turning "Missionary Baptists?" I trow they will; and in fact you will have come so near to the imitation of our principles and practices that you will, I hope, begin to think "We might as well fall back into the old ranks and instead of splitting up the great Baptist family into these lamentable divisions and contending factions unite together in a strong pull, a long pull and a pull all together, to speed forward the triumphal chariot of our common Lord."

W. Hooper

August 12,

I did think my last number would be my last address to you, for if we write, until all we might say is exhausted paper and patience would fail. But I omitted some animadversions, due to your sharp insinuations against us and presumptions claims for yourselves, which ought not to pass uncensured. You begin with saying, "I write not to needlessly offend anyone, neither

charging anyone with insincerity," yet if you will look over your article you will see that there is a pretty high and offensive arrogation of superiority and a pretty confident assumption of the claim, "We are the people," etc. "Stand off for I am holier than thou," your tone is often contemptuous. You call us without scruple "Babylon," a name which sufficiently designates the incorrigible and accursed foe of God and his church. I will quote a specimen of this freedom with which you became the accuser of your brethren: "Much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin who exalts himself above all that is called God, sitting in the temple of God and showing himself that he is God. In popedom the power of pardoning sin is boldly assumed (God's prerogative) as the mystery of iniquity. In protestant denominations this power is covertly claimed in sprinkling children, a practice condemned by your people. Yet it seems to me you are allied "to the man of sin" in various ways. You hold your traditions of men, you put yourselves in place of the Holy Spirit when you teach and better prepare men to preach, directing them where and how to go. When you teach your missionaries to place their dependence for support on yourselves it looks like taking it away from its proper place, and what less when you teach that if money enough be contributed you can evangelize the world. For your frequent use of the anxious seat" no apology is made that does not

suppose some power in the preacher, time, place or occasion to aid in conversion. Your preaching, too, savors of the idea that it is the means of procuring the "new birth," etc. A great deal of this loose, rambling abuse, accusing us of trusting entirely in the efficacy or means and instrumentalities apart from and independent of the divine blessings, and unwarranted by his command—a charge confuted by every thing that we write or speak. But the specific accusation of our allying ourselves with this anti-Christ, "the man of sin," argues a boldness and recklessness of reproach against your brethren which indicts "arrogance" in the extreme and over-weening self-conceit of "superiority" over all the Christian world which, in a little sect of a few hundred persons, not only ignorant but glorying in their ignorance, may well, provoke the pity and the smile of all witnesses.

You expect to excite against us much odium and contempt by computing to us a belief in the omnipotence of money, and you kindly remind us if the scriptural condemnation of covetousness. Now is this the part of a fair and truthful adversary? Money, muscular power, horse conveyance, use of railroads, are all equally means of achieving the end of propagating the gospel, and when you mount your horse or get into a car to go to preach you are trusting to human agency as much as if you collected money to pay another minister's expense to go to the same place on the same errand.

As to the anxious seat, I don't feel myself bound to defend it, for

some of our most judicious members disapprove it. But its use does not imply a belief in its essential efficacy, but that it aids in concentrating the attention and fixing the heart upon the matter delivered from the pulpit. And it is just because it begets in many young persons an animal excitement, mistaken for religion, that it is disapproved and abandoned.

Your charge of covetousness is strange and inexcusable. "Was it covetousness in Paul when he begged for the poor saints at Jerusalem?" Was it covetousness in the same holy man when he told Timothy to "change them that are rich to be liberal in communicating?" Our beggary is no more for selfish ends than Timothy's was. Yet you kindly alarm us with the admonition "Are not their (the apostles) terrible cautions against the love of money and making a gain of godliness enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up." Here observe how little discrimination you show when you confound the possession of money with the criminal love of it and the possession of learning with the pride that may accompany it. It is no honor to be rich but a great blessing from heaven if the possessor, like the noble man, Mr. Peabody, scatters his bounty all around him; nor was the learning of Paul a disadvantage to him when he could quote the Greek poets on appropriate occasions and handle the deep and high arguments of the Scriptures with a po-

wer skill beyond that of the unlettered 'fishermen. Pride is a bad and ugly thing wherever it appears, but I am afraid that it can dwell and swell in the heart of an Old School Baptist while he, with much self-complacency, considers himself the special favorite of heaven and the favored depository of God's truth as well as it can on the bosom of a learned scholar. Excuse me when I tell you that your readers may, perhaps, detect a large infusion of it in the self-laudations of your essay.

Your way of arguing about the operation of God's spirit in effecting the conversion of men would exclude all means, even the preaching of the gospel. You say: "Paul was directed by the spirit where to go because the Lord had people at such places. Preaching, then seems to be the appointed means, not or making sheep, but of feeding them after gathering them into the fold."

There seems to be a strange want of clearness in your ideas here. You seem to think that where Paul was called to go there the disciples were already converted and he was only sent there to "feed" them. It is possible that you have not observed that God, by anticipation, calls those his people who are not yet converted but whom he designs to convert by the instrumentality of preaching? Was not Paul warned of God not to be discouraged by the opposition he met with at Corinth but to go on preaching, because God "had much people in that city" yet to be converted by the sermons of Paul? Preaching the word, then, is the instrument and

means not of "making sheep," would I say, but of conveying saving truth to their souls. How was Lydia converted? without means God "opened her heart," not to communicate saving grace directly to that heart, but to give heed to the saving truth delivered by Paul, which truth was the medium and instrument of converting her soul.

There is a confusion of ideas, too, in what you say about man's free agency. "One thing seems clear to me," you say, "that the human will never want Christ and never comes to him."

Then no man comes to Christ willing, but he comes unwilling! Does God draw men against their wills or does he "make them willing in the day of his power?" When a man comes to Christ does he not come with the full concurrence of his will? Did he ever go to a feast or receive a sum of money more willingly or heartily than he accepts Christ? Yes, God loveth a cheerful giver. He would not have a reluctant, grudging servant. He opens the eyes and presents reasons to the poor blind sinner, who as soon as he sees the truth and considers the reasons, with the hearty consent of his will and affections, he embraces the truth and is converted to God. Yet you prefer to illustrate it by the "ploughman" and "the plough," as if God took any delight in the passive obedience of a machine.

As to Andrew Fuller and the Old School Baptists, I merely say, "By their fruits shall ye know them." It is admitted that his writings and his actions gave the first impulse

to the grand modern movements for the conversion of the world; that by those movements the wilderness and the solitary places have been made to blossom as the rose; that the foul, filthy, stupid idolator has been turned into a pure, enlightened worshiper of the true God; the cruel, bloody savage has been turned into a lamb and the horrid yells, and orgies of heathen worship turned into the delightful songs of Zion poured forth from the lips of myriads of transformed barbarians.

As to the Sunday schools, which is another conspicuous object of your dislike and condemnation, I have no space for their defense. Suffice it to say that as long as Paul's words stand in the Testament, "Bring up your children in the nurture and the admonition of the Lord"—as long as young Timothy is spoken of as indebted for his godly character to the care and education of his mother and grandmother—as long as the precept, "Train up a child in the way he should go," is obligatory, so long will Sunday school workers feel that they have Bible authority for their laudable and lovely employment.

William Hooper

TO DR. HOOPER

"Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller, whose works have been a standard authority for Baptists, both in England and in this country ever since they appeared."

"We go by Bible precept. We work by Bible example."

My Dear Sir:—The above quotations you will recognize as your own. In the first letter you address-

ed to me, that Andrew Fuller was your standing authority in preaching you plainly state. Now you seem very fond of asserting the superior learning of your denomination. I freely own that your scholarship is far above mine. I honor you as a fine scholar, and should regret it indeed if no one knew any more than I do. Inasmuch as you surpass me so far in human learning, you can appreciate my reference to Webster for determining the meaning of standard authority. He says authority means "that which is claimed to justify measures, opinions," etc. The word standard, he says, means "having a fixed or permanent value." Then you have Andrew Fuller as your fixed permanent power to justify and direct you in your opinions and practices. He justifies you in your measures, and you state what is true when you affirm that you are his followers. You are distinguished as Missionary Baptists, and the first missionary society among Baptists seems to have been formed by him and others on the 2nd of October, 1792. (See Fuller's Works, Vol. 1, page 62.) My difficulty lies in reconciling the first quotation with the one made in your last series of articles to me, in which you say: "We go by Bible precept. We work by Bible example." Why, in your reply, did your desert your standard authority and attempt to shelter yourself under the Bible, which from first to last I claim as my only authority? But another great wonder appears. You attempt to drag all your doctrines along with you under cover of the Bible. Did you know that the word doctrines

does not appear in the Bible except as held by men or devils? And I don't suppose it will own your doctrines so let them remain with your standard authority. You would foist Sunday schools on the Bible. They are your nursery, from which you transplant what you call Christians into the church at proper age and when there are good seasons. You intend through the Sunday school to instill into the minds of these children your notions of benevolence, so that the next generation will more liberally support your measures. Now, does the Bible tell us what thing in nature is the nursery of the church? A nursery room in a house is designed for children which are as much members of the family as the parents. So in orchards the young trees in the nursery are as much fruit trees in their nature as those already bearing fruit. Now, you call Sunday schools the nursery of the church. Your denomination is exalting them into exceeding importance. Why have not the Apostles told us something of them? But you hint that they are in the Bible, because Timothy is indebted to his mother for his godly character. You say his godly character came from the care and education of his mother and grandmother, and that the Scriptures teach this. Now I cannot find where this is taught. It is said that Timothy's mother was a Jewess, and that the same faith he had dwelt in his grandmother and in his mother before it did in him, but that they made him a Christian is what I do not think is taught. Because it is the duty of parents to train up

their children in the nurture and admonition of the Lord you say Sunday schools are taught in Scripture. Parents should set good examples before their children and urge upon them the study of the Bible, where the truth is found, and this should not be neglected. Parents should urge upon their children a becoming regard for the Lord's day; but that one person can grant another faith or a godly character is what I cannot admit. My objection to Sunday schools is, in part, because you claim too much for them. You acknowledge they are a modern institution, not a hundred years old, yet you attempt to sanction them by the Bible. You give them an intimate connection with and make them an important part of the church when they are not so much as mentioned in the Bible. I believe God's revelation is complete, and in the Bible all is found that is needful for the church. But your inference is that this age of human learning and progress develops necessary additions to the church of which revelation is silent. It seems to me that they are dangerous, partly because much of the matter taught in them is fabulous and because children are deceived into the notion they are Christians when they are not, and because you claim for this modern idol so much power and value. The true church has no nursery from which she transplants, no teachers but such as the Holy Ghost prepares for their work, and the Bible thoroughly furnishes these unto all good works.

(Continued In Next Issue)

A GOOD LETTER

Dear Elder Adams:

For the past few months I haven't been able to attend meetings at Little Creek Church, as I have wanted to; and as I'm still having to stay in bed most of the time, I will not be strong enough to attend this month's meeting. If it be the Lord's will, I hope to be able to go to Durham Church, as I've been for the past two months and feel that Elder David Spangler was wonderfully blessed on Saturday. He spoke so clearly and distinctly. His sermon seemed to be directed to me, and my cup was made to overflow; after hearing him preach I felt much better than I did when I left home to go. I wasn't able to go on Sunday, as it rained; and I had just had the flu for two weeks.

Brother Adams, during my suffering, I at least tried to pray as best I knew; and I spent several sleepless nights. Here is a dream or vision that I had while I was in bed. I thought I was being carried away from my apartment when a bright light came before me; then I heard these words, "Faith is the substance of things hoped for, the evidence of things not seen." A large group of the sweetest people on earth circled in that light; some of them members of Little Creek and others I knew well enough to call their names. They were singing, "Cast Down but not Destroyed," I was then in the center of the circle. Someone pray-

ed and I was made strong enough to sit up and help sing, "Come Thou Fount of Every Blessing," etc. When I woke, or opened my eyes, I could have kept singing, I was feeling so much better and have been feeling better every day since. I am really lifted up but know that I'll have to be let down again sometime, and I fear soon.

Several people have asked me why I joined the Primitive Baptist Church, and I always say, because it was shown to me in a dream long before I asked for a home with the dear children of God at Little Creek Church. I went to different denominations in Raleigh, and none of those was the one I saw. I stayed away as long as I could, and I knew I was not fit to be among those dear people; but I was made able to ask for a home with them at the yearly meeting, the 3rd Sunday in June 1950. I am still suffering, but don't want to grumble because the Lord knows best for us.

Surely hope you can read this poor writing since I haven't seen you, so I could tell you of this great love of God. My mind was led to sit down and write. If I could hear you preach, I believe I would feel better. If you feel to do so, remember this unworthy sister in prayer. Best regards to your wife and family.

Mrs. Lizzie Johnson
415 Willard Street
Durham, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

JANUARY 1, 1954

No. 4

PSALM 146

Praise ye the LORD. Praise the LORD, O my soul.

While I live will I praise the LORD: I will sing praises unto my God while I have any being.

Put not your trust in princes, nor in the son of man, in whom there is no help.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God.

Which made heaven, and earth, the sea, and all that therein is; which keepeth truth for ever.

Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

EDITOR

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\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

DISCUSSION BETWEEN DR. HOOPER AND ELDER P.D. GOLD

(Continued From Last Issue)

Your reply on the question of begging for money amounts to no more than an apology for it. You say some abuse it, and thence infer that it is right. If you had admitted that all abuse it and then renounce it we would be nearer together. If any measure is right in itself no one should object to it because some one, Judas-like, betrays or perverts it. My objection is for the thing itself, for I cannot see from Scripture your right to the high value you place on money in the conversion of souls. When some, or many, of your number of acknowledged authority teach that it is not known how many souls one ten cents or one dollar will be the means of converting, some people feel like coming not into your secret nor being joined to your assemblies. When you teach that the heathen are perishing because we do not send the gospel to them, and that we will send it if you will but give us the money, you put forth that which contradicts the teaching that it is the Lord of the harvest and not man that sends laborers into his vineyard, and God and not money that saves souls. I do not think all the money in the world can save a soul, nor if there were not a cent of money in the world that the number of redeemed would

be a single soul diminished. If money will convert the heathen in the sense you believe I think your people very culpable, for you hardly average twenty-five cents a head in your contributions for this purpose, and that after much begging when you ought to give all you have, if it be true that money will save their souls, for a soul is worth more than all the world. If you do not believe it will convert them why submit to this priest-craft and dishonor the name of our Lord, who redeemed his church, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb slain from before the foundation of the world?

Let us see how you justify giving to convert the heathen by the precepts and examples of the Bible. You say "if the apostle Paul enjoined on the churches to give," etc., "that is sufficient warrant for us to follow his example." and so say I. You go on, "and if we can induce the covetous world to appropriate some of its wealth," the inference is to promote the glory of God in giving money to convert heathens it is right, etc.

Now how near does this statement correspond with Paul's case. It is stated in Acts, 9th chapter, beginning at the 27th verse, that there should be a great dearth throughout all the world. Then the disciples determined to send relief unto the brethren which dwelt in

Judea. See also Romans, 15th chapter and 26th verse, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." For the method of raising this contribution see 1 Cor. XVI:1. For the motives to this giving see 2 Cor. VIII:18, following verses. Here we see that the churches were sending up contributions for the relief of the poor saints in a famine. From this case you argue that money should be procured by your missionary boards, first organized in 1792, for converting the heathen, and you are to go to the covetous world to secure it. How much is this like Bible precept and example? As much as sending money to suffering saints, which is a commendable act, is like sending money to convert heathens, as much as the free offerings of Christians, which are acceptable to God, are like spoiling the Egyptians or covetous world:

Why did you not give your Bible precepts and Bible example for raising money to convert souls? It seems to me that you pervert the plain commands to give money, not for the purpose of converting souls, but to feed and clothe the bodies of Christian laborers and sufferers, into pretexts for raising it, to support men in attempting to do that which man is unable to perform. The addresses in the Epistles are made not to unbelievers but to Christians, and this should not be overlooked. As to giving and receiving the Scriptures teach that he that ministers in spiritual things should be ministered to in temporal things by those that are taught in

the word, for "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. Paul received gifts from churches and commended their liberality. How one can have the love of God in him and refuse his property to a brother in need was a matter of question with John: "But whoso hath his world's goods and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" 1 John 2:17.

The Lord writes his law of love in his people's minds and hearts, and hence they find the blessing of the cheerful giver in obeying this law. God's people are made honest, and they are not willing that true preachers should be faithful in feeding them and ministering to them in spiritual things, without ever giving such laborers any of their temporal things. They need not, therefore, be begged to make these gifts. True preachers are equally delivered from covetousness, and preach of a ready mind, never demanding salaries nor wishing to be burdensome. How much what I have stated is like the Bible judge for yourself. How much it is unlike the practice of your denomination you can also judge. I think it well becomes Christians to observe this as well as all other commands of our Lord. But my difficulty is in seeing any scriptural warrant for your high modern pretension in regard to the power of money.

One would suppose from reading your article on the fruits of Mr. Fuller's Mission system that India, China, etc. are blossoming as the

garden of the Lord. So perhaps, you would represent these United States as blooming for the millennium. This is about as conclusive as saying that because unfeigned faith first dwelt in Timothy's grandmother and then in his mother that therefore Timothy is indebted to his mother for religion, and hence Sunday schools can be justified by the Scriptures. Or that because it is the duty of parents to bring up their children in the nurture and admonition of the Lord therefore modern Sunday schools not a hundred years old, teaching fables and doctrines of men, are found in the Bible. You are replying to me though because, as you say, my arguments are inconclusive.

You complain much of the bitterness of my article. My convictions were stated in as mild a manner as I well could express them. If my charges are true (and you have not denied many of them), you had better try to correct the evils pointed out rather than blame me for doing what you asked me to do. I had not intended to write anything about this matter, but you called on me in such a manner that I did not feel that I could well decline doing so. I have a high regard for many of your brethren and besides, it is not pleasant to me to offend anyone, nor do I like to incur the odium that results from publishing what is so unpopular, yet under such circumstances shall I withhold what seems to me to be truth to please men?

As to your allusions to our ignorance and fewness of numbers, judging from your manner of writing

about it, perhaps no one glories more than you do that we are few in number and ignorant in worldly wisdom. The Lord's people were more numerous at one time than the prophet Elijah though when the Lord told him he had a reserve of seven thousand, all the knees of which had not bowed to Baal. I Kings XIX. The Scriptures tell us "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. VII:14. It is not so bad to be ignorant, either, when Jesus says "I thank thee, O Father, Lord of heaven and earth, because thou hast revealed them unto babes." Matt. XI:25. And again, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised hath God chosen; yea and things which are not to bring to naught things that are. That no flesh shall glory in his presence." 1 Cor. 1:26-29. In stead of glorying in my ignorance or feeling that I am better than others I am a corrupt, miserable sinner, and cannot hope for salvation except by grace. Far be it from me to say that I am better than others. I am free to say that the pride and vanity and other corruptions of poor human nature afflict me to my grief and shame.

You consider me extremely impudent when I state that it seems to me you are allied to Babylon in

some respects. You know, I suppose, that Babylon is from babel, which means confusion. I do not know a denomination that exhibits a greater confusion of tongues than the Missionary Baptists. Your articles to me are good proofs of it. Here you ascribe salvation to grace, there you say Timothy's godly character is from his mother. At one time you say all Christian dispositions are implanted by God, 'hen, again, the human will comes to Christ. So much is this the character of your reply that I felt like trying to show how unlike the Scriptures your views are although, of course, you appeal to them for confirmation of your position. The two texts at the head of this article, which you enunciate as true of you, I shall utterly fail to reconcile. You remind me of one who, being chastised for his wrong doing, complains sorely of the severity of the castigation yet clings to his old ways.

You suppose a case which you say it would gratify you if I would give my opinion on. It is that of a poor young man who says he has an unmistakable impression that he ought to preach to the heathen. How shall he go? Suppose one should say he was such impressions and prepare himself for it, according to your method, and after receiving the benediction of his teachers some difficulty should be interposed and he should quietly settle down in this ~~country~~. What would you say? Does the Lord call one to go to the heathen and then blockade his way so that he can have no access to them, or does he suffer such obstacles to check his way? I should conclude

the Lord had not called him.

Therefore some other proof that he is called to go to the heathen than his mere assertion that he is might be more convincing.

The God whom I wish to worship is of one mind, and when he bids Jonah go to heathen Ninevah the way seems to be open for him to go there and shut up and quite stormy if he attempts to go any other way. It is more difficult, it seems, to get Jonah willing to go to Ninevah than it is to get him a conveyance.

Now suppose this young man comes to the church, as you say. Let us look into the Scriptures, which thoroughly furnish the man of God unto all good works. This you cannot object to, according to one of your texts: "We go by Bible precept. We work by Bible example." The young man must go, but according to your supposition he will be speechless when he gets there for he knows not their language. We believe those whom the Lord calls to preach he makes apt to teach. Paul exhorts those having the gift of tongues not to speak in an unknown tongue, which is profitable. Those that are to preach for you are put in your hand to prepare them more fully for their work. Did you show me from Scripture where the Lord authorizes any school of man to fit men to preach? Our God knows the end from the beginning, has foreseen all exigencies, has provided all that is useful for the church in all her necessities and revealed it in Scripture, and forbids her resorting to anything except what he has shown in the mount, yet he has given us no ac-

count of any school of man to better prepare one to preach the gospel to anyone.

Your schools, after all, do not teach these foreign tongues, and one leaving them with diplomas in his pocket knows no more of the Chinese language than I do. The Lord calls a man of human learning to preach when it pleases him, but that man never glories in human learning. You, for instance, state "that human learning enabled Paul to handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fishermen." Here you expressly state that human learning gives light on revelation or better enables Paul to handle the deep things of Scripture than Peter and the other disciples could. Well what does Peter say about the deep mysteries Paul has written? "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you." 2 Peter III:15, 16. Here Peter tells us that Paul wrote, not according to the wisdom required in the schools, but according to the wisdom given him from above. Let us hear Paul on this question, "And my speech and my preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power." 1 Cor. 2d chapter, 4th verse; read the whole chapter. Let us hear James, who tells us where to go for wisdom if we have it not: "If any of you lack wisdom let him ask God that giveth to all (men) liberally and upbraideth not, and it shall be given to him." James 1:15. But is he not to study? Yes, study the Scriptures and re-

ceive knowledge that is worth anything from whatever quarter it comes. But does the Lord send any man to preach who is not of a sound mind and apt to teach? Do you suppose he sends a man to preach who does not know the difference between an oyster-grabber and an austere man? When he sends one I think he does not call riotous living by the name of righteous living.

It seems to me that when you are discussing a question as important as that of a call and qualifications for preaching the unsearchable riches of Christ, that when you can do no better than to get on such a high strain of ridicule as you did, it betrays your want of anything better. Men are apt to exhibit their best wares on public days. For you to so treat the great Bible teaching, that preaching is a gift of the Holy Spirit, as to hint that if one has that gift and is not perfected in the schools of human learning he would make the ridiculous mistakes you are stating, only shows your high estimate of human learning in fitting one to preach, and also what you suppose preaching would be without the learning of the theological schools.

I might as well here remark, that since you complain that I have wilfully made a false statement as to the kind of young men you sent to your theological schools — that is, that if one should rely on my statement — he would conclude that you take young men that do not profess to have grace and after giving them a certain amount of biblical training, you send them out to preach: If you will examine my

article you will see, that after some general discussion of that question, I make this statement. "But you say after one is certainly called to preach, can not the schools polish him," etc. I know not how to make a fairer statement than that one. If I were disposed to state matters falsely, there is so much that to me is objectionable in your teaching, that there is no necessity for it.

But, as to the young man who is impressed to go to the heathen. He is poor, and the question of money comes up. Let us consult the standard authority, the Bible. Surely it tells us of boards and combinations of men, for raising money to send such preachers to convert the heathen. Surely you will find plain their instructions to the churches for making regular contributions to send such preachers to the heathen. Surely, as they can not preach except they be sent, you will find in the Bible, precept and example, that justify boards of men in preparing, sending, directing and controlling the movements of these missionaries. But, lo! not a word of such things is found there. One turns to you and asks where this system of converting heathens came from? You tell him that you stand — authority, Andrew Fuller, originated it about one hundred years ago, and, "it is admitted that his writings and his actions modern movement to the grand sion of the world: that by those movements the wilderness and the solitary place have been made to blossom as the rose." etc. The enquirer says, Jesus we know, and

Paul we know, but who is Andrew Fuller? You reply, O "he is our standard authority, in preaching, both in this country and England, and has been ever since his work appeared."

By the way, in your last articles, why did you not refer more to your standard authority, Mr. Fuller? Weak as you acknowledge my article to be, if it had the effect in any sense of turning you to the Bible, please read this one carefully, and perhaps you will begin to think that your departure from the Bible to follow Andrew Fuller, in his cunningly devised fables has brought such sad and lamentable divisions into the Baptist ranks, that it would be much better to go back to the old landmarks, and abide steadfastly in the apostles' doctrine and ways, where you would be sure of finding peace and fellowship with the whole household of faith.

How then, shall the young man go to the heathen, if he is not sent? I say he must be sent, but who sends him? Jesus says, "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." Matt. 28:18-20. If Jesus has all power, in heaven and earth, no man, nor any collection of men, has any power. He never says to any man, I can send somebody else. He commands the person to go himself. When he impresses one or sends

him, he will go with him unto the end of the way. Do you not suppose he will provide some way for him? "And he said unto them, when I sent you without purse or scrip and shoes, lacked ye any things? And they said nothing." Luke 22:35. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. But, you say, these were days of miracles, and such days have passed, which amounts to about this: these are Bible cases, and therefore they are out of fashion now. Is not the Lord the same Lord now, that he was then? Do not the same miracles, that gave divine proof to the Scriptures then, still support and sanction the Scriptures to us as the word of God, just as true and mighty now as then? But why do we not have miracles now, as there were then? Because those miracles speak until there is a new dispensation. Just as a foundation once being laid for a house, remains while there is a house on it. So the Scriptures are introduced and founded on miracles, and but one foundation is needed. Every new dispensation must rest on a foundation sufficient to uphold its claims. The miracles that attest the Scriptures to be of God, and the twelve apostles to be sent in the name of Christ, are as sufficient proof today of the divine authority of the Scriptures and the divine commission of the apostles, as they were on the day of their performance. A new dispensation would have to be sustained by miracles. But when the dispensation is once established on miracles properly

authenticated, no more miracles are demanded to support it. The gift of tongues was a sign in the days of the apostles, but this was a sign to the unclean or unbelievers, and to speak in a known tongue was better than to speak in an unknown one. In the gospel now, every subject of the kingdom of Christ has had the miracle of grace performed on him, of having his feet taken out of the mire and clay, and put upon a rock, and a new tongue given him with which he makes his confession unto salvation. He also can handle serpents and not be hurt, in the sense that, "the sucking child shall play on the hole of the asp, and the weaned child shall lay his hand on the cockatrice's den." Isaiah 11:8.

Because I insist that the Bible is of as full and binding force now as it ever was, is therefore no reason why you should require a performance of miracles by him who comes in the name of Christ. What did the apostles enjoin on those they taught? Was it to work miracles? No. It was to contend earnestly for the faith once delivered to the saints. Jude, 3rd verse, "Behold, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. See II Tim. 3:14-17; also I Tim. 4:1-5. Write head up to thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." What shall be done with those that come con-

trary to the doctrine of Christ? See Rom. 16:17. "Now I beseech you brethren mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Again, see 11 John 10-11 verses. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." Then when one comes to us the question is not, can he work a miracle, but it is this: Does he bring the true doctrine, the doctrine, of Christ? If he does not, we are not so much as to receive him into our house, much less bid him God speed, by sending him to another's house. For thereby we would become partakers of his evil deeds.

Then it would be necessary to inquire of your young man if he brings the true doctrine, the gospel of Christ, which is the power of God unto salvation.

I should rejoice to see the gospel preached to the heathen in all lands; but my trouble is, that the men you send there do not preach it. Preaching the gospel is such dispensation that one man cannot commit it to another, nor restrain him from preaching. Woe is me if I preach not the gospel, is its impelling power.

Do you bring that doctrine? Let us consider the company you keep and judge from that. You lay down to Old Baptists, to find one single sentence in any of the publications of any of the four orthodox denominations of the world, which denominations are Methodists, Presbyter-

ians, Episcopalians and Missionary Baptists, as you say. That is, you affirm, that they are all sound and true, holding the gospel, and you endorse all that they publish and defy any one to show that any one of them has put forth one sentence that teaches salvation by works. You agree to shut your mouth if it can be shown that any one of them has ever done this. You thus link yourself with them, and are to be regarded as endorsing them. Let us take up the Methodists. In their creed, which ought to teach what they believe, and I suppose does, one can find the teaching that a christian, one truly born of God, can fall from grace and be forever lost. If that be true, his salvation depends on his works of some, and they ought to be good. He must, according to that teaching, keep himself from falling by good works, and if he can fall away and be lost by bad works, that is if the christian is left in that sense to go to heaven or hell by his his own works, I think you stand fairly convicted. Now, suppose your young man comes to us endorsing this doctrine, can we receive him into our house as one bringing the doctrine of Christ? I say not. Well, your Presbyterian brethren hold to the practice of infant sprinkling for baptism and further hold, that it is the door by which children are introduced into the covenant of grace. This seems like works puts them in the way of being saved, and much as I respect all these people, as people, I cannot see how they are teaching all things commanded. Do you endorse their

christian a mind to serve God, or with the mind he serves the law of God. See Rom. VII: 15-25. The christian, then, has a mind to serve God, but it does not come from the flesh, for that serves the law of sin, but it comes from God. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. II: 13. They are renewed in the spirit of their mind.

You state that man is dead in sins. Well if he is dead why are some quickened and not others? You say God saves some of sovereign electing love, and strives by law and gospel to save others; but not overcoming their opposition, leaves them to perish, etc. What is it that saves some and does not save others, if all are equally dead? Would not the power that quickens one sinner and raises him, quicken another? Do you mean that the same power of law and gospel, that strives with some and fails to overcome them, is the same power that saves others? Do you indeed believe the Lord strives to quicken a man and fails? If you strive to do a thing, it is good proof that you wish to do it, and would if you could. Is man stronger than the Lord, and does he defeat the Lord? The Scriptures teach, "that the Son quickeneth whom he will." John V: 21.

The Father gives them to Jesus, and it is not his will that one of them should be slain. It is the spirit that quickeneth, and not law nor gospel. I do not think the law is ever spiritually applied, in its killing power, except to God's elect; nor the fullness of the gospel ever revealed except to those slain by

this powerful application of the law. Who begins salvation the spirit or the sinner? Do you say the Lord does. Then if the Lord begins it, will he not continue it, unto completion? "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. Phil. I: 6. In whom does he begin and perform this work? God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." II Thes. II. 13. Again, "According to his own purpose and grace which was given in Christ Jesus before the world began." II Tim. I. 9. "According as he hath chosen us in him before the foundation of the world, that we should be hold and without blame before him in love." Eph. I.4.

Then God chose every one of his people in Christ before the foundation of the world. "But of Him, (God) are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." I Cor. 1:30. Upon what foreseen good work can one be chosen? Oh, but you say, you believe this doctrine of election, as much as I do, and your people rejoice in it as much as I do. Well, I earnestly sought such people, while I was with you, and heartily wish I could have found them. Here and there I found some, but they were greatly in the minority. Those that I found complained bitterly of the general preaching of your denomination, as being rotten and void of comfort to them. How can the doctrine of election be precious

to you, from two reasons: One is you think we preach it in "unguarded quantities." If it is so good how can it be dangerous? Secondly, you say you believe in election as much as we do, yet you impose on it that which if true, would clog and quite annul it. Instead of preaching election, you wish for something else to be preached and if something else be preached it is in contradiction to election. The gospel is, yea, yea, and not yea and may. We do not know that the apostles preached but one gospel, and if you come preaching any other doctrine, or if young man should come preaching any doctrine, but the doctrine of Christ, we should not receive him.

It is about as hard to reconcile grace and works, predestination and free agency to each other, as it is to reconcile your two texts.

You say that the great difference between us is, that you hold to the use of human means and instrumentalities in carrying into effect God's purposes, while we do not. Then in a few sentences you state the strange position, that God implants in man's heart all the impressions that lead to these human efforts. That is like your creed that holds an election consistent with man's free agency. Now for me to reconcile these conflicting statements, and your standard authority with the Bible, is a task too hard, nor do I believe that you will ever do it. Your human efforts of course are something not of the Bible, but of man, and for you to attempt to shelter them and yourself under cover of the Bible, which does not teach them, is indeed the practice

of many. There is not practice so preposterous, that is done in the name of religion, but men claim authority, from the word of God for it. That would give it currency. But it seems to me that the Bible plainly teaches all that it requires of man and in laying down expressly his duty, it positively forbids his doing anything of a different pattern. Can man originate any scheme of his own, employing human means for executing it, and then claim that God has implanted the impressions leading to it, in his mind and causes him to carry it out, the conduct resulting from it will be in accord and harmony with God's revealed will in the Bible? Paul says, "If any preach any other gospel unto you than that ye have received, let him be accursed." Gal. I: 9. When christians are exhorted to work out their own salvation with fear and trembling, it is "because God works in them both to will and to do of his own good pleasure. "Here, then, God works in his people, both to will and to do, and not of their wills nor according to their minds, but of his own good pleasure. I agree with you, that herein a great difference does lie between us. It seems to me, nothing can be true obedience, unless it be from the Holy Spirit, who brings the things of Christ to the saint, revealing Christ to the saint, revealing Christ to him, ~~repent, working faith in his heart,~~ repent, working faith in his heart, giving him the adoption of sonship, sealing him as an heir of salvation, opening the Scriptures to him refreshing him with his visitations, entertaining him with the sweet

mysteries of grace, strengthening his feeble spirit, and giving him liberty in the Lord. Any religion that is not of the Holy Spirit is a form of godliness at best, but a denying of the power thereof. Unless one abide in Christ he brings forth no fruit that remains. If we abide in him, the beloved eats his own pleasant fruits in his own garden. If your young man come bringing not this doctrine, how shall we receive him? The Lord's name is called on by all his people. I agree with you, that by anticipation or election, the Lord calls a people that are yet in their sins, for I do not think he calls any other sort. In the proper time he sends the gospel to them. This gospel is foolishness to the Greeks and a stumbling block to the Jews; but unto them that are called, both Jews and Greeks, Christ, the wisdom of God and the power of God. The word comes to them (by preaching) in demonstration of the spirit and of power in the Holy Ghost and much assurance.

Christ has all power and sends his preachers. The Holy Ghost goes with them, and applies the word and waters it and seals the heir of salvation. The word is mixed with faith in them that hear, and with the heart they believe unto righteousness. When the apostles went forth preaching to the Gentiles, "as many as were ordained to eternal life believed." Acts XIII: 48. Hat-

ers of election would have it, as many as believed were ordained to eternal life because it was foreseen that they would believe. Not so, it seems to me. The Lord had set them apart to salvation before the foundation of the world, and now sent his angels, the preachers, to gather them into the gospel net. So to the end of time, he sends his preachers to gather his people into the fold. By nature they are dead in sins. The spirit quickens them. Then they are ready to perish, and the great gospel trumpet is blown, and they that are ready to perish shall come.

Your impression, I believe, is that the world, or letter of the gospel, conveys the Holy Spirit, while I think the Spirit carries the word. The word is called the sword of the Spirit. Now does man wield his sword or does the sword wield the man? You say man controls his sword. Then does not the Holy Spirit control the sword which is the word of God? "And the sword of the Spirit which is the word of God." Eph. VI: 17. The Spirit knows the mind of God and applies the word rightly. That Spirit is in the Lord's people, and abides with them forever and guides them into all truth. Now do you not think that his company and guidance will effectually direct all the Lord's preachers when he sends them to the heathen?

P. D. Gold

Zion's Landmark

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

Editor

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WILSON, N. C. JAN. 1, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 4

THE ROBE OF RIGHTEOUSNESS AND THE PARTING OF HIS GAR- MENTS

"They part my garments among
them, and cast lots upon my ves-
ture." Psalms 22:18.

Sister Emma Hagood of Rich-
mond, Virginia, asks my views on
the robe of righteousness and the
parting of His garments, which I
consider is embodied in the above
scripture. It is evident from the tes-
timony of Matthew, Mark, and
John that this prophecy was point-
ing to the meek and lowly lamb of
God, "Who was delivered for our
offenses, and was raised for our
justification." This prophecy was
fulfilled after the crucifixion of Je-
sus. Matthew said, "And they cru-
cified Him, and parted His gar-
ments, casting lots; that it might
be fulfilled which was spoken by
the prophet. They parted my gar-
ments among them, and upon my
vesture did they cast lots Matt. 27:
35. Mark said, "And when they had
crucified Him they parted His

garments, casting lots upon them,
what every man should take." Mark 15:24. John said, "Then the
soldiers, when they had crucified
Jesus, took His garments, and made
four parts to every soldier a part;
and also His coat: now the coat
was without seam, woven from the
top throughout. They said therefore
among themselves, Let us there-
fore not rend it but cast lots for
it, whose it shall be that the scrip-
tures might be fulfilled, which sa-
ith, They parted my raiment among
them, and for my vesture they did
cast lots. These things therefore the
soldiers did." John 19:23, 24.

It is obvious that this portion of
the prophecy of David was fulfill-
ed when Jesus was crucified. The
soldiers stripped Him, and put on
Him a scarlet robe. Matt. 27:28. Af-
ter they had mocked Him, then
they took the robe off from Him,
and put His own raiment on Him,
then they crucified Him, and part-
ed His garments among them, and
cast lots for His vesture. By the
reading of the scriptures, the cruci-
fying of Jesus by the wicked hands
of men was according to the pur-
pose of God. As it is written, "He
was despised and rejected of men;
a man of sorrows, and acquainted
with grief." Isaiah 53:3. "Surely He
hath borne our griefs, and carried
our sorrows; yet we did esteem
Him stricken, smitten of God, and
afflicted. Isaiah 53:4. It is further
recorded in Holy writ. "Yet it
pleased the Lord to bruise Him;
He hath put Him to grief: when
thou shalt make His soul an offer-
ing 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 the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many: for He shall bear their iniquities." Isaiah 53:10,11. All of the above prophecy was fulfilled, which was in accord with what Jesus said, The thief cometh not, but for to steal and to kill, and to destroy: I am come that they may have life, and that they might have it more abundantly." John 10:10.

After the crucifixion, resurrection, and assension of Jesus Christ, and the appearing of the Holy Ghost, we see that life was manifested more abundantly. The prophecy which was recorded in Holy writ, testified of the way by which He should come into the world, be despised and rejected of men, mocked and spit upon, crucified and slain all of which was concealed in the law and revealed in the gospel. Peter was blind to this prophecy. The Saviour had told His disciples that He must go into Jerusalem, suffer many things, and be killed, as we find recorded, "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again 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. 16:21, 22. What blind creatures they were until the truth was revealed. After the crucifixion, resurrection, and assension of Jesus, the Holy Ghost of Jesus, the Holy Ghost enlightened their understanding,

and the prophecy is now revealed as will be seen by the words of Peter, "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, For to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27:28. He could now understand why the heathen raged, and the people imagined vain things.

After the soldiers stripped Him of His garments, parted them among themselves and cast lots for His vesture, He is seen by His disciples as being Lord of lords and King of kings, clothed with beautiful garments, which are garments of obedience, garments of praise, garments of salvation and a robe of righteousness; clothed with authority and power to give eternal life to as many as the Father hath given Him, and behold Him by revelation, as John did, as the meek and lowly Lamb of God that taketh away the sin of the world. Little by little the veil is lifted, and He is seen all along through the pages of Holy writ, which conforms to the language of the Saviour Himself, and directed to the unbelieving Jews. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39.

He is wonderfully portrayed in the law of Moses, the Psalms and prophets. Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." Deut. 18:15, Acts 3:22, Acts 7:37. David

speaks of Him as being the man of God's right hand, one that is strong. "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thy self." Psalms 80:17. Isaiah prophesied of Him as one that was despised. "He is despised and rejected of men; a man of sorrow and acquainted with grief." Isaiah 53:3. John said, "And I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer." Rev. 6:2.

"They part my garments among them." Webster says the word "part" means to "divide, separate into distinct parts." This is what the soldiers did to the garments of Jesus. The scripture sets forth His beautiful garments, the garments of praise, those which Jesus is worthy to wear, and the garments of salvation with which He clothes the redeemed family of God. He is honored and glorified by the saints of God, as the one who is their Prophet, Priest, and King. His name is "The Lord our righteousness," the one, "Who gave Himself for our sins." Gal. 1:4. The servants of God in preaching the gospel, set Him forth in the true light of the scriptures which testify of Him, the way, life, light, and salvation; but hypocrits, reprobates, and heretics, divide, separate, part, wrest, rend, and pervert the Holy scriptures, "Teaching for doctrines the commandments of men." Matt. 15:9. Peter speaks of those, "That are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruc-

tion." 2 Peter 3:16. Paul calls attention to the Galatian brethren and warns them against those who would pervert the gospel of Christ. See Gal. 1:7.

"Now the coat was without seam, woven from the top throughout. They said therefore among themselves, let us therefore not rend it but cast lots for it, whose it shall be." This coat was without seam, woven from the top throughout. While I am writing, I am wondering if this coat or vesture, which was without seam, woven from the top throughout, does not in some wonderful way portray what Jesus is to His chosen vessels of mercy. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. T. F. Adams

NOTICE

Brother Arthur Ceaton Stubbs was born in Pinetown Community, Beaufort County, N. C. February 6, 1891. He was a son of the late Laura Jackson and Hoyt Stubbs.

Brother Stubbs passed away at his home in Washington, North Carolina, on October 14, 1953, after being in failing health for the past two years and critically ill the past six months, making his stay on earth 62 years and 8 months.

He is survived by his wife, the former Jennie Brown, five daughters, Mrs. Arthur Jefferson, Mrs. Horace Dixon, Mrs. John Womble, Miss Margaret Stubbs, all of Washington and Mrs. Guy Evett, Newport Wayne, West Virginia, and nineteen News, Virginia; one son, Jasper S. of grandchildren.

Brother Stubbs joined Singleton Primitive Baptist Church on July fourth, 1948 and was a faithful member as long as health permitted. He will be missed by his loved ones and his Church.

May we all be submissive to His will in all things. Funeral services were conducted by Elder A. B. Ayers, pastor of Singleton Church. Burial was in Oakdale Cemetery on Friday afternoon, on the 16th. to await that Great Morning.

Done by order of the church in conference December 5.

Elder A. B. Ayers, Moderator.
Janie Carawan, Committee

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

JANUARY 15, 1954

No. 5

PSALM 147

Praise ye the LORD: for it is good to sing praise unto our God; for it is pleasant; and praise is comely.

The LORD doth buildup Jerusalem; he gathereth together the outcasts of Israel.

He healeth the broken in heart, and bindeth up their wounds.

He telleth the number of the stars; he calleth them all by their names.

Great is our Lord, and of great power: his understanding is infinite.

The LORD lifeth up the meek; he casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God;

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THOUGHTS, ON OUR COUNTRY AND GOD'S PROMISE TO ABRAHAM.

"SPIRIT OF 1776" or BOWMAN'S TOWER

Just take a look out yonder,
Out there on distant hill,
A tower, so staunch that does ponder,
Over Thompson's historical mill.

As I see it silhouette on the horizon,
Where the earth does meet the sky,
There it poses as a memorium,
While the trees beneath it sigh.

This stately old stone figure,
Is a part of freedom's flag,
For 'neath it rests the dust of kin,
Who bravely fought and died.

Yes, they are our forefathers,
And their spirits still hang high,
Above that staunch and stately figure,
That silhouette against the sky.

My eyes often venture across the
river too,
Sight the lofty granduer, always
there in view,
Where earth meets the sky, where
liberty rang out,
O'er old Philadelphia, where free-
dom came about.

And sighting across the Delaware,
Natural vision is not all; yet,
O'er miles and throngs of acres,
Spiritually it is picturesque.

In meditating upon numbers,
To find great value in them all;
One seven seven six there are,
Now, can that spirit ever fall.

(1776-21-2&1-3 Trine)

Number one was the beginning,
The last was surely the word,
Add the first and the beginning,
Number seven now observe.

**God Christ 1&6-7 a perfect
number of the Spirit**

Seven is a spiritual number,
Three sevens made from four,
Now, add across and not under,
A trine it adds, no more.

(7-1776-21-271-3-3- the trinity)

As one stands for our creator,
The six is number of man,
So the two sevens betwix are,
A perfect love is in the trine.

(77-14-4&1-5- love)

Philadelphia, stands for brother-
hood,

To love thy neighbor as thy self,
God is just and God is good,
He is our ever present help.

God promised dwelling to our fore-
fathers,

God dived Jacob's house,
Set them forth in thousand years,
To refine the betroth'd spouse.

By grace all things are given,
It is all of God's great works,
Beg God's mercy while praying,
And that there be freedom in all
earth.

This is what our fathers died for,
Just as Christ died for our sin,
Pray God's will be done, no more,
Trust in God and thou shall win.

Just so did our dear Saviour,
Who descended here to reign,
Bled and died, did our fathers,
By God's grace t'was not in vain.

For as God's word was spoken,
Then it did surely stand,
The fear of God is to love him,
And man's duty is God's command.

God provided a land to Abraham,
And guides his journey through,
To forever live and dwell in,
God's promise that's ever true.

Pray to God to ever lead us,
By the way of truth he reigns;
Give all glory to God we must,
For Christ died not in vain.

He has blest us with a freedom,
Gave us food, both milk and meat,
What he gives is all sufficient,
For He guards the mercy seat.

What God gives is ever blessed,
Whether joy or trial or pain,
Man works alone are wretched,
But God forever is the same.

Then in unity let us seek him,
Ask and thou shalt receive,
Knock and the door shall open;
'Tis through Christ that we believe.

By grace all things are given,
Faith in God is by grace,
Then comes a hope to liven,
The charity of God's embrace.

Oh grave where is thy victory?
Oh death where is thy sting?
Christ is the hope of glory,
Praise, lift thy voice and sing.

For peace there must be unity,
And united we must stand,
Strength of the people spiritually,
Sets forth glory in this land.

Brother, cast out that eye for beau-
ty,
Let not ear be fain to hear,
Of what man calls men's duty,
For the sword is just a spear.

It cuts you through to die,
And leaves all your work behind;
What God gives don't deny,
While so spiritually blind.

There is no peace in this land,
When man strives for his command:
Be humble, give up the strife,
As Christ, gave for us his life.

Remember to, the Plymouth Rock,
Where our forefathers set a pace,
And ventured on and did not stop,
Till they reached the Golden Gate.

To die a thousand deaths or more,
Is the way to make the goal,
Give God the praise, man's plague
is sore,
Yet God's mercies do unfold.

Come unto me, you who labor,
Spiritually, not in the flesh,
And with heavy spirits are laden,
And I will surely give thee rest.

Take up my yoke, and follow me,
For I am meek and lowly of heart,
What God has planned, shall surely
be,
Of self works boast not one part.

God so loved the world, he gave his
 Son,
 Put beast and Adam in the garden,
 Christ said: pray thus, God's will
 be done,
 And Christ paid for Adams' pardon.

Christ was humble meek and kind;
 He strove not with man nor beast,
 He raised the dead, healed the
 blind,
 On Calvary's cross gave sin release.

He has told you as he told them,
 When all the world was night,
 Be humble, gracious, kind to men,
 My yoke is easy, my burden is
 light.

'Tis God who reigns and rules all
 things;
 Heaven and earth and all within,
 Take heed dear brother of Adam's
 race,
 The world does strive, but Christ is
 peace.

I hear a cry of all world peace,
 No, no, here peace shall never reign,
 Nor shall the piercing sword e're
 cease,
 So long as man commands of men.

There is a peace that dwells within
 The earthly vessel now and then,
 Yet, when man in flesh the vessel is,
 Sets up strife for gain of his.

Even though in a spiritual sense,
 We feel a love and would give in,
 Then one of a company gives of-
 fense,
 And here our sweet peace does end.

With man or world no need to strive,
 Just pray and wait each day, each
 hour,
 Christ who lives keeps us alive,
 By his love and omnipotent power.

The food we eat, our bodies sustain,
 The manna from heaven gives life
 again,
 So wait my soul upon the Lord,
 And feed upon his Holy Word.

'Tis meat and drink unto a soul,
 To take up the cross and follow him,
 The way to enter into his fold,
 Is by Christ, redeemer of sin.

He feeds us by the crystal stream,
 That flows down from heaven,
 By praise and prayer his name es-
 teem,
 For all blessings he has given.

Christ is my comfort and my stay,
 He is the truth, the life, the way,
 He is my Father, Brother, Friend,
 God the beginning and the end.
 Marion H. Mulholland

THE EAGLES DESCENDING

Meditating upon this vision, these
 lines were given to me, to express
 the vision in the first four verses,
 and the three last were thoughts
 upon the widowed church.
 Who can ever judge but the just
 God?

T'was in the darkness of the night,
 When to my vision did appear,
 An eagle in all colors bright,
 Perched upon a fence post near.

Wings were spread while afflight,
 But when she perched and landed
 near,
 Inclosed in drab were colors bright,
 As her wings cloded down beside
 her.

Oh, is this the exalted one,
Who boasts her virgins here,
And does not know the bride to
come,

Is the bride the Groom does bear.

(8-th C-5-v: Sol.)

This eagle which has flown,
And has perched herself just so,
In exaltation has never known;
By her pride she's brought down
low.

That round about in nations far,
The child so undeveloped,
Shall raise up by morning star,
In a pure white cloak enveloped.

(8-C-8v: Sol.)

Being defiled by Hamors son,
Married and widowed too, also,
T'was in the plan which God begun,
So, our redeemer we shall know.

(34-C- Gen.)

God the Father, Brother, Husband,
Friend,
He is the beginning, he is the end,
None other claims are there beside,
Our Saviour where all love abides.

Love thy God with all thy soul,
Pray to enter into his fold,
He is a merciful loving Lord,
There is peace within his word.

M. H. Mulholland

THE GOSPEL

"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)

Dear household of faith;

Brother R. L. Huneycutt of Wadesboro, N. C. requested me to write an article for publication in Zion's Landmark, giving my views of the gospel. Usually when a brother requests another's view on a certain scripture, it is because he has already been given some light and understanding of the same. It may be that this brother has a far deeper, and more perfect understanding of this subject than I, if indeed I have ever been given any light of it's true meaning. But God willing, I will try to give such views as I feel to hope that God has revealed to me.

I have tried several times within the last few days to write in connection with this, only to find myself enveloped in a great cloud of darkness. In utter despair I would cast what I had written into the fire. Whether I shall be favored with light and liberty to finish this or not, God alone knows. I desire (If I know my heart) to write nothing but the truth as it is in Jesus, to know nothing among you save Jesus Christ and him crucified.

The above scripture arrested my mind today while at work. I fully realize that unless guided and directed by the Holy Spirit, I shall be unable to see any of the beauties contained therein, because the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned.

Before commenting on this, let

us observe a few other passages of scripture which I feel are in complete harmony with the above text. First we find in Isaiah, 40:1-2, 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." Also in verse 11, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." In Deut. 32;1-2, we hear the Lord speaking by Moses saying, "Give ear, O ye Heavens, and I will speak; and hear O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." In Matt. 11;5, we hear Jesus saying, "The poor have the gospel preached to them." In chap. 24, verse 14, he says, The Gospel of this kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." These are just a few of the many scriptures which I feel are in perfect harmony with the above text, and having been, is now, and shall be preached in all the world for a witness, not to save sinners, but a witness to the salvation of all the Elect, all that were chosen in Christ before the foundation of the world. The apostle testified to this glorious truth in his epistle to the Ephesian brethren saying, "According as he (God) hath chosen us in him (Christ) before the foundation of

the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." This people was foreknown of God, and the apostle tells us in Romans, 8th chap. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified,"

"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."

The gospel is good news to the poor and needy. It feeds the hungry soul. It quenches the thirst of those who are in a desert land. It comforts the poor weary pilgrim. It edifies and builds up. It strengthens the weak. It is the glad tidings of salvation to the poor and needy. It does not give life, but brings life to light by the appearing of our Savior, Jesus Christ. Every minister whom God has called, when given grace, will preach the preaching God bids him preach. He will preach the gospel, which is the power of God, unto salvation to

every one that believes.

While the gospel is good news to the poor and needy, it is a stumbling block and foolishness to others, for Paul says, "We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness. But unto them that are called, both Jews and Greek, Christ the power of God and the wisdom of God." Also he says, "The natural man receiveth not the things of the spirit of God for they are foolishness to him, neither can he know them because they are spiritually discerned."

"When the poor and needy seek water and there is none." No one in nature desires to be poor and needy, because the natural man loves the natural things of this world, namely, riches, honor, power, strength and confidence in self works. He will cling to these things until they are taken away from him, for, "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger man than he shall come upon him, and overcome him, he taketh from him all his armour (strength) wherein he trusted, and divideth his spoils." (Luke, 11;21-22)

Saul of Tarsus, was a strong man and his goods were in peace while he was persecuting the church, binding and casting into prison all that called on the name of Jesus. He was a strong man when he, breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they be men or women, he might

bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly, there shined round about him a light from heaven: "Stronger than he," had come upon him, for he fell to the earth, and heard a voice saying unto him—"Saul, Saul, why persecuteth thou me." and he said "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. Yes, "Stronger than he," had come upon Saul and bound him, taking from him all his armour wherein he trusted. He was then one of the poor and needy. He didn't say, what do you want me to do? But, "Lord, WHAT WILT THOU HAVE ME TO DO?" And the Lord said unto him, "arise, and go into the city, and it SHALL BE TOLD THEE WHAT THOU MUST DO." When Saul arose he was led by the hand and BROUGHT to Damascus, and he was three days without sight, and neither did eat nor drink, yet the Lord did not forsake him. "Yea, 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."

We find there was a certain disciple at Damascus, named Ananias, (An old Baptist preacher) and I am persuaded that he was not there by chance. He didn't just happen to be there, But it was all according to God's Holy purpose and decree for him to be there at that particular time and place, for the express purpose of preaching the gospel to Saul. For the Lord spoke to him in a vision saying, "Ananias" and

he said, "Behold, I am here Lord." And the Lord said unto him, "Arise, and go into the street which is called straight, and enquire in the house of Judas for one Saul of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on that name." But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he MUST SUFFER FOR MY NAME'S SAKE." And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." The gospel was good news to Saul, for immediately there fell from his eyes as it had been scales: and he received forthwith his sight and was baptized, and when he had received meat he was strengthened. "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."

Saul, or Paul, as he was afterwards called, then preached Christ boldly that he is the Son of God. He boldly preached the Gospel to the poor and needy Gentiles, who when they heard it were glad, and glorified God, and as many as were ordained unto eternal life believed. Necessity was laid upon him. For we hear him saying in first Corinthians, 9:16. "For though I preach the gospel I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

Necessity was laid upon the apostles the day of pentecost for they were in one accord gathered in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were ALL FILLED WITH THE HOLY GHOST, (don't forget that) and began to speak with OTHER TONGUES, AS THE SPIRIT GAVE THEM UTTERANCE. We find that there were some there who did not believe this glorious truth which was proclaimed by the apostles, but mockingly said, These men are drunk on new wine. But Peter standing up with the eleven, lifted up his voice and said unto them, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day." Then he proceeded to preach the glorious gospel of the kingdom, Jesus Christ

and him crucified, and his glorious resurrection. We find that there was some of the poor and needy there. And when they heard it they were pricked in their hearts, and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" They didn't say what ought we to do, but, WHAT SHALL WE DO. Peter being filled with the Holy Ghost, was clothed with the authority from heaven to answer them, and he said, "Repent, and be baptized everyone of you (this admonition was only to those who were pricked in their hearts, not to those who said they were drunk on new wine) in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (the fellowship of the church, the right to the ordinances of God's house) For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, "Save yourselves from this untoward generation." Then they that gladly received his word were baptized; and the same day there was added unto them about three thousand souls.

Why did they receive it gladly? Because it was good news to them. It was the gospel of their salvation. Necessity had been laid on them. They were poor and needy. God was working in them, as well as in the apostles both to will, and to do of his good pleasure. Therefore, the God of Israel did not forsake them. Instead, He opened rivers in high places, and fountains in the midst of the valleys. He made the

wilderness a pool of water, and the dry land springs of water. For they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. And all that believed were together, and had all things common, praising God, and the Lord added daily to the church such as should be saved.

"When the poor and needy seek water and there is none." I feel that every poor and needy child of grace has been made to witness with this. If not deceived, I feel to hope that I was made to witness this last second Sunday at Running Creek church. On Saturday night before at the seven o'clock service, it pleased God to seal my lips and I had to sit down in shame. Elder Treece, who was present and spoke first, was I feel, endued with power from on high to preach the gospel. But I was closed up. The following day, Sunday, I went to the church feeling that it was all a mistake on my part, that I was deceived in it all, that God had never called me to preach the gospel. That I had never been anointed with the grace of God to comfort his people, to cry unto Jerusalem that her warfare is accomplished, that her iniquity is pardoned, that she hath received double at the Lord's hand, for all her sins. I arrived at the church hoping against hope that Elder Treece would be there but he didn't come. The congregation was singing when I went in. They sang several selections and finally one of the deacons said, "Brother Whitley, it's time for service." Oh! how weak and unworthy I felt. A poor helpless sinner

seeking water and there was none. I felt to be in a great wilderness, and in a desert land where there was no water. Oh! what a poor excuse I was. I was not worthy even to be there with those good people much less, try to speak in the great name Christ.

As I arose to go into the stand, a few words of poetry entered my mind, "Savior, visit thy plantation, grant us Lord, a gracious rain." picking up the song book, I opened to this hymn, number 570 in Lloyd's. I made a few remarks and asked them to sing the first four verses of this hymn. At the conclusion of the song, I knelt down upon my knees, and if I have ever been endued with power to pray that the will of God be done, I believe I was blessed to do so then. Yea, "When their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." As I arose to my feet these words came to me with much force "If ye love me, keep my commandments, and I will pray the Father, and He shall give you another comforter, that he may abide with you forever." (St. John, 14; 15-16)

I opened the book to this scripture and read the 15th and 16th verses. After speaking a few words, it seemed that the very windows of heaven were opened, and I was lifted above the cares of this world, and made to feast on the goodness and mercy of God. When I came to realize where I was, I was out of the pulpit shaking hands with the brethren and sisters, whom it seemed were filled to overflowing, some of the sisters were shouting the praises of God. Yea, "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." No wonder David could say, "There is a river, the streams whereof shall make glad the city of God." I feel that I could witness with Ezekiel, 47:1-6. It was a river that I could not pass over, for the waters were risen, waters to swim in, a river that could not be passed over, flowing from the fountain of God's everlasting love. Truly the Lord is still feeding his flock like a shepherd. He is still gathering the lambs with his arms and carrying them in his bosom, and gently leading those that are with young.

Yes, the gospel is good news to the poor and needy. It is that spiritual food and drink which satisfies the hungry and thirsty souls. And just as sure as one has been made to hunger and thirst for this heavenly manna, just that sure they shall be filled. For Jesus says, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled;"

The command to Peter was to feed, not to make sheep. "Feed my sheep, and feed my lambs." Paul's charge to Timothy, was, "Preach the word, (Jesus) be instant in season, out of season reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound

doctrine, but after their own lust shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2nd Tim. 3:2-5.

This is the gospel. This is His doctrine, the doctrine that drops as the rain. This is His speech which distils as the dew. This is the gospel which, "Shall be preached in all the world for a witness unto all nations and then the end shall come. "God will never leave himself without a witness. He will continue to call, qualify, and send forth servants to preach the gospel to the poor, to feed his sheep and lambs, to comfort the poor and needy and to cry unto Jerusalem that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. For he says, "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."

Dearly beloved, I feel at this time that I can truthfully say with the apostle Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

"Dressed in uniform the soldiers are,
When duty calls abroad;

Not purchased by their cost or care
But by their Prince bestode.

'Tis wrought by Jesus' skillful hand
And tinged in his own blood;
It makes the Christian gazing stand
To view this robe of God.

No art of man can weave this robe,
'Tis of such texture fine;
Nor could the wealth of all this
globe,
By purchase make it mine.

'Tis of one piece and wove through-
out;
So curious wove that none
Can dress up in this seamless coat,
Till Jesus puts it on."

Humbly submitted,
C. D. Whitley,
Albemarle, N. C.

HE MAKETH ALL THINGS

Dear Brother Adams:

"But the saints of the most high shall take the kingdom and possess the kingdom forever, even forever and ever." Daniel 7:18. The false prophet goes hand in hand with the beast. After the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably upon the fattest places of the province. When he gains the kingdom he will become as a lion. He will overflow with his army and pass over and through the countries and will cast down tens of thousands; he will work by witchcraft, Daniel 11. "He maketh fire come down from Heaven." Rev. 13:13.

It seems that the league of nations will lead to a king over the

people or one ruler. He will obtain the kingdom by flatteries even him whose coming is after the working of Satan with all power and signs and lying wonders, 2 Thess. 2:8,9, claiming that He is God. He will not respect the different donominations. He will have no mercy upon the poor, nor the old and afflicted of the lands. He will take away the daily sacrifice and set up an idol, then many will be put to death. The false prophet will tell millions he is God; then millions will follow him and thousands bow at his feet. He will take away the gold and silver and sell the land for gain. He will take away the freedom of speech and press and leave the people under bondage, and Egypt and the Holy land will not escape.

Those that live through this three years and six months will say the Lord brought me through the days of tribulation; the saints will gain the kingdom; at last, when the false prophet and the beast are overcome and cast down to rise no more, and the king shall do according to his will, and he shall exalt himself and magnify himself above every god and shall speak marvelous things against the God of gods and shall prosper till the indignation be accomplished, for that is determined shall be done; but we have a sweet promise that the saints shall gain the kingdom after the tribulation days of the beast and the false prophet.

Your sister in hope,
Mollie Salmons

CONTRIBUTION FOR INDIGENTS

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Zion's Landmark

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

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Willow Springs, N. C.

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WILSON, N. C. JAN. 15, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 5

TO THEE, O GOD, BELONGS ALL GLORY

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Psalms 115:1.

While reading the 115th Psalm of David tonight, I was reminded of an elderly man who lived many years ago. This man was illiterate, he could neither read nor write. He lived only a short distance from my Father's home and was afflicted with a heart condition called heart dropsy, from which he never recovered. He manifested a great deal of patience and seemed resigned to the will of God. My father visited him often at night, staying sometimes until late bedtime. I was a small boy, eight or ten years old and sometimes went with my father and heard them talk about the goodness and mercy of God.

At that time I did not know anything about the goodness and mercy of God, for I did not feel any-

thing but condemnation. I was made to know that I was a sinner when I was about three years old. The dread of death and the fear of eternal torment was terrifying to me at times. This fear and dread followed me more or less for several years. I promised the Lord if He would save me that I would live a more acceptable life. At times I thought I was doing reasonably well, but again this dreadful knowledge of death and torment would sieze or come over me. When I was in my teens this thought came into my mind, "You are in good health and will probably live to be an old man, and why worry about religion now? Go on and have a good time, build you a house, get married, settle down, and you will then have plenty time to do enough good deeds to offset the bad and make peace with God." This consensus of affairs, which I now believe was the voice of satan, suited me well. I was at ease for awhile, but alas! I was haunted with this thought: "How do you know that you are going to live to be old? You may die when you are young, and not having made peace with God, what then will be your future destiny?" At times I was so overcome with grief that I would go to some secluded place and try to pray to God to have mercy upon me. The scriptures seemed to condemn me. Such as these, "The soul that sinneth shall die." "For evildoers shall be cut off." I knew I was both a sinner and an evildoer.

As before stated, I did not know anything about the goodness and mercy of God which my father and the afflicted neighbor, referred to

and talked about, yet I enjoyed hearing them talk about the love of God with the hope that I might feel it as they did sometime; although I did not have any evidence to base my hopes on at that time. At this young age, I could not retain very much of their conversation, but I do remember hearing the afflicted man say, "I don't want any honor; I want God to have all the praise;" while he used broken language to express himself; yet the substance of what he said was evidence that his experience was in keeping with that of David when he said, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

David said further: "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever. Who can utter the mighty acts of the Lord? Who can shew forth all his praise? *Psa.* 106:1:2, and *Psa.* 106:6 says: "We have sinned with our fathers, we have committed iniquity, we have done wickedly." Therefore David knew his unworthiness in God's sight and for his goodness and for His goodness and mercy, he said, "Praise ye the Lord." "His mercy endureth forever." No wonder he could say "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

The light that is revealed in the hearts of His children and gives them a knowledge of the greatness of God, at the same time reveals the enormity of sin and evil that is contained in these hearts of ours—a knowledge of his goodness re-

veals or gives us a knowledge of our vileness. When one sees himself as he is before God, he sees God in perfection. This causes him to loathe himself and hunger as he has never hungered and thirst as he has never thirsted, for the righteousness of God. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

In the text, David was singing praises unto the Lord. He was an inhabitant of the Rock, spoken of by *Isaiah*, *Isa.* 42:11:12. "Let the wilderness and the cities thereof lift up their voice, the villages that Kedor doth inhabit: let the inhabitants of the Rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in the islands." This word "Let" does not signify that there can be any hinderance. It carries the same force or meaning as when God said, "Let there be light, and there was light." *Gen.* 1:3. Therefore He said "Let the inhabitants of the Rock sing" "This rock is Christ. Paul said, "And did all eat the same spiritual meat; (meaning all of those who were led through the Red Sea) 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.* 10:3:4. This Rock is where the redeemed family of God dwells. Solomon speaks of this redeemed family in the singular or as one when he says: "O my dove, that art in the clefts of the Rock, in the secret places of the stairs." *S. S.* 2:14. All clothing, food, and drink is supplied as a free gift to those

that dwell in the Rock. Jacob was supplied with all of his necessities from this Rock. "He made him ride on the high places of the earth, that he might eat the increase of the fields: and He made him to suck honey out of the Rock, and oil out of the flinty Rock." Deut. 32:13. He gives them bread to satisfy their hunger and water to quench their thirst, all of which He (Jesus) did at a time when they were on starvation, at mercy's door, and no money with which to buy. How sweetly were the words of the Prophet Isaiah applied to their soul, "Ho! every one 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." Isa. 55:1. Do you know of a market from which you can buy without money? But this place, at "the waters," is a place that you can not buy with money. He said, "He that hath no money come." Joseph used the barter system in trading with the Egyptians, but what his brothers received was a free gift.

They could not receive corn from the storage houses of Egypt in exchange for money, neither can a child of grace exchange his money-self works-for this spiritual corn. It is a free gift from our God. How richly the Lord provides for all of His humble poor. He gives them food to eat. "I will abundantly bless her provision: I will satisfy her poor with bread." Psa. 132:15. Water to drink: "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. Shoes to wear. "And

your feetshod with the preparation of the gospel of peace." Eph. 6:15. Clothes to wear. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of Righteousness as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels." Isa. 61:10. A home in the Rock in which to dwell, To wit, Jesus. "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." Jno. 6:56. This dwelling place shields them from all danger, both seen and unseen. If I have omitted any of their necessities, God will supply that, for Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

With a promise from Him, who possesses Heaven and earth, that out of His bounty He will admister to his elect all their need in this life. May I ask, is it any wonder that David could say "Blessed be the Lord God of Israel from everlasting to everlasting; and let all people say Amen. Praise ye the Lord." The promise does not cease at the expiration of this life, but reaches on beyond the veil by faith and hope that you will one day see Jesus as He is, be like Him, be satisfied, and dwell with Him in an endless eternity forever and ever. Surely, those who are in possession of this precious hope, will ascribe greatness to their redeemer, by singing, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

It will be observed that the inhabitants of the Rock are the ones that sing. An inhabitant is not a person in transit, lodging as a visitor for a night or more and then journeying on from one house to another, but this is his permanent dwelling place.

To write with pen and ink, all the songs that were and are sung by the inhabitants of this Rock, would require volumes. I will only mention a few. When the children of Israel were led through the Red Sea and delivered from their enemies; they sang a song. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He drowned in the Red Sea. The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him. The Lord is a man of war: the Lord is His name." Ex. 15:1,2,3.

David said, "I will praise thee, for I am fearfully and wonderfully made: marvelous are thy works: and that my soul knoweth right well." Psa. 139:14. John said, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God, and they sing the song of Moses the servant of God, and the song of

the Lamb, saying Great and Marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2,3.

All of those who have been delivered from so great a death, and received a full pardon for their sins and transgressions, will continue to sing, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. When the light of God shines in the heart of a sinner, he sees himself to be the vilest of the vile. He feels so undeserving, wretched and undone that even the thought of taking honor to himself is repulsive. The brilliancy of this light will so reveal to him the magnitude of the perfection of Jesus that his whole desire will be to conform to the testimony of Paul, "But he that glorieth, let him glory in the Lord," 2 Cor. 10:17.

T. F. Adams

CORRECTION

Through an error the name was omitted from an article in the December 1st issue of Zion's Landmark. The author of this article is Miss Barbara Carraway, RFD 2, Goldsboro, N. C. —Ed.

UNION MEETING ANNOUNCEMENT

The Skewarky Union is to be held with Falls of Tar River Church, Rocky Mount, N. C. the 5th Sunday in January, 1954, Friday and Saturday before, D. V.

Elder C. L. Robbins was chosen to preach the introductory sermon and Elder J. D. Flye his alternate.

We extend a cordial invitation to our brethren and friends.

E. C. Harrison, Union Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

FEBRUARY 1, 1954

No. 6

PSALM 147

The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

Praise the LORD, O Jerusalem; praise thy God, O Zion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth: his word runneth very swiftly.

He giveth snow like wool: he scattereth the hoarfrost like ashes.

He casteth forth his ice like morsels: who can stand before his cold?

He sendeth out his word, and melteth, them: he causeth his wind to blow, and the waters flow.

He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the LORD.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

MY MENTAL CONCEPTION AS I SAW HER

Our beloved Sister Jennie,
With her gracious sincere air,
Will live in the hearts of all who
loved her,
Into the hearts of all who care.

Her Spiritual dignity was a joy to
see,
Abiding in faith, hope, love, these
three,
That in His house forever more,
Her dwelling place would be.

These were the joys which satisfied,
And sanctified her mind,
Which made her spirit mount on
high,
And leave the world behind.

Oh! blessed dead who in thee sleep,
While o'er this moulding dust we
weep,
O! faithful Saviour who shall come,
That dust to ransom from the
tomb.

Death loses its sting when we are
saved from sin,
And God gives us dying grace,
And the grave loses its victory when
our bodies are raised,
And we see Him face to face.

Mrs. Gertrude Bowen

SOMETHING TO REMEMBER

I know not why His hand is laid,
In chastening on my life,
Nor why it is, my little world,
Is filled so full of strife.

I know not why, when faith looks
up,
And seeks for rest from pain;
That over my sky fresh clouds
arise,
And drench my path with rain.

I know not why my prayers so long,
By Him have been denied;
Nor why, while others' ships sail
on,
Mine should in port abide.

But I do know that God is love,
That he my burdens shares;
And tho' I can not understand,
I know, for me, He cares.

I know the heights for which I
strive,
Are often reached through pain.
I know the sheaves must need be
threshed,
To yield the golden grain.

I know that tho', He may remove,
The friends on whom I lean;
'Tis that I thus may learn to love,
And trust the One unseen.

And when at last I see His face,
And know as I am known;
I will not care how rough the road,
That leads through Christ to Home.
Selected

Dear Elder Adams,
I am enclosing the above poem for
your consideration for the "Land-

mark." Mrs. W. E. Murden from Portsmouth, Va., copied it and sent it to me, and I love it so much. It seems it must have been written for me. I know I can not put so much of my feelings and thoughts in such a few words no matter how hard I try, and I think it is good material if I'm any judge at all of such. I have my selfish reasons too. I would love to own a printed copy of it.

I am also enclosing \$2.00 for my Landmark to be applied as far as it will go. I know there will be a way provided for me to have it and never miss the money though; but we are so very short in material things we need.

Our needs have been supplied so far, but the outlook is so often discouraging to us. Today I have a lively hope. That's the way my life is, one day so dark, and the next day so light. It seems, with me, it is always to the extreme one way or the other.

Elder Adams, while I am on the subject, (I hope this is not requesting too much of you) do you know of anyone who could use me as a companion, housekeeper, or nurse or for any other work within my ability to perform? If you do not, will you inquire while traveling around, if anyone needs such a person? I would appreciate it, for I do need so much, to go to work; however, I intend to continue looking after Mother whether I work or not. I, of necessity, must do that, but if I had some work I could do and still have Mama, I would be so thankful. If I could find someone who needs or could use my services who would pro-

vide a room for Mama's bed (hospital bed) where we three (my daughter included) could sleep; that is, provide us a room and board in exchange for the work I could do in connection with taking care of Mother. I would want to send my daughter to school too, of course. I wouldn't expect much and would do all I could to help. I believe I would be able to do work enough to pay and break even, in exchange for our room and board. The only cash income we have is \$36.00 a month for the three of us, and we have survived 3 years on it with the help we've had from others, most of all, the help we have received from God, who has made us able and willing to make the necessary sacrifices to make ends meet.

Three of Mama's children have helped, but I would like to feel that I was doing more. Some of the children are not able to help, and this is going to be a hard winter if we can't get more outside help, and I would be overcome with joy if I could be able to help work my way through, so to speak, then we would have Mama's check (O.A.P.) \$36.00, clear, to get us some much needed winter clothes. Most of all, (a selfish excuse again), I feel that I would love for us to be in a Primitive Baptist home where maybe we would be in more imminent contact with the dear children of God and share the joy of visiting ministers and share a crumb now and then, as up until now we have been seemingly left out. We are so much alone so much of the time and people are so busy, striving, as I am, for a living. We rarely ever have

company from the Primitive Baptist world. I feel we are nearly starved so far as preaching is concerned, but we have been wonderfully blessed in other ways. The poem I'm sending describes my feelings so much better than I can. I'll stop. If you have a mind to, just cast this aside and forget it, but I hope my time and effort is not entirely wasted. My consolation is that "He will supply all our **needs**" and "He has promised not to put more on us than we are able to bear", "for I do know that God is love, that He may my burdens share, and though I can not understand, I know for me He cares." Hope you and yours are well, and if you ever do have a mind to, you can pay us that long ago promised visit. Any time you or anyone can and will come to see us, we will deem it a "special" occasion. I don't want to demand or expect too much from anyone, just begging God to make us humble enough to be willing to be His "anything." If by any chance you know of anyone who may wish to call me by phone, they can call Selma 2448.

A stranger here below,
 Bessie Jo Pittman
 Selma N. C.
 9 Ray St.

A small contribution from several of our readers would help to lessen the burden of this needy family. The Saviour said, "It is more blessed to give than to receive." Acts 20:35. Paul said, "God loveth a cheerful giver." 2 Cor. 9:7. If some one can furnish employment, this would help.—Editor

ENDORSES PRINCIPLES

Dear Elder and Brother Adams:

I have just reread your article on Associations in the September 1, 1953 Landmark and want to endorse its general principles. I feel that you have been wonderfully blessed in discussing this theme. All of us believe in Church sovereignty and that the "Spirit and the Bride say come and let him that is athirst come." Truly the Church is the one perfect organization where there is wondrous rest for the weary. Sometimes I wonder how any child born of the Spirit, can stay out of the Church. It is such a wonderful home for those born of the Spirit changed from a natural to a spiritual man and how glorious is it to follow in the precious footprints of Jesus when He went down to the baptism of John the Baptist. Most certainly He could have gone to the baptism of some other natural man, but He chose the right one and correctly made for your learning and mine. Jesus never made a single mistake, never will. He said, "Upon this rock I will build my Church," and He most surely did. I am God and change not; therefore ye sons of Jacob are not consumed. They stand, yes they stand today and will while the eternal ages roll. John, by faith, when he was turned, saw seven golden candle sticks and in the midst of them, was one like unto the Son of Man. First notice, there were seven, the number used to denote completeness in the scriptures, and they were golden, a precious substance, which to me proves that the Church is pure, spot-

less, undefiled, holy, and eternal in all its Heavenly attributes, and secondly, notice that in the very midst of the seven Churches, was the Son of man, Jesus. Unless He is in the Church, it continually wavers in error. He alone is the one perfect architect, the sublime Spiritual leader, without Him I am nothing. He holds my hand. He guides me on.

Yes, it was most fitting that Paul had to go to Rome where he hired his own house, didn't depend upon puny man for anything and preached the word to those who were brought to him by the wondrous love of God. Paul had preached, on many journeys, the unsearchable riches of Christ. I believe he had to preach at Mars Hill, yes to the Phillipians and at Corinth, yes at Miletus and Antioch. There was a burning desire that never could be quenched except by feeding the weary. So must the minister go today when he hears the Macedonian call, and it still comes to the under-shepherd. He must respond.

Yes, Claudia did not hear by accident, Paul's marvelous sermons. It was appointed to her. She must be prepared to return to Wales and preserve the precious tenets of Paul's Church of Jesus Christ in the mountain, fastnesses of that rugged country. David says, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made Heaven and earth," and I like to think all things intervening. Yes, Wales was a wonderful country during the dark ages for the Church to be preserved in all its purity and divinity, and it most

surely was kept by the mighty power of God for an express purpose, known alone unto Him in whom is no variableness. There was an awful period of persecution during the terrible middle ages when millions were put to death in the catacombs by the inquisition and at the stake. Many fled to the mountains in northern Italy, southern France, Germany, and other isolated sections, but the Lord preserved the Church in its purity and at the proper time one of its members, the Welsh Tract, migrated as a complete body from Wales to northern Delaware where it became the parent body for all Primitive Baptists in America. It is a glorious fact that it has never changed a single cardinal principle but stands today upon the basic faith delivered by Jesus to His apostles and succeeding ministers in all ages and from it all orderly Churches are derived in this matchless America.

In process of time it served as a corner stone in the foundation of the Philadelphia Association from which the Kehukee Association in N. C. and Virginia was organized. This served as the parent Association for all Primitive Baptist Associations in N. C. and other sections of the South. We are proud indeed of our heritage from Jesus Christ through Paul, Claudia, Welsh Tract and Kehukee to the Mud Creek, long since extinct in Alabama. From this foundation Association in Alabama it is probable that the Mt. Zion was organized in 1822 in North Alabama and Ebenezer in middle Alabama in 1827 and Conecuh River in 1837, the latter two still standing upon the cardinal

principles and having an undefiled membership, pure in the doctrine. In 1845 the Claybank and Choctawhatchie were organized and in 1876 the Western Primitive Baptist from the latter, about 1902 the major portion of the Choctawhatchie went conditionalist and today the writer tries to serve as pastor, Hopeful Church, Ozark, Alabama, the one Church remaining faithful out of the old Choctawhatchie. (Brother Adams, you have been to this church and I hope you can visit us again). It is thus seen that we trace our lineage through Churches and Associations to the present day. I am writing this within two miles of a Church organized in 1838 and still standing inviolate upon the basic principles dear to believers in Jesus. Yes, we stand and shall continue to adhere to the sovereignty of the Church and that it is the bride, the pillar, and ground of the truth and as such must be orderly and walk in the guidance of the Holy Spirit, perfect, pure, and undefiled. At no time should it ever owe allegiance to any but Jesus as the Bridegroom, who alone was able to take the Book from the Hand of Him who sat upon the throne from whose presence the Heaven and the earth fled away and there was found no place for them. I think that all agree, the Church is composed of believers out of every kindred, tongue, and nation, those coming out of tribulation, having washed their robes and made them white in the blood of the Lamb. Yes, His work is perfect, and He says, "My sheep hear my voice, and I know them, and I give unto them eternal life, and they shall never perish, neith-

er shall any pluck them out of my hand." They shall persevere in grace and never fall. All that the Father giveth me shall come to me and him that cometh I will in no wise cast out. Truly they are kept by God's unchanging hand.

Seeing then that Church sovereignty is paramount to believers in Jesus, let's proceed to Associations. Remember that the Church owes allegiance to none but the Bridegroom and of course He is Christ, one perfect one. This being true, Associations are only confederacies of churches and each constituent member surrenders nothing to the union. Each Church sends two or more messengers bearing a letter and meeting together for Spiritual fellowship. Most assuredly no Association or its official, should endeavor to lord it over God's heritage, the Bride, the Lamb's wife. An Association can exercise authority only through messengers appointed by Churches and then only in session of the whole. We are inclined to think that an official's duties continue only while the messengers are in attendance at an Association. When it adjourns their authority ceases; yet we like to think of them in an advisory capacity. We do feel that Associations should continue for Spiritual manifestations and that orderly ministers of the Primitive Baptist faith and order that are in order at home should be received either as visitors or correspondents. No visiting ministers should ever stir up dissension, but preach Christ and Him crucified. Too many go riding hobbies and scattering sheep. Remember not to bid him God speed who

preaches error. Look well to the welfare of the Church and treat Associations only in an advisory capacity.

Yes, I love to attend Associations and hear ministers preach the unsearchable riches of Christ, but I think that our people should not remove the ancient landmarks and be very slow about setting up bars of non-fellowship. These will almost always lead to strife and turmoil and separate Associations. I love the principles of the Church and hope that peace and unity may prevail everywhere in Zion. I have dearly loved to attend your Associations in Georgia, N. C., and Virginia as well as elsewhere and hope to see all united again as they once were and see brethren walking together in love and fellowship. May each endeavor to set in order things disorderly and strive for peace and love. May the ministry everywhere cry aloud to Zion that her warfare is accomplished. I would surely like to receive the minutes of each and every Associations and will endeavor to return one of ours to you. I am sending herewith renewal for the Landmark which I dearly love.

Your in bonds of love,
(Elder) J. J. Collins
Geneva, Ala.

GOD IS LOVE

Dear Brother Adams:

I feel inclined to write on John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." and John 3:16, "For God so loved the world, that he gave his only begot-

ten Son, that whosoever believeth in him should not perish, but have everlasting life," as I think they are referring to the same world. I want to point out that there is more than one world spoken of in the scriptures. In Heb. 1:2 in speaking of Christ, it says, "Whom He hath appointed heir of all things, by whom also He made the worlds." In the fourth chapter of 1 John he says: "Beloved, believe not every spirit, but try the spirits whether they are of God: Because many false prophets are gone out into the world." Now, I think this is speaking of Apostles; some are true, and some false. In Rev. 2:2, in writing to the Church at Ephesus, Jesus says: "I know thy works, and thy labor, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not and hast found them liars." In the fourth verse of the fourth chapter of 1 John, he tells us in unmistakable terms who the world is. He says: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." Could anything be any plainer? God is in His people and the devil is in the world. But here comes the test in the 5th and 6th verses, whereby we may know or discern between the true spirits or apostles and the evil ones, "They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us: he that is not of God heareth not us. Hereby, know we the spirit of truth, and the spirit of error." I believe the Primitive Baptist can make 100

per cent on this test. For we are the only people that teach that the gospel is to be and can be preached only to the people of God. They are the only ones who can understand.

In the eight chapter of John, we find Jesus talking to those wicked Jews. They claimed to be Abraham's children just like they do today. Jesus says: "If ye were Abraham's children, ye would do the work of Abraham." In the 41st verse, they claimed God as their Father, just like the world does today. And in the next verse Jesus says: "If God were your Father, you would love me." In verse 43-44, Jesus says: "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do." In verse 47 Jesus says: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Now this is just exactly what John said in 1 John 4:5-6. These worldly preachers talk about the fatherhood of God and the brotherhood of man, but I don't believe it. I am not going to admit that the devil is my father; and if he is not my father, his children are not my brethren. We are all his by creation, but not by regeneration or the new birth. The devil's children are born here in this world, but God's children are born of God or from above. — We have found out that God is in His children, and the devil is in his children; I think we can understand what Jesus means in John 17:6 when He says: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and

thou gavest them me; and they have kept thy word." In the ninth verse of the same chapter He says: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Now if Christ, the Saviour of sinners, would not pray for the devil's children, why should we, and I can't find where we are commanded to pray for them. In the 14th verse Jesus says: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

This is the same world spoken of in John 14:15-17. Jesus says: "if ye love me, keep my commandments. And I will pray the Father, and He shall give you another comforter, that He may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for He dwelleth with you, and shall be in you." You see from this that the people that the Spirit dwells in know God, and receive the Spirit of truth, but the world, or satan's children cannot receive it.

James 4:4 says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. He was speaking here to those who loved the world and called them adulterers and adulteresses and said they were the enemies of God. In 1 John 5:18-19: "We know that whosoever is born of God sinneth not: but he that is

begotten of God keepeth himself and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness."

I think from all the foregoing that we have proven that God loves His children. Now God loves some, and He hates others. These worldly preachers will tell you God loves everyone, and that God hates sin; but not the sinner. There is always an answer to be found in the book for every question. Turn to Psalms 5:5 and read: "The foolish shall not stand in thy sight: thou hatest all workers of iniquity." Now turn to Psalms 11:5 and read: "The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth." Now, I think we have proven that we have two worlds; one that follows Satan, or Satan's children and those that are born of God. These are the ones the angel was speaking of when it said: "He shall save His people from their sins."

Yours in hope,
W. W. Sikes

HEARD HIM GLADLY

Elder T. F. Adams,
Editor of Zion's Landmark

Dear Brother in hope of life eternal:

I have just been reading the Blessed Word and feel impressed to write again to the paper, not that I know so much about its teachings, but I do get a great comfort from the scriptures when it pleases God to give me an understanding mind.

"O Jerusalem, Jerusalem, Thou that killest the prophets, and ston-

est them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would not!" Matt. 23:37. The arminian world seems to rely on this text to prove that God desires to save every body, but when looking at the text, the two fold nature of Jesus should not be overlooked nor forgotten, for He is here speaking as a man and manifests His human sympathy for the people of Jerusalem, "and the common people heard him gladly." Mark 12:37.

It is plain that the parable of the talents represents the children of God, in obedience and disobedience, or it could be referring to the ministers, their different gifts and different fields of labor, but they do not represent any supposed regeneration by grace. Good and faithful servants are indeed commended by Jesus, and He quite graciously promises great blessings to them. The Bible says much to encourage the Lord's ministers in their faithfulness, while the unprofitable servant was quite sorely and righteously chastised for his disobedience. Luke 19:41. These words are not spoken of all mankind, but only of Jerusalem and its inhabitants, and not of their eternal salvation from sin, but of the destruction of the city. John 1:7. The obligation that men are under in believing the historical record of Jesus is at least in some measure determined by their environments and access to the Bible and the external ministry of the gospel, it must be confessed that in all ages these privileges have been granted

to only a very small part of our race. We may have a good intellectual knowledge of Jesus, and at the same time be wholly ignorant of His saving grace. The obligation that even the called and redeemed sinners are under to believe that Jesus is their Savior is in proportion to the saving faith given them and since He did not die for the salvation of all men, but only for His elect or chosen people, it is an evident fact that those who aren't chosen, can not please God in a spiritual sense. John 5:35. This scripture is often used to prove Christ's desire to save some who are not saved, but this class of Jews that Jesus here addressed had not the Father's word abiding in them, verse 38, nor the love of God in them, verse 42, 2 Peter 3:9. This scripture is so often misunderstood and misapplied. I believe it has reference to the children of God exclusively. It has no reference to mockers and scoffers. God in long suffering toward His chosen and called people, was not willing that any of them should perish, and surely they shall not perish for to do so would be against His will, to me the word usward or true believers in Jesus, is indeed a very comforting and sweetly assuring text for all who have a hope in Him.

Brother Adams, my few remarks have been very scattering; I am past three score years and inclined to be forgetful; but if I know myself, I love the doctrine of salvation by grace through Christ, our Lord. It grieves me that our people are so divided; I read in some of the papers such as the Banner

of Love, where some of our people had a meeting at Lampases, Texas, trying to work out a plan that will get our people back together; but I am afraid there is too much self in the way. We have several factions claiming to be Primitive Baptists here in California. I, myself, do not believe in too much time salvation. I believe we, professing godliness, have a duty to perform, but only through Him is the prompting and performing done. Paul says, "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 we are chastised because of our disobedience. If not deceived, I have been made to see my sinfulness, for which I daily ask mercy. Proverbs 16:6 says, "By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil."

If I have said anything that would hurt the cause of my Blessed Lord, cast it aside. Cast the mantle of charity over my imperfections.

Brother Adams, if you are an old time servant of God, and I am sure you are, I believe our little Church would give you a hearty welcome. If you see fit to visit us, we would be very happy. We have a wonderful pastor; he never varies from the truth. He proves his preaching by "Thus saith the Lord."

Remember me when at a throne of grace.

Mrs. G. W. Atkins
170 Filbert Avenue
Exeter, California

**READING LANDMARK
MORE THAN 40 YEARS**

Elder T. F. Adams

Dear Brother Adams:

I will, the Lord willing send you a money order of \$2.50 to renew my subscription to Zion's Landmark for the year 1954. My time is out in this month. I do not want to miss a copy. I have been reading it over forty years. It is so much comfort to me. I hope the Lord will bless you editors and the publisher to keep the good paper coming in to our homes, also that we subscribers will be blessed to keep our subscriptions paid up, for I know it takes it all to keep the paper coming to us. I am also sending half dollar to help pay on the indigent subscriptions to the Landmark. I will close; hope you get this in due time, Love to all the household of faith. I hope I am one saved by grace if saved at all.

Mrs. Lessie Davis
Rt. 1, Spring Hope, N. C.

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you want to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If, however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due, if any.

Editor

IN MEMORY OF OUR DEAR SISTER

Mrs. Jennie Simmons Bodwell who passed away November 7, 1952 in Columbia, N. C. Hospital, was born in Terrell County, N. C. July 28, 1873. She married William S. Bodwell January 5, 1894. He preceded her in death several years.

On her 28th birthday 1901, she petitioned for a home with with the Concord Primitive Baptist Church in Terrell County, N. C. After a few years she moved to Norfolk, Virginia and became a charter member of the Norfolk Church. She was a faithful member always present when circumstances and health permitted.

The Church deeply mourns her passing and believes our loss is her eternal gain. She is resting in a state of blessedness to await the resurrection from the dead. Sister Bodwell made her home with her brother-in-law, Elder J. A. Bodwell and family after the death of her husband. They loved and cared for her well and made her last years happy. They are her only survivors. Elder R. B. Denson conducted the funeral services in Bethlehem Church. A beautiful floral tribute from loved ones, neighbors, and Churches surrounded her in death because she was so loved in life. May we bow in humble submission to the will of our Heavenly Father. He giveth and taketh away and none can hinder. May we ask a copy of this be sent to Elder J. A. Bodwell and family, Columbia, N. C., Zion's Landmark, and a copy for the Church record.

Written by order of her Church conference the third Saturday in March, 1953,
Bertha E. Jordan, Church Clerk
and Sister Gertrude Bowen—Com.

BROTHER J. L. SNIDER

It has been on our minds for some time to write, in memory of Our Dear and Beloved Brother, J. L. Snider. He was born in Davidson County, North Carolina May 22, 1877, and died February 8, 1951.

He was married to Beulah Snider September 4, 1900. To this union was born 13 children. His wife preceded him in death.

In his later years he married Mrs. Amanda Hollingsworth, who survived until a short while after his death.

He joined the Primitive Baptist Church on September, 11, 1911, and was baptized the following day by Elder W. T. Broadway. He was later appointed Trustee of his church, and continued a trustee until death. To know him was to love him. He was a loving husband and father, and a faithful church member.

Done by order of the Church of Oak Grove, in Conference Saturday before the second Sunday in October 1953.

Eld. S. T. Atkinson, Moderator
Mrs. Warren Snider, clerk

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Zion's Landmark

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

Editor

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

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

WILSON, N. C. FEB. 1, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 6

CHRIST'S BIRTH

Who hath believed our report?
and to whom is the arm of the Lord
revealed? For he shall grow up be-
fore Him as a tender plant, and
as a root out of dry ground: He
hath no form nor comeliness: and
when we shall see Him there is
no beauty that we should desire
Him." Isa. 53:1-2.

The above quotation evidently re-
fers to the virgin birth of Christ
as mentioned by this same Prophet
Isaiah 7:14. This question could
embrace many things mentioned in
the scriptures.

A person might ask the question
of people anywhere if they believe
the Bible. The general answer would
be that they do, but do any of us
prove that we do by our daily
lives? It seems to me that the only
time we can feel that we truly be-
lieve the scriptures is when the arm
(Power) of the Lord is revealed.
That which we believe is that which
we have witnessed in our experi-
ence. John said, "That which we

have seen and heard declare we
unto you." I remember being im-
pressed with the experience of Jon-
ah when he was taken by a great
fish. I had heard it argued that it
was not possible for a whale to
swallow a man. My mind was tak-
en to my experience when I saw
clearly that there was no salvation
for me without dethroning justice
and judgment. About that time a
traveling minister came into my
home community. At my home
Church he opened service with
hymn No 14, Loyd's Selections, and
he read the following verse.

Yes, mercy reigns and justice
too,

In Christ harmoniously they
meet,

He paid to justice all her due,

And now He fills the mercy seat.
Something was opened to me that
I had not seen before. I felt then
that the arm of the Lord was re-
vealed, and I could believe what
the angel said to Mary, "He shall
save His people from their sins."
Matt. 1:21.

When "The angel said unto her,
Fear not Mary: for thou hast found
favor with God. And behold, thou
shalt conceive in thy womb, and
bring forth a son, and shalt call
his name Jesus." Mary could not
understand how it could be, and
she asked, "How shall this be see-
ing I know not a man?" Luke 1:34.

Do we not many times in our ex-
periences have many things that
we can not understand until the
power of the Lord is made mani-
fest to us? In nature a tender plant
does not grow out of dry ground,
but the natural elements must be
present to bring it forth. We do not

feel, when beholding ourselves, that there is anything in us to merit the notice of One so perfect as we then see Christ to be, and yet there is something that we do not desire, for it takes away the joy we had in natural things. There is a desire in us to go after the pleasures of this life but a much stronger desire to turn away from the pleasures of sin.

This appears to be the warfare that John spoke of in Rev. 12:7, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angles, and prevailed not; neither was there place found any more in heaven."

This is the flesh which lusteth against the Spirit and the Spirit against the flesh, but the red dragon prevailed not, hence we feel that the battle is already won in Christ. The writer said that "All things work together for good to them that love God, to them that are the called according to His purpose." We are continually denying that in our actions when trying to change things around to the way we want them done, but when the Lord's power is revealed, we can say not my will but thine be done.

I realize that I haven't said much about the subject, but may God grant his blessing.

R. W. Gurganus

THOMAS MONROE SNIPES

Thomas Monroe Snipes was born June 21, 1881, in Person County. He was the son of James M. and Rozzlia Whitfield Snipes. Died May 13, 1953.

Mr. Snipes was first married to Miss Lesie Mae Whitefield, November 12, 1905. She died January 16, 1914. His second marriage was to Miss Ollie Hinton, January 9, 1916 and she died January 16, 1932.

His third marriage was to Mrs. Bettie

Bain Scott, who survives him. Other survivors are, two sons Vance M. and Aubrey Snipes of Efland, N. C. One daughter-in-law, Mrs. Mamie Snipes. (Mrs. Aubrey Snipes) Three grandchildren Weldon Snipes, Riley and Jerry Snipes of Efland. Three stepchildren, Elbridge Scott of Greensboro, Rupert Scott of the U. S. Army and Bettie Scott of Hurdle Mill. Three sisters, Mrs. Ada Blalock, Roxboro, N. C. Mrs. Emma Smith of Elon, Mrs. Lenoroa Vaughn of Oxford, N. C.

Mr. Snipes enjoyed attending church at Wheelers and Mebane. He loved to hear the truth proclaimed and attended church as long as his health permitted.

Thomas was a true Primitive Baptist believer, he often shouted he was so filled with the Spirit. As he read the Scriptures his face would shine. During his long illness he said his trust was in the Lord. He said he was ready to go when it was God's will for him to go.

Funeral services were conducted at Wheelers Primitive Baptist church by Elder T. Floyd Adams, May 14, 1953. His body was laid to rest in the Whitefield Family Cemetery at Bushy Fork beside his first wife and two daughters who died in infancy. The floral tributes were beautiful. To know him was to love him.

Written by his wife.

Mrs. T. M. Snipes,
Route No. 1
Efland, N. C.

WALTER T. HODGES

On Monday, July 13, 1953, Mt. Zion Baptist Church in Benson, N. C. was shocked and saddened by the sudden death of Brother Walter T. Hodges. Brother Hodges attended our July meeting Friday night and second Sunday as usual and died suddenly Monday. Brother Hodges was 72 years old. He had been a member with us about 23 years. He was faithful to attend and usually in time to have the meeting house comfortably warm by the time others arrived. We greatly miss him, but desire to be submissive to the will of our Heavenly Father who makes no mistakes. Brother Hodges was clerk of our church for several years and ably served in this capacity until his death.

Funeral services were conducted by Elder T. F. Adams and Elder Luther W. Turner, our pastor at Mt. Zion Primitive Baptist Church on July 15th. Interment was in his family burial lot.

May the Lord console his family and church and give us faith and courage to carry on, accepting the duties enjoined on us as faithful Soldiers with patience, till we too are called from this service.

Done by order of the church in conference, August 7, 1953.

Ella Whittington
Bessie Denning
Clida Langdon

Committee

IN MEMORIAM

Mrs. Mary Lee Pierce was born December 1883 and was deceased December 1, 1953. She was a faithful believer in the doctrine of salvation by grace. Her hope and faith was strong in the Lord Jesus Christ. She loved to fill her seat in her church. She loved to hear the doctrine of salvation by grace preached. She loved the faith and order of the Church of God. The walk and life she was blessed to live proved to her church that she loved the Lord and His people. She attended her church at Pierces Chapel. She loved to lend a helping hand in time of need and always helped take care of visiting brethren, sisters and friends, both at her Church and her Association. She loved to have them come to her home and she and her loving children made them feel welcomed. Her husband, Ciscero Pierce, passed away three years, one month and twenty four days before her passing. He was a firm believer in the Old Baptist Church, and she leaves a number of children who believe and love the doctrine of salvation by grace. We feel the loss of her very keenly. Her people and neighbors will greatly miss her in the home and in her Church. Her whole trust and faith was in the Lord. She believed that the Lord saved His people with an everlasting salvation and loved them with an everlasting love.

Her funeral was preached by her pastor, Elder W. E. Jarrell, Elder Sam Gilbert and Elder N. B. Gilbert. It is sad and lonely without her, but we should not grieve like we would grieve over one that did not have a hope. We feel that her spirit has gone back to God who gave it, to rest in Paradise with Jesus to await the coming of the Lord Jesus Christ when He will come in His power and glory, bringing His Holy angels with Him. Then He will raise her body and fashion it like unto the glorious body of our Lord, and her body and spirit will be reunited. We hope to meet her in that upper and better world, where parting will never come, to sing the song of redemption with Jesus and with all the redeemed family of God in a better world that shall never end. Amen

Written by one who loved her,
W. E. Jarrell
Lexington, N. C.

JAMES WARREN GILGO

This dear brother, the son of Wm. and Emeline Gilgo, was born November 27, 1866 and died December 7, 1953 making his stay on earth eighty seven years and ten days. He was united in marriage to Sophronia Salter on September 15, 1887. To this union two children, both girls, were born, one of which, together with his dear companion, preceded him to the grave.

He united with Hunting Quarter Primitive Baptist Church in June 1947, and was baptised by his pastor Elder S. Gray. He was confined to his bed almost helpless about five years before his death. His pas-

tor visited him at every opportunity and held short services which he seemed to enjoy. He seemed to bear his affliction with great patience and we commend his daughter and her husband for their enduring patience and kindness to him, doing everything loving hands could do.

His funeral was conducted by his pastor and he was laid to rest amidst a throng of sorrowing relatives and friends and beneath a mound of beautiful flowers there to await that glorious resurrection morn and second coming of our Lord. We believe he will be among that number who will come forth and meet the Lord in the air and be forever with Him.

Now be it resolved that a copy of this notice be sent to Zion's Landmark, one to Old Faith Contender, one to the family and one placed on our church book.

Done by order of the church in conference Saturday before the third Sunday in December, 1953.

Elder S. Gray, Mod.
John D. Smith, Church Clerk

BROTHER SHIRLEY B. BECK

Brother Shirley Burton Beck was born in Davidson County, North Carolina, February 17, 1881 and died October 2, 1953, at the age of 72 years, 7 months and 15 days.

He was married to Alice Snider, December 22, 1898 and they lived happily together 54 years, 9 months, and 10 days. To this union, five sons and two daughters were born. He was preceded in death by one son. Brother Beck united with the Primitive Baptist Church in 1909. He was a faithful member and a loving brother. His Church held him in high esteem.

We the Church of Oak Grove feel to extend our deepest sympathy to the family and loved ones, and direct them to the Lamb of God, who is able to comfort them in their loss.

His Funeral was conducted by his pastor, Elder S. T. Atkinson. He spoke many comforting words to the family, relatives and friends.

Done by order of the Church at Oak Grove in conference on Sat. before the Second Sunday in October 1953.

Elder S. T. Atkinson, Moderator
Sister Warren Snider, Clerk

**IN MEMORY OF BROTHER
JAMES ARTHUR MOSELY**

I don't know how to start to write of one so dear as Brother J. A. Mosely. He was born on June 7, 1898, and died on August 21, 1952, at the age of 54 years, 2 months, and 14 days.

Brother Mosely was married to Lettie Jones on September 9, 1923, and to this union was born four children, two boys and two girls, who survive him together with his wife.

Brother Mosely was united with the church at Pinie, now known as Oak Grove, on the 13th of June, 1948, and was baptised

the same day by the pastor, Elder. S. T. Atkinson. He was a faithful and loving member the rest of his life here on earth. To know him was to love him. One would have to know him to describe that sweet smile he always wore on his countenance.

Brother Mosely was in ill health the last two years of his life and was not privileged to attend his meetings, but I feel that his heart and mind were there, even when he was absent in body. Brother Mosely is greatly missed by his family, his church, and his many friends, but we feel that our loss was his eternal gain. We feel that he is now resting from his labors and will one day be raised, formed, and fashioned like unto the Blessed Saviour, there to sing praises to the Father, Son, and Holy Spirit forever.

Done by order of the Church at Oak Grove, in conference on Saturday before the second Sunday in October 1953.

Elder S. T. Atkinson, Moderator
Sister Warren Snider, Clerk

BENJAMIN FRANKLIN ROBINSON

Brother Frank, as he was familiarly known, was born November 4, 1883. He was the son of the late Cullen and Lizzie Robinson. He spent all of his life in Onslow County, following the business of farming and fishing. On October 6, 1912 he was united in marriage to Mary Rhodes, who survives him, together with two sons, Frankie L. and Bennie and three grandchildren, all of whom live near his home place, Jacksonville, N. C. The Lord saw fit to call him home the 20th day of June 1952. He also left, to mourn their loss, four brothers, Jack, of Wilmington, N. C. Kelly and Louie of Burgaw, N. C. and Lester of Jacksonville, N. C., together with a host of friends.

He united with the Church at Bay, third Saturday in September, 1928, and was shortly thereafter ordained deacon. This office he filled ably until he was disabled by his afflictions to attend his church.

Brother Frank was a strong believer in Salvation by the grace of God ever manifested his love for the Church and his brethren and sisters. He was a kind husband, an affectionate father, and a good neighbor.

We mourn not as those without hope, for we feel that he is now resting in sweet paradise of God, there to await the second coming of Jesus, when he shall say to the north give up and to the south, hold not back; but come in ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world, there to dwell in the presence of God forever.

Written by a lifelong friend, and I hope brother in the Lord,

J. B. Pollard.

OBITUARY OF MARTHA HILL BARTLETT

Brothers and Sisters in Christ, I desire to write a few lines in memory of our

dear Mother.

She was born in Wayne County, on July 15, 1883, and died December 1, 1952, making her stay on earth 69 years 4 months and 15 days. On September 11, 1901, she was married to V. A. Bartlett. Thirteen children were born to this union, ten of whom lived to be grown and married. The are: Milton L. of Goldsboro N. C., J. F. of Wilson N. C., Hubert L. of Benson N. C., B. Lloyd of Goldsboro N. C., Eula Mae of Brocton Minn., Marvin L. of Pikeville N. C., Jessie M. of Milwaukee Wis., A. L. of Goldsboro, N. C., Isaiah D. of Farmville N. C.

She united with the church at Old Nahunta the third Sunday in July 1916. She was baptized by the pastor Elder T. B. Lancaster. She was a firm believer in a God that is able to keep you from falling and present you faultless before the great white throne.

Our Father, who was church clerk, died in 1928, then Mother was chosen clerk, serving in this capacity until a short time before her death.

On most Saturdays and Sundays she looked forward to attending church somewhere, often visiting other churches other than her home church.

It was her desire never to be a burden on her children or anyone and the Lord granted her wish for she was taken to that great beyond suddenly.

We, the family, hated to see her go, but we hope to realize that she has a better home, and that God is working all things after the council of his own will. He grows his own flowers and picks them when he chooses, and at His own will. He doeth his will in the army of heaven and among the inhabitants of the earth and we hope to be reconciled to his blessed will and purpose.

A brother, I hope and son,
B. Lloyd Bartlett

JANIE MILLS HARDEE

It is with a sad and heavy heart that we attempt to write of the death of our dear mother, Janie Mills Hardee. She was the daughter of the late Franklin and Chloe Ann Mills. She was born May 9, 1883, making her stay on earth 70 years, 5 months, and 11 days.

She leaves, to mourn her passing, six children, 35 grandchildren, and 5 great grandchildren, three brothers, and one sister.

She was married to our daddy, James H. Hardee April 25, 1901. Daddy preceded her to his grave November 2, 1935—eighteen years ago.

Christian, always attending Church when she was able to do so. She joined the Primitive Baptist Church at Red Banks June 28, 1924 and was baptised on Monday by the late Elder Luther Joyner.

Mother broke up housekeeping 2 years af-

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ter Daddy died and came to make her home with me, her oldest daughter. We lived all my life together except 5 years. She was a good meether and fine neighbor, always ready to do good deeds for others. My home will never seem the same anymore. I seem to feel her presence near me, but can not see her. I do hope I will meet her when I leave this world, full of sorrows and troubles. She died praying for all those she was leaving, especially her children.

How often I have looked for her and oft-times seen her go, but now she has gone to return no more. Oh! what a sad thought. But blessed are the dead that die in the Lord. She died 'tis true, but not as one without hope, for we feel that our loss was her eternal gain.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
That never can be filled.
Watch and wait for us, dear Mother,
I hope and pray the time will come.
When we will not be sad, no never,
In a land of sun and song.

Funeral services were held at the Wilkerson's Funeral Home October 22, 1953 at 4:00 o'clock by Elder W. E. Grimes. Her body was tenderly laid to rest in Greenwood Cemetery beneath a beautiful mound of flowers, there to await the Resurrection Morn.

But since you had to leave us,
In this old world of woe,
We hope to be prepared to meet you,
When God calls us to go.

Written by her daughters,

Mrs. Herman (Lillian) Sutton
Mrs. Mary Lee Riddle
Greenville, N. C.

OBITUARY OF BROTHER FRIEL STONEMAN OF GALAX, VIRGINIA

Brother Friel Stoneman was born in Carroll County March 22, 1895 and departed his life August 29, 1953, age 58 years, 5 months, and 7 days. Brother Stoneman was the son of Hardin P. and Margie Eveline Branscomb Stoneman. He was happily married to Miss Oderra Hill, November 9, 1919. He is survived by his companion and four daughters, Mrs. H. B. Thomas of Galax, Virginia, Mrs. Arnold Combs of Galax, Virginia, Mrs. J. Hall, Jr. of Winston Salem, N. C., Mrs. Garrett Riggs, Greensboro, N. C., 10 grandchildren, and his dear father, Brother H.P. Stoneman of Fancy Gap, Virginia, one brother, Mr. Thomas G. Stoneman of Roanoke, Virginia, two sisters, Mrs. S. W. Bunn of Fancy Gap, Virginia, and Mrs. H. B. McCraw of Lambsburg, Virginia.

Brother Stoneman also served his country during war No. 1 and was honorably discharged. He was laid away in the Primitive Baptist New Hope Church cemetery. His body will sleep in the tomb while his Spirit is resting in Paradise with Jesus until the coming of our Lord when He will come with all of His Holy angels to raise His children and carry them Home to Glory; then our bodies will be changed and fashioned like unto the glorious body of our Lord. We feel that our loss is great, but is all gain to Brother Stoneman. Our brother in the Church will be greatly missed, and he will be greatly missed by his wife, children, relatives, and friends, but we feel that Jesus has a far better Home for him. We desire to trust in the Lord and meet him in an upper and better world.

His funeral was preached by Elder Dunbar, Elder Boles, Elder Gentry, and the writer.

Written by one who loved him.

W. E. Jarrell
R. F. D. no. 2
Lexington, N. C.

IN LOVING MEMORY OF MRS. SALLIE WARREN HURST

We the church at Mebane are grieved by the passing of Sister Hurst which occurred Oct. 21, 1953. She united with the church Sept. 24, 1923. She was a faithful member, a loving wife, devoted mother, and a good neighbor. Several years ago Sister Hurst sustained a fall, breaking her hip which left her an invalid the remainder of her life. She suffered a great deal but bore her sufferings with much fortitude. Therefore be it resolved:

(1) Though we deeply feel our loss may we, by grace, be reconciled to this dispensation of divine Providence and be enabled to say, "Thy will be done."

(2) That we extend our heart felt sympathy to her lovely children who so tenderly and faithfully nursed and care for their Mother through the years of her invalidism. May they be comforted in the thought that they did all that human hands could do.

(3) That a copy of this writing be recorded in our church book, a copy sent to the children and a copy sent to Zion's Landmark for publication.

Read and approved in conference December 12, 1953.

Elder T. F. Adams, Mod.

Fannie Lee Warren
Eva Roberts
Eva Hall

Committee

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

FEBRUARY 15, 1954

No. 7

PSALM 148

Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

Praise ye him, all his angels: praise ye him all his hosts.

Praise ye him, son and moon: praise him, all ye stars of light.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the LORD: for he commanded, and they were created.

He hath also established them for ever and ever: he hath made a decree which shall not pass.

Praise the LORD from the earth, ye dragons, and all deeps:

Fire, and hail, snow, and vapours; stormy wind fulfilling his word; Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men and maidens; old men and children:

Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

WHO HAS KNOWN THE MIND OF THE LORD, OR WHO HAS BEEN HIS COUNSELLOR?

The Lord said: "As I thought, so shall it be, as I purposed, so shall it come to pass." Just one thought and one purpose and everything was embraced and everything is coming to pass as He thought and purposed. God is all powerful and everything as He purposed and as he thought is sure to come to pass. One is just as sure as the other, but this does not cause God to be the author of sin or wrong doings for we are wrong all the time, except when He rights or restrains us from wrong doing. All of His work is perfect, and all of His work is right. He never makes a mistake, but we are prone to sin. It is our nature to sin, and this we do until we are killed to the love of it. "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Who has known the mind of the Lord? Who told God how to form the mountains and peaks and who told Him how to trench out the valleys and all deep places and how to divide the waters from the land? Who told God how many children

to elect and predestinate and to write their names in the Lamb's book of Life before the word was? Who told Him who and how many to love with an everlasting love? Who told Him to send His darling Son, Jesus, into this world to be crucified and have our Lord laid into the tomb three days and nights and rise again? His Father sent Him here to save His People.

An angel by the name of Gabriel came to a virgin-Mary-and told her, "thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus." Luke 1:31. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the son of God." Luke 1:34:35.

"Mary arose in those days, and went into the hill country with haste, into a city of Juda: and entered into the house of Zacharias and saluted Elisabeth," who was Zacharias' wife, and Elisabeth was in her sixth month, three months before John the Baptist, was born. Mary saluted Elisabeth "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she spake with a loud

voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb." Luke 1:39-41. For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God My Saviour." Luke 1:44-47.

My dear Brethren and Sisters in Christ, every Heaven born soul has born the Saviour of sinners and has been enabled to witness with Mary, "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." When our souls magnify the Lord, we see our low estate. St. John expressed it thus: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him: rejoiceth greatly because of the bridegroom's voice: this my joy therefore, is fulfilled. He must increase, but I must decrease." We decrease when this joy is fulfilled, when we hear the bridegroom's voice, for the bridegroom has the bride, which is the church of the living God.

Mary said further: For he that is mighty hath done to me great things: and holy is his name, and his mercy is on them that fear him from generation to generation." "The fear of the Lord is to hate evil," says one writer. So the evidence of the fear of the Lord in us, is to hate evil. Dear readers, if

you fear the Lord, "his mercy is on them that fear him."

Now who hath known the mind of the Lord or who hath been his counselor at anytime? Everything works according to the will of God, according as he thought and as he purposed. Puny, dependent men and women are helpless before him because, "He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away." Oh! if I only knew that I was one of those little children that God loved and gave to Jesus. That would be enough for me, but I am living in hope of His mercy here on earth, and I am hoping for a home in Heaven. Praise the Lord, O! my soul. Praise His Holy Name. He does all things well, and all we do is evil except when He blesses us and restrains us. There is no good in us except that which is given unto us by Him. He is the way, and the only way whereby poor sinners must be saved. There is no foundation except Jesus.

Dear children of God, there is one belief that can not be in vain: that is the belief that salvation is by grace and that the Lord is all our salvation and all of our obedience and all of our duty and all of our order, and there is nothing that we can do except in him.

Now, who has known the mind of the Lord, or who has been His counselor. The Church of God is just as large in the purpose of God as it was before the world was, and it is just as small now, as it was before the world was. The militant Church increases and decreas-

es here on earth in membership, but that invisible Church does not. This is the doctrine our fathers and mothers always stood for when they were blessed in the spirit. The doctrine has never changed, neither has the Church ever changed. It is the flesh that does wrong. When his spirit is withdrawn from us we go astray. Paul, the Apostle, said, it is not I that sinneth but the sin that dwells in my body.

This doctrine has been tried in many different ways; it was tried in the den of lions. Notice, it did not say in a lion's den, for there could be a lion's den without any lions in the den; but it says in a den of lions. Read Daniel the 6th chapter. The king signed a decree that if anyone prayed except the king, they would be put in the den of lions, and before Daniel was put into the den of lions, the king was displeased with himself and sought to deliver Daniel. He wanted to revise his decision, but the people would not let the king's seal be broken. So the king went to his palace and could not sleep. He was shown that God would take care of Daniel. So this doctrine of salvation by grace was tried in the den of lions, and it was tried in the firey furnace. They heated the fire seven times hotter than it was want to be. They thought they could heat it so hot until they could consume the three Hebrew children, and this doctrine would be done away with, but the King came and looked into that fire, and he said, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O, King. He answered and

said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the the form of the fourth is like the Son of God."

Jonah paid his fare and started as he thought to Tarshish, but the Lord showed His power. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." Jonah 1:4. "So the shipmate came to him and said unto him, what meanest thou, O sleeper? Arise, call upon thy God." Jon. 1:6. Lots were cast and the lot fell upon Jonah. They then said unto him: "Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? What is thy country? and of what people art thou? and He said unto, I am an Hebrew: and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them." Jon. 1:8-10. Jonah told them, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." Jon. 1:12.

The children of God are made willing to die, sometimes in this life, if they live very long. Sometimes we want to go home, and sometimes we want to hear from home, and sometimes we want to stay here as long as we can. Old Baptist, I love to see the ones that love the truth preached. The scrip-

ture tells us to be instant in season and out of season. This means to me when we are in the stand preaching the absolute sovereign grace of God, it becometh us, when we come out of the stand, to hold fast to the same doctrine we preach in the stand. Be instant in season and when we are out of season, we should defend the same doctrine. How do we know how to put our hands on a man when he preaches one thing and then comes down and talks another doctrine. The Bible tells us to be ready at all times to give a reason of our hope. We just cannot tell people that we are saved by works. We can only say by grace and grace alone. This is given by the mercy and the grace of our God. Oh, what a doctrine is this, the only doctrine that will reach poor sinners.

Now, back to our subject. Who has known the mind of the Lord, or who has been His counsellor? God set up the Church, and there is only one Church, and everybody that has an experience of grace belongs to the invisible Church, but many of the children of God who have a hope are never blessed to ask a home in the militant Church. But the Lord adds to the Church daily such as He would have to be saved. How and what kind of saving is under consideration. It means to me that God will add to the militant kingdom, the Church on earth, such as He will have to keep house and flee from false doctrines of men. Some of the people of God will be on earth when the end comes and will be caught up in the air and will be changed in the twinkling of an eye. They will be car-

ried to Heaven by the grace of our God, just as those that are in the graves. Jesus is coming again. Read I Corinthians 15th chapter and 12th verse. "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead"? 13th verse, "But if there be no resurrection of the dead, then is Christ not risen. 14th verse, "And If Christ be not risen, then is our preaching vain, and your faith is also vain. " 15th verse, "Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not." 16th verse, "For if the dead rise not, then is not Christ raised: 17th verse, "And if Christ be not raised, your faith is vain, ye are yet in your sins." 18th verse. "Then they also which are fallen asleep in Christ are perished." 19th verse, "If in this life only we have hope in Christ, we are of all men most miserable." 20th verse, "But now is Christ risen from the dead, and become the first fruits of them that slept." Jesus is just as sure to come again, as there is a Church for Him to come back here to gather up, and carry home to glory; because when He left this world after He rose from the tomb, and two men stood by the Apostles "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."

We are now waiting and hoping

to go home with the Lord and with all that love His appearing. Sometimes we are blessed to say as did the poet, "I am glad that I am borned to die." Sometimes we can sing,

"Let cares like a wild deluge
come
And storms of sorrow fall,
May I but safely reach my home
My God, My Heaven, my all.

There I shall bathe my weary
soul
In seas of Heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Your least Brother and Sister,
W. E. and Alma Jarrell
R. F. D. No. 2
Lexington, N. C.

EXPERIENCE

Dear Brother Whitley:

I will try, if it be God's will, to answer your letter which I received last week. Was so glad to see you again at the Union Meeting. Brother Whitley, it is with much fear and trembling that I address the brethren and sisters in the church thus, for I feel that I am one of the least in all the world if one at all. I was made to feel so unworthy of your letter, and to rejoice I hope for Christ's sake, to think that one so vile and prone to sin as I, would be remembered by a beloved brother in Christ. I feel that I saw you as such that day at Willow Springs Church.

I have lived with such a burden so long that it seemed for some time that I could live with it no longer, that I was bound to die and that my soul would surely be lost.

I want to go back a few years. When I was a girl of fifteen, I was, and had been in so much trouble, I felt that I was bound to die for I didn't feel to have a friend on earth nor in heaven. It seemed that I was all alone in this world of trouble, and was different from every one, even my brothers and sisters at home.

All the young people around belonged to a church, and looked down on me because I was no member. I made up my mind to join a church, but the night I went to a revival meeting at Coats Missionary Baptist church with the intention of becoming a member, when the doors of the church were opened for reception of members it seemed that a great stone wall fell down between the preacher and me, and a voice spoke to me saying, "If thou goest to this church, thy soul will be in hell fire."

I was made to weep and mourn, I promised God that if only he would let me live to get out of that place, I would never make the attempt again. I felt sure that every one heard the voice that I heard, but on the way home my mother wanted to know what she had said that hurt my feelings. I rejoiced because she had not heard the voice.

The next day was Sunday and we went to Primitive Zion Church. The communion service was held that day, and mother joined the church and was baptized that afternoon. I felt that she was in a world of peace and happiness, and I was condemned to a world of destruction, no more worthy to be called her child. This fear followed

me through the years. In 1933, I was married to my beloved companion. In February of 1934, I had to go to the hospital for a serious operation. I felt that God would be a just and merciful God if He took me out of this world, for I felt to be so much trouble to everyone I loved, and I desired not to burden anyone. I felt to be a stumbling block in the way of those I loved.

Try as hard as I might, I could do nothing good, and I would cry out, "Oh! Lord have mercy on me a sinner." This went on several years. I would go to church and it seemed that the preacher would preach directly to me. I could not help shedding tears. I felt that the people would laugh and say, "What a put-on." I would say to myself, I will not go any more, but when time came for church it seemed I just had to go.

In 1946, I was working in a hosiery mill in Varina, North Carolina, running a looping machine. I was in so much trouble I could not talk to anyone without crying, and felt a great fear that I could not understand. My husband and my mother asked me what was the trouble with me. I told them I didn't know. I had a dream that I had three months to live, and my soul was bound to burn forever. As I went back to work the following day after my lunch hour, I was in tears so that I could hardly work. All at once the Lord's Supper was before me on my machine and a voice spoke to me saying, "Except ye eat my flesh and drink of my blood ye have no part with me." I was shedding tears so I had to stop my machine. The girl who

sat next to me on my right said to me, "Virgia, what is wrong, are you sick? I tried to tell her about the Lord's supper, it seemed to me I was made willing to do as God bid, but then I saw myself so wretched I could not take of the bread and wine. I was made to feel I would never have a part with the Lord Jesus Christ, for my soul was condemned forever. I went in this frame of mind for a long time.

I had another dream and in this dream, my husband and our two children and myself were on a mountain, and there seemed to be a terrible storm coming in the east, and the sun was shining a bright red against the storm. My husband said to me, "We had better find shelter." Then there appeared a straw shelter and a babe in a manger in it. My husband spoke and said, "Go in here." The children and I went in and I could see my husband except his head, and then he disappeared out of my sight. A voice spoke saying, "He will be gone for a season." I awoke with such a fear in my heart, I could hardly breathe. I felt that I was so sinful that the heavenly Father saw fit to take my dear companion away from me.

Some months later while still carrying this heavy burden, I was enabled to witness with David, (Psalms 25: 1 through 7 verses) Also the 17 and 18 verses. At this time we were living on a farm and had to go some distance away to get tobacco plants, and for some unknown reason, I was made to rejoice. There appeared a great light shining round about me much brighter than the sun. I could then

talk to my husband of my afflictions and burdens and he could witness with me. I felt to be lifted up out of the miry clay with this song in my mouth,

“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.”

There were a few weeks of which I hope, if not deceived, I could witness with David in the 23rd Psalm, “The Lord is my Shepherd, I shall not want.” Then again I was made to sing.

“I am a stranger here below,
and what I am 'tis hard to know
I am so vile so prone to sin,
I fear that I'm not born again.”

I felt I was mistaken in it all, that I was deceiving everyone and was not fit to live or die. I didn't feel fit to raise my children or to be a companion to my dear husband. I felt they could be much happier if I were gone. I could not talk to anyone about my troubles. All I did was done in tears. I felt as one that walked alone in a wilderness of sorrow and trouble. It seemed as if I was at the threshold of the fiery furnace. Often I thought of taking my own life for I felt that all my loved ones would be better off without me. I felt I was such a bad influence among them, but this thought would come to me, “You can kill this old body but you cannot kill the soul.” Then I would think: “What good would that do when my poor soul would get no relief, not even in death.”

I had sweet dreams of the church and seeing the dear people of God

assembled there. It seemed to me they were the most Christ-like people in all the world. It seemed to me that Christ appeared to be visible there. I felt to be left out of the arrangement yet I dreamed of being baptized, but felt that could never be for me. I did not want to deceive his people, nor be a wolf in sheep's clothing, so I said many times I never would join the church. We can not do anything of ourselves, but with God, all things are possible.

Brother Whitley, that day at Willow Springs church while you were preaching there appeared that beautiful light from heaven. I saw that straight and narrow road that led from earth to heaven, and great rays of light shining therein. A voice spoke to me saying, “Follow Me.” and when I realized what I was doing, I was begging for a home with the church. Brother Whitley, I felt that if they saw me as I saw myself they could never fellowship me. And I knew my precious mother knew me best of all, and I did not see how she could fellowship me. A prayer came into my heart that the Lord would guide me in such a way that I would not deceive anyone. I have never felt so little. I hope I have been made to love you dear people for Christ's sake. I feel that I can say I know I love the brethren, but is it for Christ's sake? All I can say is: I hope so. Some how, I feel to hope that he has heard the cry of this unworthy sinner, and has brought me up out of the miry clay, set my feet upon a rock and established my goings. And hath put a new song in my mouth, even

praise unto our God.

Dear Brother, I do hope you can have a mind to visit our little home. I would like to hear you talk, and be able to talk with you about this great love of God. We would like to have you and your dear wife and family too, to visit us at any time you see fit to come.

I must close for I feel that I have worried you with my rambling. I hope I have not written anything that you cannot receive, for I am very poor in explaining my feelings on paper. I hope God may give you grace to forgive my many mistakes, for it seems I am a mass of imperfection. If you can be given a mind to remember one so unworthy, please pray for me. May the Lord abide with you and all your loved ones forever more.

A little sister in hope, if not deceived.

Virgia Dean
Box 31
Knightdale, N. C.

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Editor.

GREAT AND MARVELOUS ARE GOD'S WORKS

Dear Sister Dean:

This will acknowledge receipt of your wonderful letter which brought so much comfort and joy to my soul. Oh, if only I could express just what it meant to me. But words fail me when I try to express the comfort and joy I received from it. I had been in so much darkness, it seemed that surely, I was deceived in it all, that my hope was vain, and that I had ever felt the great, delivering hand of God. Then your letter came laden with such wonderful food, that heavenly manna which comes only from the throne of grace. It was like a refreshing shower in a dry season. Oh, what a wonderful experience. It filled my heart with joy and my eyes with tears. It seemed that I could almost see your face as I saw it that day at Willow Springs church, when you offered yourself to the church. It seemed that I could almost hear your voice as I read the sweet message.

After reading your letter I was made to say with the apostle, "Great and marvelous are Thy works Lord God Almighty, just and true are Thy ways Thou King of Saints." Then came the thought, with such a wonderful experience, how can she ever doubt that this is the work of God. These words came to my mind, "No man hath power to retain the spirit."

Yes, dear Sister, I realize that doubts and fears will come, John the Baptist, who was a forerunner of Christ, had a wonderful experience. He was filled with the Holy Ghost even from birth. He was

sent to make ready a people prepared for the the Lord. He was sent to bear witness of the true Light, (Jesus) He saw Jesus with his own eyes. He handled him with his own hands. He baptized him in the River Jordan. He saw the spirit descending bodily as a dove and lighting upon Him. He heard the voice from Heaven saying, "This is my beloved Son, in whom I am well pleased." Yet, notwithstanding all this when he became shut up in prison he sent two of his disciples to Jesus saying, "Art thou he that should come, or do we look for another." He desired more evidence. Did he get it? No, but just a renewal of what he already had, for Jesus says, "go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Math. 11:4-5.

So is it any wonder that when we are shut up in prison (darkness) we are made to doubt and fear and beg for more evidence? Is it any wonder we have to be shown these things again and again? When in darkness we desire more evidence. We are made to beg as did David saying, Oh, Lord, restore unto me the joy of Thy salvation. "Then when shown again these things, we can say, "It's enough." We can say with David, "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

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." We can then witness with the apostle Paul in Romans, 8:28, "that all things work together for good to them that love God, to them who are the called according to his purpose." The apostle says here, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he 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, them he also glorified. 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 anything to the charge of God's elect? It is God that justifieth. Who is he that condemmeth? 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. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuad-

ed, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:28-39)

As I understand this dear sister, the apostle was not just referring to good things as some believe advocate, but when he said all things, I believe he meant ALL THINGS both good and evil. We find a witness to this in Hebrew, 2:10, "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." The apostle also tells us in Colossians, 1:16-18. "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 firstborn from the dead; that in ALL THINGS HE MIGHT HAVE THE PREEMINENCE."

So if he had preeminence in all things, no wonder Paul could say, "Nay, in all these things are more than conquerors through him that loved us." What is it to be more than conquerors? If it is not that the evil things in which we are so often beset, are made to work together for our good. If you could overcome an enemy you would be a conqueror, but if you could turn

that enemy into a friend and have him minister unto you, you would be more than a conqueror. I feel that Paul meant for us to understand that all trials, temptations, sorrows, conflicts, tribulations, distresses and sufferings are made to work together for our good. For he says in 2 Cor. 4:17, "For our light affliction, which is but a moment, worketh for us a far more exceeding and eternal weight of glory." Also we hear David saying, "It was good for me when I was afflicted, then I remembered the Lord." This is contrary to nature, because in carnality, in the flesh, none of us like to suffer, none of us can rejoice in sorrow, afflictions, trials, tribulations and distress. We read in the scriptures, "No chastening for the present seemeth to be joyous, but grievous, nevertheless, afterwards it yieldeth the peaceful fruits of righteousness unto them that are exercised thereby."

Yes, my dear sister, all things work together for good to them that love God, to, them who are called according to his purpose, because all things are by him, and all things are for him, in bringing many sons unto glory. And through him, the great Captain of their salvation, they are more than conquerors.

Paul goes on to state why he can be so sure in this matter. He proceeds to state reasons why it is so, and MUST be so. He says that God has foreknown, predestinated, called, justified and glorified his people. He has done all these wonderful things for them. He spared not his own Son, but delivered him up for us all, and shall he not with

him also freely give us all things? Who has the power to charge anything to God's elect? It is God that has justified them. Who is it that condemmeth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God? who also maketh intercessions for them? Will Christ condemn them after shedding his precious blood on calvary's rugged cross, suffering and dying in their stead, that they might have life and have it more abundantly? No, for he says, "Their sins, and their iniquities I will remember no more, they shall not rise in time to shame, nor in judgement to condemn." If he will not condemn them, who can? Whatever then that befalls them though it be as the apostle says, tribulation, distress, persecution, famine, nakedness, peril or sword; they are more than conquerors through him that loved them. For he says 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 them from the love of God, which is in Christ Jesus our Lord.

Instead of all the things referring especially to what he has named in the 29th and 30th verses to wit; foreknowledge, predestination, calling, justification and glorification of the elect, they rather are brought in as things in addition to what he has named before, and which he proceeds to name. Indeed it would not have been needful to

say to his brethren, all these things work together for your good, because this truth would be apparent to them all. But it is not so apparent that trials, and afflictions, and even the very slips and falls of believers, were among the things which should be for their good so the apostle includes this in his writings to them, that they may not be over burdened by their trials, nor be in despair when they are made to realize their inability to keep God's Holy law.

Our slips and our falls work for our good in that they show our weakness and vilness, so we learn the truth about ourselves, that in our flesh dwells no good thing. And they work for our good in that they do drive us nearer to the Lord for grace and strength to overcome.

Yes, my sister, all our righteousness is of the Lord, for Paul says, "But of him are ye in Christ Jesus, whom of God is made unto us wisdom, righteousness, sanctification and redemption." His righteousness was imputed unto you, "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 more than conquerors through him that loved us."

May the God of all grace continue to bless you and your loved ones henceforth and forever.

A little unworthy brother in hope.

C. D. Whitley

Albemarle, N. C.

Zion's Landmark

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

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WILSON, N. C. FEB. 15, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 7

MUST BE CALLED AND SENT BY GOD

"And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"! Rom. 10:15.

It is evident according to the words of the Apostle that a man can not preach the gospel of peace unless he is called, qualified, and sent by God. He must first be shod with the preparation of the gospel of peace; he will then preach peace. The trend of his preaching will have a savory effect upon his hearers. The desires of his heart will conform to the pleading of David who said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Psalms 19:14. When the heart is made tender and one is brought into submission to the will of God, there is very little danger of wounding the feelings of others. The light of the Lord Jesus Christ

will search out his inward part and will enable him to see that he is totally depraved. His testimony will bear witness with Paul who said "I know that in me that is in my flesh there dwells no good thing." His prayer will no longer be like the Pharisee, who said, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers or even as this publican," but to the reverse, like the publican, "God, be merciful to me a sinner." I am persuaded to believe that the need of this prayer will be keenly felt in the soul, as long as breath remains in the body. There is no evidence that Saul of Tarsus, felt the need of prayer when he was breathing out threatenings, persecuting the saints, binding men and women and putting them into prison, but when this light shined round about him, he became a praying man. The Lord said to Annias, "Behold he prayeth." This was said with reference to what Annias had previously said to the Lord, "I am afraid of this man." When you see the evidence that a man who was once a persecuter, becomes a praying man, the fear that you previously had of him is immediately taken away, and by reason of your knowledge that you feel the need of mercy, you salute him as Annias did and call him "brother."

Those who have seen the filth and corruption of their nature and have been made to see that they are nothing but sin, are by far better qualified to preach the gospel of peace and bring glad tidings of good things. They will exalt the worthy name of Jesus and as-

cribe greatness unto Him as being Lord of lords and King of kings, which brings great joy and glad tidings to those who have been made alive to righteousness.

"As it is written, how beautiful are the feet of them that preach the gospel of peace." Paul is here quoting the prophecy of Isaiah. The Prophet speaks in the singular by saying, "How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace." Isaiah 52:7. This prophecy seemingly refers to Jesus who fulfilled this prophecy during his ministry while he sojourned here in the world. As it is written, "The Spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captive and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." Luke 4:18,19. For He said, "This day is this scripture fulfilled in your ears." Luke 4:21. Jesus preached this gospel in its purity, for He was without sin. All of His attributes are equal, wisdom, righteousness, sanctification, redemption, pardon, and peace are all found in Jesus and being a partaker of flesh and blood like unto His brethren, He could be touched with the feeling of their infirmities. Paul said, "For we have not an high priest which can not be touched with the feeling of our infirmities; but was tempted in all points like as we are, yet without sin." Heb. 4:15.

The Apostle further says, "For He hath made Him to be sin for

us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. In as much as Jesus is made unto His servants as well as all of His chosen vessels, what He Himself is, the Apostle could rightfully use the words, "How beautiful are the feet of them that preach the gospel of peace. Having been clothed with the robe of righteousness and shod with the preparation of the gospel of peace, they are well fitted and qualified to go into all the world and preach the gospel to every creature. (both Jews and Gentiles)

Although Jesus is made unto His chosen, righteousness and peace, yet, it is not to be understood that they are like Him, for He was without sin, The scriptures say, "He bore the sins of those that the Father gave Him; hence, the Prophet said, "The iniquity of us all was laid upon Him." Isa. 53:6. If He had been a sinner, He could not have satisfied the demands of the law and appeased the wrath of God, which required a sinless sacrifice for sins and transgressions and while He put away the sins of His people by the sacrifice of Himself; yet these sinners are still sinners. This seems to be a paradox, but it is understood by those who have been taught by the unerring Spirit of Him who spake as never man spake. The Apostle brings this clearly to the light by saying, "How can he that is dead to sin live any longer therein?" meaning this, even though they sin in the flesh, they do not enjoy it, they get no pleasure from it, because they hate it. David said: "Ye that love the Lord, hate evil." Psa. 97:10. There

is no living in it, because they abhorre sin; they loath it. It is detestable to those who have seen the corruption of their nature. They crave to live a sinless life. How helpless these creatures are. Their continual prayer is "God, be merciful to me a sinner." The knowledge of their wretchedness is proof that they have been brought under the law. Paul said, "By the law is the knowledge of sin." It is not necessary to point out the sins and transgressions of those in whose hearts the light of the Lord Jesus Christ has shined, for each of them is better acquainted with the lust of the flesh and knows more about the depravity of his nature that all the blind guides could ever show them.

Those who are not dead to sin enjoy the sphere in which they live. They like to have the uppermost room at the feast and the chief seats in the synagogues, and they like to be called Rabbi. Their food is the fruit that is produced by the corrupt tree which Paul says is "Adultry, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife sedition, heresies, envyings, murders, drunkenness, revilings, and such like." Gal. 5:19-21. They have a great variety of fruits to satisfy their craving appetites. They take great pleasure in following the traditions of the elders, persecuting the saints, binding men and women, putting them into prison, playing havoc with the church, and beguiling unstable souls, as Peter says, "Having eyes full of adultery and that cannot cease from sin; beguiling unstable souls,"

etc. 2 Peter 2:14, says, "For when they speak great swelling words of vanity" and promise liberty, they are not aware that they themselves are the servants of corruption, for Peter says, "While they promised them liberty, they themselves are servants of corruption: for whom a man is overcome of the same is he brought in bondage." 2 Peter 2:19.

"How beautiful are the feet of them that preach the gospel of peace." There is quite a difference in the man who preaches the gospel of peace, and the one who tells his hearers what to do to get this peace. The qualified servant is already in possession of this peace. This is the reason he preaches the gospel of peace. He knows the source from whence he obtained it. Those who have ears to hear are witnesses to this peace. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Jno. 14:27. The source of all peace which the children of God enjoy comes through and by Jesus Christ. Paul said to the Ephesian brethren, "For He is our peace." Eph. 2:14. This is the gospel which he preached, and he clearly states the source from which it came, "For I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11,12. This gospel "Brings glad tidings of good things." While the shepherds were keeping watch over their flock by night, the angel brought glad tidings to them, "And the angel said

unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ, the Lord." Luke 2:10,11. To all of those who have this precious hope that Christ is formed in them the hope of glory; this gospel brings glad tidings of good things. They feel the power and sweetness of it in their souls; their Spirits are renewed; their hope is strengthened; and their faith is increased. In comparison, it is to them like the small drops upon the tender herbs and the showers upon the grass.

"How shall they preach except they be sent?" As it is written how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things"!

T. F. Adams

A BELATED OBITUARY

In December 1923 Mrs. Mary Knight Roberts, a much loved member of Sardis Primitive Church (Rockingham County) passed away at the age of 67 years. In August 1899 she asked for a home in the Church and was gladly received and remained a loved and faithful member until God in infinite wisdom called her to a better land. "Precious in the sight of the Lord is the death of His saints." Psa. 116:15. She loved the Church, always filling her seat when able. She left her testimony that there is living faith which is the anchor of the soul.

She was a devoted mother, a good neighbor, always ready with a helping hand.

She left to mourn her passing, two daughters, Mrs. Annie Hornbuckle, Cleveland, Ohio, and Mrs. Nora Sands, Roanoke, Virginia; two grand daughters, and one great grand-daughter; also two brothers, and three sisters, now deceased. We miss her more than I tell. God knows best in all things.

Mrs. Ella L. Bennett
Stokesdale, N. C.

IN MEMORY OF MOTHER

Just two years ago today—January 16—Dear Mother passed away. I miss her in my home; I miss her at the dear old Church at Tarboro, where she was a member, for she was always there as long as she was

able to go.

I loved her dearly; she was a dear Mother to me. I can not wish her back, but I hope to meet her sometime in the land where we will never grow old, where there are no more tears to shed and no more sad farewells.

She is gone, but not forgotten,
Never will her memory fade,
Sweeter thoughts will always linger,
Around the grave where she is laid.
Written by her daughter who loved her,
Alma Ethridge

RESOLUTIONS OF RESPECT

We, the Church at Hannahs Creek, Johnston County, desire to bow in humble submission to the will of our Heavenly Father in removing by death our dear Sister Nicey Johnson, who united with the Church at Hannahs Creek several years ago and filled her seat faithfully. She was born January 22, 1865 and died October 26, 1953. Therefore be it resolved:

First: That in the passing of this dear Sister, we feel our loss, but in humble submission to one who doeth all things well, we hope to remain.

Second: That we extend to the family our heart-felt sympathy.

Third: That a copy of these resolutions be recorded in our Church records, a copy be sent to the family and a copy be sent to Zion's Landmark for publication.

Done by order of the Church in conference in the November meeting, 1953.

Brother Roger Langdon
Brother D. E. Parker
Sister D. E. Parker
Committee

APPOINTMENTS FOR ELDER S. GRAY, PINK HILL, N. C.

Willow Springs, February 27-28, 2:30 p. m. Sat, 11 a. m. Sun.

Raleigh, February 28, 7:30 p. m.

Oak Grove, March 1st Monday, 11:00 a. m.

Middle Creek, March 2nd Tuesday, 11:00 a. m.

Clement, March 3rd Wednesday, 11:00 a. m.

Bethel, March 4th Thursday, 11:00 a. m.

Sandy Grove, March 5th Friday, 11:00 a. m.

Angier, March 6th Saturday, 2:30 p. m.

Fellowship, March 7th Sunday 11:00 a. m.

Mount Zion, March 7th Sunday, 7:30 p. m.

Hannahs Creek, March 8th Monday, 11:00 a. m.

Little Creek, March 9th Tuesday, 11:00 a. m.

Bethany at Pine Leve, March 10th Wednesday, 11:00 a. m.

Old Union, March 11th Thursday, 11:00 a. m.

Conveyance will be needed.

T. F. Adams

Caroleva

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

MARCH 1, 1954

No. 8

PSALM 149

Praise ye Jehovah.
Sing unto Jehovah a new song,
And his praise in the assembly of the saints.
Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their King.
Let them praise his name in the dance:
Let them sing praises unto him with timbrel and harp.
For Jehovah taketh pleasure in his people:
He will beautify the meek with salvation.
Let the saints exult in glory:
Let them sing for joy upon their beds.
Let the high praises of God be in their mouth,
And a two-edged sword in their hand;
To execute vengeance upon the nations,
And punishments upon the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgment written:
This honor have all his saints.
Praise ye Jehovah.

EDITOR

ELDER T. F. ADAMS ----- **WILLOW SPRINGS, N. C.**

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- **JACKSONVILLE, N. C.**

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

**Entered as Second Class Matter at the Post Office in Wilson, North
Carolina, Under Act of March, 1867.**

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

"HEAR YE THEREFORE THE PARABLE OF THE SOWER"

Dear Brother Adams:

Please find enclosed one dollar to pay on Landmark. I feel so wretched, so sinful and unworthy to write for publication, but sometimes I have a mind to write on a scripture and another will write on it.

A scripture comes into my mind with power and becomes a burden if I do not write as did this quotation: "Hear ye therefore the parable of the Sower." Jesus said the field is the world, the good seed are the children of the kingdom. They are called the wheat. This is the class that brings a hundred fold, some sixty some thirty. The three other classes are the tares. They are of the wicked one, Satan. He saw the tares, the preacher in this parable is called of God. He sows the pure word of God, or God, the Spirit sows through him. This parable sets forth the effects it has upon the four hearers: satan catcheth that which was sown in the heart of the wayside hearer. The thorny ground hearer receives the word with joy. They have a carnal delight in it; but soon or late they fall back in their sins when tribulation or persecution ariseth because of the word. By and by he offended the stony ground hearer; the one who received seed among thorns is the one who heareth the word, and the cares of this world

and deceitfulness of riches chokes the word, and he becomes unfruitful. St. Matt. 12:20-21-22. We read that the past three classes bring forth no fruit to perfection.

Why does God save one and not the other? Because God does not keep the word and live in their hearts as He does in the hearts of His people; but leaves Satan to sow the tares. Why did God love one and not the other? It was because of His great love that we were chosen in Christ; predestinated, and elected in Him and to all the heavenly blessings in time and eternity. It was for us. Our Father sent His Son to die a cruel death for us in, the flesh. Our Heavenly Father looks upon us in love and mercy through Christ, His Son, this great trinity; God predestinated our every day affairs too; it was because of His great love, he carried our grief and sorrow on the cross; and our sin and shame was put away thereby. He redeemed us from under the curse of the law of sin and death that we might gain the victory to the Heavenly shore by faith in Him, the fountain of living waters, to be embraced in the riches and blessings of that great love forever and ever. We are living in the promise land waiting for His glorious coming when every doubt and fear is gone forever, and we will know that we shall meet our Saviour. The things under the law day represent things in the gospel day; that is

why prophets and wise men desired to see the gospel day, and the harvest is the end of the world in Heaven. All colors will be one pure white race with one plain pure language of the Spirit, not like the lower world; there they will have their colors the same they are here. They will be that, in their hearts.

I dreamed a few nights ago of hearing an angel sing soprano and alto. From that I heard a throng of the Heavenly host praising God, and an uncle of mine, dead for ten years, came to me with such a beautiful smile. That smile caused me to lay my hand on his shoulder. His garment was soft as velvet, and we traveled and walked on toward my home. I thought this morning of how Jesus traveled the Shores of Galilee, filled with the light of wisdom, for God gave not the Spirit by measure unto Him, but in the body spake of a dove so He preached with great power. Daniel said that many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand. Daniel 12:10. Wisdom in the word.

We haev a new pastor at Thomas Grove church, Elder Doss. He lives one hundred miles, away and comes every meeting; he loves peace and is gifted in the word.

Your sister in hope,
Mollie Salmons

MY EXPERIENCE

Dear Brethren and Sisters:

From a child I would have dreams that would leave a lasting impression on my mind; in this way I went on and on. My burden grew heavier until I had this vis-

ion. I seemed to hear a noise in the house; I looked around, and I saw a small child in the room. It looked to be about six months old. It ran to my oldest sister who was afflicted at that time, it embraced her in its arms and seemed to love her so much, and she loved the child. Then it ran to me, embraced me the same way, and I loved it. I awoke in a great shock, arose, and went to the fire which my husband had just made. My husband asked me what was the matter? My answer was "Nothing", but he knew different, because I was shaking and trembling; then he dressed and went to feed His stock. On his return, he said, "Mary, what is the matter with you"? My reply was I am going to die and leave you." He said, "No, I reckon not;" then a small voice spoke within saying that death is to the **sins** of this world. I began to feel better; I arose, dressed, and went to the cook room and prepared breakfast, and kept feeling better.

I went on for a good while, I don't know just how long, going to Church and feeling deeply interested in the preaching. Time moved on, and Friday before the third Sunday in May, quarterly meeting at Upper Town Creek, my father came for me to spend the week-end with them. We went to Church Saturday. One woman joined. Next morning Mother said she could not go to Church, but would go to the baptizing. I answered, "I will go with you"; but before we started to the baptizing, Father said, "Mary, have you ever had any impressions to be baptized"? My reply

was no; but when the sister came out of the water, a voice spoke to me saying, "Arise and be baptized, and wash away your sins". I stood there trembling, feeling, Oh, if I could go with the ones that are going to the Church; but I went with Mother as I had promised. It was a sad day with me. That same evening I talked with my husband about the subject. His advice was that you better go and join if you want to. I said never in this world can I go with those good people. The impression followed me for nearly three years, and I became more and more burdened. I couldn't sleep at nights, nor eat much at meal times. I would promise the Lord if He would spare me until another meeting, I would offer to the Church but would fail to do it, then I would feel as if I had lied to the Lord. I would lie on my pillow at night and cry until it was wet with my tears. No one knew what I was suffering, but the Lord. The September meeting came and I went feeling I would surely offer, but when they opened conference, I viewed the Church, walled around with a thick wall, and not but one small door to enter, and I felt too unworthy to enter. I sat there trembling feeling I would surely die before another meeting. I came home feeling like I would not live many days. I could not rest day or night. I walked the yard, wringing my hands and crying feeling the chastening rod of the Lord upon me, but His mercy never fails. When the next meeting came, I offered to the Church. It seemed there was nothing in the way, and I was received into the

fellowship of the Church, and baptized. This was October meeting 1896. I was baptized by Elder J. W. Jackson. I felt so easy all day, I went to bed early that night, took my babe in my arms and went to sleep. When I awoke, I had slept all night; oh such sweet sleep I had never had before. I felt like it was Heavenly rest, felt like I had been away from this world. My babe was lying just like I laid him the night before.

Soon after breakfast I began to go down in doubts and fears. I went so low and stayed down. On the fourth Saturday morning we went to Pleasant Hill Church. I enjoyed it and it seemed to build me up. On Sunday morning we went to Church and during the service, I was carried up on high. On the way home, my husband said to me, "Mary, I know you have enjoyed yourself today." I said "Why?" He then answered, "I've never seen you look happier or brighter in my life." My reply was, "Surely I have enjoyed this day," but little did I think anyone could see how I felt.

It has been up and down all the way from then until now. My hope is in the Lord to keep me in the right way that I may trust Him in all things. I have had a mind to write you all, since all the members that were there when I joined Mill Branch Church, have passed away, to let you know why I am with you, but I have just kept putting it off; and while I was so sick the other week, it was a burden to me. Now since the Lord has blessed me to be up a little, I have tried to do so. You know it takes the Lord to make us willing to obey

Him.

Now dear Brethren and Sisters, I hope you can bear with me in My affliction and remember me in your prayers. I am made to realize the Lord is able to deliver me from my burdens.

In love to one and all of you.

Your little sister in hope,
Mary L. Luper
R. F. D. No. 1, Box 37
Sharpsburg, N. C.

SALVATION BY GRACE

My dear friends and kindred in Christ,

While lying here on my bed in the early part of the morning, this a. m., I was given a desire to write of the goodness and mercy of God. Except I be given something from the Giver of all good and perfect gifts, I am sure that I cannot write anything to comfort God's humble poor. I feel that if I do not write in the spirit that God has some good witnesses who read the Landmark who can divide error from the truth. If what I write is not the truth, then I feel Brother Adams will cast it aside; I trust him to do so. If not deceived, I have been drawn by God's everlasting love to go home to my friends and tell "How great things the Lord has done for me." I know that the Lord has a people in every nation, kindred, and tongue, but to me there is no other doctrine like "Salvation by grace," the Old Baptist doctrine, and no songs so sweet to my ears as the songs they sing. Before I ever joined the Old Baptist, I would go to hear them, and I would have such a burning desire within my heart and soul to be one

among such good people, at times I could hardly stand it. It seemed that my heart would burst within me. At the time that I had this burning desire to go home and talk to my friends, something told me to search the scriptures, and I did and found these words in the 24th chapter of St. Luke, 32nd verse, "And they said one to another, did not our heart burn within us, while He talked with us by the way and while He opened to us the scriptures?" What a comfort to my heart this was to read to a part of my experience in Holy Writ. While I was under conviction, I wondered so often, if even my little son didn't notice it, for he said to me once during that time, "Mama, why don't you join the Church?" And I said to him, "Son, I don't feel fit to join." He said, "are you a Primitive Baptist?" I told him I didn't know, if I was anything, I was an Old Baptist. My son is nearing 15 years old now, and says he doesn't remember these words he spoke to me then, but some day in his life I believe the Old Baptist will become more precious than ever to him. I dreamed one night that he began to fall into a large square well or pit, and at the bottom of it, there was, it seemed, black mire. When he had fallen, about half way, I reached down and put my arms underneath him, as I would have when he was a baby and lifted him out just as easy. It seemed just like Christ had lifted him out. That is what was on mind when I lifted him out. Someone began to say to me what a wonderful thing I had done, but I soon hushed them up with these

words, "Give Christ all the praise for it." I hope my friends, brethren, and sisters understand me well enough to know that it is not because I don't love my dear darling son, because I don't keep him and care for him, I don't see how anyone could love a child more than I do mine, but it is something I can't help. I am denied this sweet privilege; the Great God of both Heaven and earth has a good purpose in allowing these things to be. He is too wise to make a mistake and too good to be unkind. What grievous things we do have to bear while journeying here below, but it is a comfort to me when I recall that our dear Sviour was a man of sorrow and acquainted with grief. We are not alone in these things that we have to bear. My son said once when he asked me where I was going when I died and I said, "I don't know Son, I hope to go to Heaven." He said, "That is where I want to go too." "We can't be together much here below, but I hope we can live together in a better home eternal hereafter." I hope that if it is the will of the Lord that I can be able to go in and out among my friends at Church, for that to me, is more precious than gold. The dear brethren and sisters are so good and kind to me; I love them everyone, in the name of Christ I hope. Without their love and kindness, my troubles, trials, and afflictions would be much harder to bear. I want to say to all who have been so kind to write me that I hope they will forgive me for not writing them as I should, but my physical condition will not permit me to

write too much, though I am getting on as well as can be expected under the circumstances. I enjoy hearing from you everyone and do appreciate your kindness. Please, I beg an interest in the prayers of all of God's people.

I remain a beggar of mercy.

Your little sister,
Mrs. Melba Vaughn
Route 3
Wadesboro, N. C.

A DREAM OR VISION

Elder T. F. Adams

Dear Brother in Christ:

It is with a feeling of unworthiness that I attempt to write anything which you may publish in your paper if in your judgment it will be of any interest to your readers. If the Blessed Lord gives me a mind and something to write, feeling and fearing that I have not been given any light on any subject which would be of interest to the readers of Zion's Landmark.

When I was a child, I was afraid to sleep alone. I thought the devil would get me. I would go to bed and was afraid to close my eyes and go to sleep. I just wondered if I died what would become of me. When I was twelve or thirteen, I dreamed I saw our home burn down, and I awoke just as it was falling in, but the Blessed Lord saved me. I was lost and could not find my way. I came to a crossroad. There was a little boy there, I asked him the way and he gave me a little flag and told me to keep straight. He said, "Don't turn right or left." He said I might even be shot at on that journey but keep straight even if they shot the flag

from the staff in my hand. I saw the whole world on fire all around me. I knew then I would be burned up. I gave up and cried for mercy. My cry was "Oh Lord, shall I be saved." Then I heard a voice saying, "Repent and be baptized." I thought I was down by a gospel pool. I suddenly realized all the fire was gone, and I had not even felt any heat. In this dream or vision, I was baptized by two men. When I came out of the water I was given a seat in Fountain Hill Church where I now am a member. I thought I was lying at hell's dark door, could not move hand nor foot, and that same little boy told me to rise and take my cross and follow him daily through evil as well as good report. I was then able to say, "Lord, how can I? I don't know the way"? But that same little boy was there again, and again, and said, "I am the Way, the Truth, and Life."

In a dream I was arrested. I had done nothing; but I had to go to court. The judge did not find me guilty; but I had to have a fine. My bond was set at forty cents, and I did not have a penny to pay with. Again that same little boy got between me and the jail. He banished the jail house and jail-or. He said he would go on my bond. He gave me a plain piece of paper, I thought, and it had three letters on it. These were F. H. C. He told me, "My peace I give unto you, my peace I leave with you, go in peace and sin no more." Brother, I will have to

close, my letter is getting rather long.

One with precious hope,
Mary Gay
402 West First St.
Greenville, N. C.

LETTERS OF COMMENDATION

Dear Brother Adams,

Since my article appeared in August 1st edition of the Landmark, I have received several nice letters of commendation. I have tried in my weak way to answer most of them, but I would like to say through the Landmark to each and all who have written me that I enjoyed and deeply appreciated each letter. I am enclosing an article written by Elder David Bartley and sent to me by a brother. I enjoyed reading it very much and feel that others will enjoy it too, so if you deem it worthy of a place in the Landmark, you may use it, but please return it to me after you are done with it.

I am also enclosing a letter I received from a dear sister. I feel it is a good letter. If you have space available, please print it also.

May we all forget our prejudices and love each other.

Your unworthy sister in hope of eternal life,

(Mrs.) Sadie V. Barnes
R. F. D. No. 1
Columbia, N. C.

Dearest Sister Barnes:

I've wanted so much to make a complimentary reply to your letter on love, but due to my limited vocabulary and wisdom I've been hesitant to do so. I hope to have

a witness that testifies with you whole heartedly. For God is love and if we are born of God we should love one another in Christ as we're commanded, and definitely we will when we have the true love in our hearts. It's absurd to tell us to act without first being prompted by a force of power to do so. He works in you both the will and the do of His good pleasure, "So then it is not him that willeth, nor of him that runneth, but of God that sheweth mercy." It's of Him that we live, move and have our being. Jer. 10:23. "O Lord, I know that the way of man is not in himself! It is not in man that walketh to direct his steps."

We have to be born of the Spirit before we can have spiritual love. In this was manifested the love of God toward us because God sent His only begotten Son into the world that we might live through Him. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." I John 4:10. And if we have, without any merit of our own, been raised from a dead state unto life, then we possess a love that is **unexpressable** and full of glory. "Beloved, if God so loved us, we ought also to love one another." I John 4:11. It is the indwelling of His love in us that keeps us humble and at each other's feet. John so beautifully expressed it, "Behold, what manner of love the Father hath bestowed upon us, that we should be should be called the sons of God: therefore the world knoweth us not, because it knew Him not." 1 John 3:1. Oh, that I might feel the

prompting of this great love at all times esteeming my brother better than myself! While Christ was on the mount reproving rash judgment, He said, "Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam, out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Surely I'm the worst of all hypocrites and do not produce any evidence of being a child of God. It's only by His hand that we can stand not of ourselves; we can do nothing when He withdraws Himself from us; then our ultimate goal disappears, and we stray as lost sheep from the flock. Jesus asked His disciples if they would also leave Him. "Lord, to whom shall we go?" There's only one proper place for a child of God and that is at His feet begging for a continuance of His love and mercy to sustain and keep them day by day. But who shall abide the day of His coming? Those who have been made faithful in Christ by regeneration and who shall stand when He appeareth? Those purified by His blood. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." Romans 5:8,9. Paul said Christ died for our sins and rose again for our justification, and a declaration of these things is the pure and undefiled gospel to the believing children. If each of us who hope to have a hope, and es-

pecially I could take James' advice, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:" for there is from without a man that entering into him can defile him! but the things which come out of him, those are they that defile him, and in inventory of myself, I find only fifth and corruption. God has a purpose in all things and in seeing my own imperfections I hope it will keep me humble. Sister Barnes, I see you as a sweet and humble vessel of God's mercy, and I don't believe that there is anyone, who desires to hurt the other, but among God's elect is a mystery or a refining the purpose of which is known only to God. We can not understand it, just as Joseph's brethren didn't know the end of him they cast him in the pit, as far as they were concerned, it was death, but it was life with Christ, and God sent His Son before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. If God hasn't forgiven my many sins, I'm doomed for eternal punishment.

Pray for me to be kept humble at my brethren's feet. This letter is not what I would like it to be, but it will let you know I hope I love you, and I see in you what I desire for myself. Sure hope to hear from you some time.

Your unworthy if at all,
Sister Beadie
Elizabeth City, N. C.

JOYFUL THOUGHTS

Elder T. F. Adams

Dear Brother in a precious hope of Christ:

Will send in my renewal \$2.50 for your good paper, Zion's Landmark, and too, desiring that the Lord through His providence and mercy will bless me in my stammering manner to express to you a few joyful thoughts about and pertaining to things that we are most vitally concerned, which is our hope in Christ's saving love, mercy, grace, and glory, which if not deceived, these gracious promises are our daily meat and our drink.

Beloved Elder, having the utmost confidence that you are a worthy true called minister to bear the gospel of Christ's glad tidings to feed His flock—His sheep and His lambs, in the pulpit and also through your good wholesome editorials in Zion's Landmark. Your good Landmark comes well filled with joyful tidings pointing to Christ, the spotless Lamb of God that taketh away the sin of the world, even Christ's own death in the room and stead of His bride has forever destroyed and put away that terrible sin which held His elect bride under the just sentence of eternal death through Christ's shed blood and His sacrificial offering on the agonizing cross. He has forever perfected them that are His, for it is Christ in them the hope of glory. We feel to have our own experience in these wonderful graces which is a revealed knowledge from one who teaches as man never taught. We know man's enticing wisdom never has, and never will

fathom that which God has hid from the wise and prudent and hast revealed unto babes in Christ, purchased by His redeeming blood.

Dear Elder, I am thinking of your humble appearances at the Associations when called on to preach, and what great ability of Spirit you usually have. I hope to meet with and hear you preach again soon. Since reading the wonderful experience of Sister Adams, your wife, I would be glad to meet with her in this life. Will there be anything greater under the sun than for the dear kindred in Christ to meet together in an associational capacity with blended Spirits of love and gospel union of everlasting praise for, and to our dear Redeemer God? if so be that we are the recipients of the Holy One when thus exercised by the sweetness and grace of divine love. These wonderful attributes are relished by us to the life of our delights. We realize it doesn't always take a multitude to have a feast. If this unworthy one has ever divinely feasted, it has been while alone and yet I was not alone, His greatest feasts have come when I felt that Christ, my greatest Comforter, was present with me. We are living in hope that we are exalted worms that have been raised and transformed from the lowest estate of Adam's posterity raised even from the dunghill to the glorious light and liberty of the Lord Jesus Christ. Poor unworthy me, who feels to be the off-scouring of the earth in a feeling sense; looking back over my past and present life and seeing and feeling there is nothing good that I have ever done or

can do. It makes me wonder why our merciful all wise God has kept me here thus far to be 73 years old, particularly since referring back to that memorial date of May 20, 1918 and down to the present time. I have had (as I hope) a little hope of the sweet manifestation of God's electing love and His distinguishing grace, which if true (as I hope) for these 35 years there has been manifested in me a growth of the strength, insense and knowledge of God's loving attributes to the extent that sometimes I am made to praise Him from whom all blessings flow, believing and witnessing from the testimony that our experience has taught us that we can truthfully say take away every other and give me but this. These loving attributes that we have hope in, are of Him whom to know is eteranal life, which is to be fully enjoyed by all of God's saints, even after the final consummation of all things here below. The saints, the lovely Bride of Christ, are waiting the redemption of these our vile bodies. The finality of this summons will take place on the resurrection morn, when Christ, our glorious Redeemer, will descend from His Father's high court of glory, the second time without sin unto salvation to resurrect and raise His saints. They shall be brought forth a spiritual body incorruptible and undefiled, even raised a glorified body like unto Christ's own glorious body, then they shall see Him as He is, be like Him, and be satisfied.

Dear Elder, seemingly what more could any poor soul desire than to be satisfied? but Christ, our living

Head, is obligated to present His Bride to His Father in perfection of beauty without spot or blemish. Christ, our dear Redeemer, and His lovely Bride shall be caught up to meet the Lord in the air to be ransomed home to eternal glory, their blessed abode, the new Jerusalem, the city of our dear Redeemer God, to rejoice forever more in the sweet and loving embrace of Father, Son, and Holy Ghost. I hope this unworthy scribble is in line with what Primitive Baptist accept and believe. May the Lord bless you and also all of His dear saints that they shall walk circumspectly in the ordinance of His Holy statute is my prayer.

A sinner saved by grace if saved at all,

J. A. Perdue
Redwood, Va.

THE SIN OF UNBELIEF

For some cause known to God alone, I have a great burden. As I awoke this morning, my mind was on the subject of belief and faith, and to my mind the two go together. I have no way of relief, except in penning my thoughts on paper for someone else to share, if it is just the editor of our paper I enjoy reading so much, all will be well with me. It seems that amidst the deadly poison infused in our nature by the great enemy of souls, that of unbelief was his masterpiece of contrivance, and to say the truth, it is, of all others, the most diabolical and ruinous, for it denies the sovereignty of divine mercy; it sets at naught the infinite merit and value of Christ's blood and righteousness. It is said

concerning the Lord Jesus in the days when He was on the earth and born of the virgin Mary that "He did not many mighty works there because of their unbelief." Matt. 13:58.

Yea, the Lord declares the sin of unbelief to be unpardonable. "He that believeth not shall be damned." Mark 16:16. And His servant, the beloved Apostle, confirms the awful account when in the close of the scripture. He sayeth that the fearful and unbelieving shall have their part in the lake which burneth with fire and brimstone: which is the second death. Rev. 21:8. How solemnly the Apostle to the Hebrews, sums up the history of those whose carcasses fell in the wilderness. When he saith, "So we see that they could not enter in because of unbelief." Heb. 3:19. Unbelief means not to believe in God. The atheist and infidel are unbelievers; the agnostic and skeptic are called doubters, but it is plain to me that they are actual unbelievers. There are different kinds of unbelief; yet all manner of unbelief is an awful sin in God's sight. Unbelief is often called distrust in God's faithfulness, lack of confidence and reliance upon Him, and discrediting the Bible's testimony concerning Jesus Christ. Unbelief leads the mind away from God, is licentious in its very nature. It hardens the heart; deceives with many errors, and unless the unbeliever is rescued by the power of God's Spirit, "the wrath of God abideth on him." John 3:36.

All men in nature's night are already unbelievers, the much boasted powers and abilities of the most

gifted before regeneration or the new birth do not enable any one to know God in that sense which is life eternal. Faith and belief are often used interchangeably; yet there is sometimes a very important difference between them. Belief is often confined to the mind or intellect, and so it is possible for an unbeliever in Jesus Christ to give an intellectual admission to the doctrine of the Bible, but faith embraces far more, for it has trust and confidence joined with it, and is of the heart. It is with the heart that we believe in the blood and righteousness of Jesus as being wholly sufficient for our redemption and justification, and this is far more than a mere intellectual assent of the mind intelligence. The Bible believer actually believes in the wonderful actions, influence, and presence of an unseen power. Intelligence reasons, but does not feel. The heart is sensitive and mourns when made spiritually acquainted with its poverty and helplessness. The unregenerate may early attain unto a historical or creed faith, but all such head knowledge of Jesus Christ can not savingly benefit them; even the devils know our Saviour in this intellectual sense. James 2:19 says, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." If therefore the light that is in thee be darkness, how great is that darkness. Matt. 6:23. Doth not Jesus allude to that kind of head knowledge, void of heart influence which devils and some men possess. Whereby they have a clear apprehension of the great truth of God, but no affec-

tion toward it, such was that of Balaam. Num. 24:3-4. His eyes (he saith himself) were opened, but no regeneration of heart. He knew the Lord but felt no love toward Him. The devils in the days of our Lord gave the same testimony. We know thee who thou art the Holy one of God, but no affections toward him, but Balaam in the midst of this knowledge hired himself out to curse the people of God, and the devils remain devils with the full conviction of the Godhead of Christ. Think what an awful state to have historical or literal head knowledge of the Lord Jesus except void of a life giving soul renewing grace from the Spirit of Christ. Dead faith brings nothing, living faith is fruitful; it produces a hearty trust in the truth of what God has spoken and a quiet reliance on the faithfulness of what God has promised. It gives Him credit for the finished salvation of His Son. God is faithful; His promises can not fail. Blessed is the man that trusteth in Him. The Lord God will be a sun and shield unto him. He will give him grace and glory; there are two evils in the human heart when thoroughly ripened and brought to a head, become the one gross superstition, and the other infidelity, superstition crediting everything, however false. Infidelity, believing nothing however true, true faith is a gift of God through the grace of God, and He alone can increase it who gives it and to exercise this kind of faith in Him is a wonderful part of divine worship, a thing that poor sinners can do only through Christ, our Saviour. This faith does not procure justifi-

cation. It is only the hand that receives it, because it is by faith that they are enabled to confidently trust in the merit of the Redeemer's blood for salvation.

Brother Adams, do with this as you think best, correct mistakes, My hope this morning is that I have that living faith. I believe that I believe in an all wise, all powerful, all merciful and loving God who works and none can hinder. We, His children by choice of Him, are the ones that disobey His just and Holy law. We are the ones He chastises; we are the ones who are blessed characters. We are the ones Jesus shed His precious blood for to redeem us back to God, not for anything good that we have done but according to His mercy.

Mrs. G. W. Atkins
170 Filbert Avenue
Exeter, California

MRS. J. J. WHITLEY

"Sun set and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness or farewell
When I embark."

In memory of our dear sister, Ruthie Honeycutt Whitley, born in Wake County, May 7, 1879. She was married to J. J. Whitley of Durham, N. C., and they happily celebrated, with their three children, their three grand children, and many friends, their golden wedding anniversary on December 17, 1952.

Ruthie, as we all knew and affectionately called her, was a devoted and faithful wife and a gentle, helpful mother. To her neighbors she was kind, and she enjoyed sharing her home with her friends. To know her was to love her.

Patient in sickness as in health, loving

hands of family, friends, and physicians were constant in their kindness and care of her. Our Heavenly Father in whom she trusted called her Home October 10, 1953; and in His love her husband, her children, and her friends find consolation and faith to sustain them in their loss and sorrow. She was united with the Durham Church in June, 1933, and lived actively with her husband in its fellowship until her death. Elder Curry King and the Rev. A. C. Lee conducted the funeral services on Sunday, October 11.

"Life! we've been long together
Through pleasant and cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not Good-Night—but in some bright-
er clime
Bid me Good-Morning."

Her Sister-in-law,

Mrs. J. A. Herndon

January, 1954.

IN MEMORIAM

By the request of Sand Hill Church I will write a short sketch of Dennis M. Futrell, born January 29, 1886, united with the Church June 8, 1918, died November 25, 1953.

Chancy B. Kennedy, born September 15, 1880, united with the Church in October, 1911 died November 6, 1953.

Chancy G. Houston, born June 19, 1877, united with the Church June 7, 1913, died December 1, 1953.

We, the Sand Hill Church, assembled in conference, go on record as approving these resolutions.

Whereas, it has pleased Almighty God, for the death angel to visit these homes and remove by death the husbands and fathers of said homes, Be it resolved:

First: That we pray that God's blessings may rest upon their survivors giving them grace to bow in submission to his holy will and to seek God's mercy and grace to enable them to stand in his holy presence.

Second: That the Church at Sand Hill has lost three devoted members, and the community three good neighbors.

Third: That we the Church at Sand Hill, bow in humble submission to Almighty God, who works all things after his own will and employ Him to watch over us and guide us in the way of truth.

Fourth: That a copy of these resolutions be recorded on our Church minutes, and a copy be furnished to each family of the above deceased Brethren.

Done by the order of the Church, Saturday before second Sunday in December 1953.

Owen Kennedy

Zion's Landmark

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

Editor

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

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

WILSON, N. C. MARCH 1, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 8

SPIRITUAL CONSCIOUSNESS BRING UNDERSTANDING

"Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Jno. 4:2,3.

All the book learning that the natural man can obtain will not teach him that Jesus Christ is come in the flesh. We find recorded: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." 1 cor. 2:14. The natural man can only discern natural things, and this is the limit of his understanding, regardless of the amount of schooling he may have had. Paul's letter to the Corinthian brethren said, "For what man knoweth the things of a man, save the spirit of which is in him? Even so the things of God knoweth no man, but the Spirit of

God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:11,12.

Oil and water are both drawn out of the same earth, yet they will not mix. Even so, when the grace of God is bestowed upon poor sinners, it will never mix with the works of man. Jesus said to Nicodemus, "Except a man be born again he can not see the kingdom of God." Jno. 3:3. "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." Jno. 3:5. The Spirit of God is the Spirit that John has under consideration whereby a person confesses that Jesus Christ is come in the flesh. The spirit of the world which man possesses, causes them that are of the world to profess with the tongue that they know God, but their works are a denial of the faith. They have a covetous principle, seeking the things of the world, and teaching for filthy lucre's sake. Paul said, "For there are many unruly and vain talkers and deceivers, especially them of the circumcision: Whose mouth must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Titus 1:10,11. Such characters Paul describes as the ones that possess the spirit of antichrist. Paul said, "They profess that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobates." Titus 1:16. In the margin it reads, "Void of judgment."

John says further "Hereby know

ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God." This confession that Jesus Christ is come in the flesh does not come from any external performance that originates from the natural man. For we find recorded, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. Those in whom the Lord has put His law confess that Jesus Christ is come in the flesh. They are born of the Spirit of God, and this Spirit of God reveals to us that we are totally depraved, gives us a knowledge of unworthiness, of our vileness, and our dependence on Him, and a knowledge that His sovereign grace is of Christ. If through our experiences we have this knowledge, then Jesus Christ is come in the flesh, for unless Jesus Christ is come in the flesh, we cannot see the corruption that dwelleth within us. The light which enables us to extol His great name, debases us, and exposes our unworthiness.

This Spirit of God humbles us, it teaches us tolerance and patience. It causes us to esteem our brother better than self; it gives us that indescribable love for our brethren; it even enables us to conform to the command of Christ in His sermon on the mount: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them, which despitefully use you; that ye may be the children of your Father which is in Heaven." Matt. 5:44,45. It is only when "Jesus Christ is come in the flesh"

that we can overcome evil with good. It is only when "Jesus Christ is come in the flesh" that we can pray "Thy will be done." It is only when "Jesus Christ is come in the flesh" that we can attest to His unerring knowledge, immutable truth, infinite goodness and almighty power, and through this Spirit only we can say with Job 19:25, "For I know my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." When "Jesus Christ is come in the flesh," "we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:2.

T. F. Adams

MRS. MAUDE DAVENPORT

Mrs. Maude Ella Mabe Davenport fell asleep in the Lord, April 14, 1953 at her home on Route 2, Summerfield, North Carolina, age 63 years, 4 months, 8 days. She was a daughter of Riley and Mary Mabe. She leaves behind, her companion, Clayton Davenport, three daughters and six sons—two by a former marriage. She united with the Primitive Baptist Church in August of 1932 and was baptized by the pastor, Elder G. W. Hill. She enjoyed going to the meetings and delighted in the association of her brethren and sisters.

Sister Davenport was blessed with a cheerful and kind disposition which endeared her to all. She was a good wife and mother and made her home a pleasant place for her family and friends. She suffered 7 years with an incurable cancer. While on her bed of afflictions she talked of how good the Lord had been to her. Her trust in the wisdom and justice of God was unspeakable; her belief in salvation by the grace of God through Jesus Christ was such a sweet manifestation of the leading of the Holy Spirit in her life.

The beautiful floral offerings bespoke the high esteem in which she was held by all who knew her. The large crowd attending her funeral attested the admiration, respect, and love of her many friends. Our loss is her eternal gain. May we be comforted by the thought that her sufferings

are over that she is at rest forever more. Funeral services were held at the Oak Forest Primitive Baptist Church and her body was laid in the Hillsdale Primitive Baptist Church cemetery. The pastor, Elder G. W. Hill, conducted a very comforting service. The Lord gave, and the Lord hath taken away my mother. Blessed be the name of the Lord.

Elder G. W. Hill, Moderator
Louise Davenport, Clerk

IN MEMORY OF W. R. BULLOCK

It is with high regard that we attempt to write an obituary of our much beloved brother, William R. Bullock.

He was born in Pitt County 1874—died. November 23, 1953 and was married to Beulah Nobles 1902. She died 1926. He then made his home with his children.

He united with the church at Briary Swamp in December 1921 and held his membership there as long as he lived.

His funeral was preached by his pastor Elder A. B. Ayers, at S. G. Wilkerson's & sons funeral home in Greenville.

His body was laid to rest in the family cemetery near Stokes, under a beautiful mound of flowers, to await the resurrection morn. Surviving are two sons Ernest O. Bullock of Stokes, Joseph M. Bullock of Brownwood, Texas. Two daughters Mrs. Tom Nobles of Winterville, Mrs. Roy Dail of near Washington, N. C. a sister Mrs. Sarah Roberson of Stokes, ten grandchildren one great grand child. May the blessings of God be upon his children and all who love God and his dear people.

Written by:

Huldah Warren
Gutha Crandell

OBITUARY OF MRS.

EFFIE LAURA STANCIL STEPHENSON

Sister Stephenson was born in Johnston County, N. C., February 9, 1866 and died September 11, 1953, her age being eighty-seven years and eight months.

In February, 1901, she was married to Mr. Young Stephenson, deceased this life in February 1923. To this union were born three children, two of which preceded her in death. One son, Garland, of Fuquay Springs, N. C., two step-sons, J. Rommie, and John P. Stephenson, Angier, N. C. and one stepdaughter, Lillie May Stout of California, survive her.

In August, 1940, she was received by letter into the membership of Willow Springs Church from Hannah's Creek Church.

Sister Stephenson believed and rejoiced in the truth. She was a faithful and devoted member as long as she lived, however her affliction prevented her from attending her Church the last year of her life.

Her funeral was conducted in Willow Springs Church by her pastor and her body was laid to rest in the church cemetery beneath a beautiful display of lovely flowers.

Be it resolved that a copy of this obituary be sent her son and faithful daughter-in-law, who so tenderly cared for her in her later days; a copy entered into our Church records and a copy sent to Zion's Landmark for publication.

Done by order of the Church in conference,

E. B. Pearce
T. F. Adams
Pauline W. Adams
Committee

A GOOD LETTER

Dear Brother Adams,

I enjoy reading the good pieces from all you dear Brethren and Sisters telling the wonderful dealings of the Lord with you. I so often wish I could be like you. One night I was reading a letter that Brother Caraway wrote to his cousin. I have never met him yet, but I was impressed to write to him and I did. He answered it and I am sending it to you. If you think it worthy of space in the Landmark, you may publish it.

Your least brother if one at all,

Ernest Hopkins,
Box 361
Mayodan, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

MARCH 15, 1954

No. 9

PSALM 150

Praise ye Jehovah. Praise God in his sanctuary: Praise him in the firmament of his power.

Praise him for his mighty acts: Praise him according to his excellent greatness.

Praise him with trumpet sound: Praise him with psaltery and harp.

Praise him with timbrel and dance: Praise him with stringed instruments and pipe.

Praise him with loud cymbals: Praise him with high sounding cymbals.

Let everything that hath breath praise Jehovah.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE TRAVEL OF A CHILD OF GRACE

In our travel o'er life's highway,
Oft we ponder deep in thought;
Moments spent with nature's dark-
ness
Are like raging battles fought.

Deep within we feel a yearning,
Groping, sighing for his love
Which is but a precious token
Given from our God above.

We, as poor dependent creatures,
Stripped of all our boast or show;
Wait the smile of our dear Saviour
In the school of grace to grow.

Little children love each other;
'Tis our Lord's commanding voice
Evidencing we are numbered
In his blessed eternal choice.

This our daily travel teaches
We are weak but he is strong;
When our journey here is ended,
May we join the heavenly throng,

There to sing our Saviour's praises,
In His precious love we rest.
Tears are banished then forever,
His dear children thus are blessed.

Written by,

Mrs. Fred Cobb
Rt. No 1
Ruffin, N. C.

HOW AMIABLE ARE THY TABERNACLES, O, LORD OF HOST!

Dear Brother Adams:

Some times we are impressed to do that which we do not feel qualified to do. This I have been conscious of, not only for the thirty years that I've been trying to speak in public, but the many burdensome years before my ordination to the ministry. When I was liberated to speak in public, I thought within a few months I would get rid of the burden, and it would become easy for me to speak. But after three decades I find myself just as dependant as I was the first time I rose from my seat to speak. Many times before I began to speak, while on my way to church, I felt that someone would ask for me to open the meeting, or speak at the close, but felt that if they did I would faint. I did not feel qualified then and I do not so feel now.

I have heard some say that they knew that they were called to preach, and insisted on their liberation and then there ordination. I'll grant that there is an impression to tell that which we feel in our hearts, but I have never felt sure that the impression I had was of the Spirit. But I have felt a complacency many times after speaking that encouraged a continuance of my efforts.

When I was a young boy I of-

ten meditated upon that which we call preaching, and hearing of the old preachers being called on to go every weekend to their churches, and in all kinds of weather, I felt that one would soon tire and become discouraged. But after these thirty years of labor, I feel to say, I trust, as David did:

"How amiable are thy tabernacles, O Lord of host! My soul longeth yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." How admirable and desirable is the church of God. David was often deprived of the blessedness of Divine worship in the Temple, but it was he who said, "My soul longeth, even fainteth for the courts of the Lord." When David was pursued by his son Absalom, Saul and others, like a rabbit in the field, then he could say, "My soul longeth for the courts of the Lord: my heart and my flesh crieth out for the living God." Those of us who have not been deprived of going at will, up to the house of the Lord, can not appreciate this privilege as those who have.

David seemed to feel that the sparrow and the swallow were better off than he. "Yea, the sparrow hath a house, and the swallow a nest for herself, where she may lay her young," but he was out hiding in the field and caves of the earth from his son Absalom! When any man that had a controversy came to the king for judgment, "Then Absalom called unto him, and said, of what city art thou? and he said, thy servant is of one of the tribes of Israel. And Absalom said unto him, see, thy

matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, oh that I were judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" Absalom wanted to get in power, even if it meant the excommunication of his father. When we see and hear of men wanting to be pastors and moderators of associations, I am made to wonder if we haven't some Absaloms among us today. I know of one Association that was divided, not on any point of doctrine, but because there was one who felt that he was better qualified and who aspired to the position, and what made the matter worse, many of the brethren were acquiescent.

Personally, I have never felt qualified for the pastoral care of any church, or moderator of any association. And all the churches to which I've been called, with one exception, were in trouble and divided over points of doctrine and order. Some wanted to leave the Association, and others desired to stay where they had been, since their connection with the church. I made no demands upon any of them, as to what they should or should not do, but accepted them in the condition in which I found them, and am glad to say that we never lost a single member. Had I made demands and lost some, which we would have done, then I would have felt that I was responsible for the division.

May the good Lord help us to keep in mind, and desire as David did, "the courts of the Lord." I

trust that I feel as he did when he said, "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 enquire in his temple."

When we see brethren meeting together in love and tranquillity we feel to say with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Unity is good in the home, in the community, in the state and in the nation. But it is indispensable to make the church of God the "Amiable" place that David saw it to be. This unity requires more than just the desire for it. It requires the working of God's Spirit in our hearts. It requires that the under shepherds first, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." For a person to be an overseer he must be qualified or gifted for the work, and every good gift is of the Lord, and cometh down from above.

May the Lord qualify us all for the work to which He hath called us, and may we soon see again Zion a quiet habitation.

(Elder) H. O. Nash
431 Hardendorf Ave. N. E.
Atlanta, Ga.

THE EXPERIENCE OF ELIZABETH C. TURNER

Dear Brethren:

Having had it in contemplation for some time to give a relation of the gracious dealings of my God

with my poor soul, I embrace the present opportunity of so doing, believing that the Old School Baptists are a people who see eye to eye, and with the tongue speak the same things wherever found, if indeed they are Old School Baptists, and feel desirous of saying something to you, my brethren, on the subject. I shall only attempt to relate it in part, for my tongue and pen would both fail in giving a full relation of the exercises of my mind while under conviction for sin, if I have been convicted, for I am often made to fear that I have missed the substance and only grasped the shadow, and that I am yet out of the ark of safety. O, if this be the case how awful is my condition; but there are times when I am enabled with confidence to say, "I know that my Redeemer liveth," and what joy that sweet sentence gives.

It is nearly seventeen years since I trust it was the will and pleasure of my Blessed Lord to give me to see and understand my lost and helpless condition as a sinner in His sight, and without His sovereign grace and mercy, this grace and mercy unmerited by me. I was at Church meeting when I trust it was the pleasure of the Lord to clothe the words of the text with divine power to the awakening of my soul to a sense of my lost and undone condition as a transgressor of God's holy and righteous law. The text reads thus: "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" —Matt. XVI. 26. O what horror and dis-

tress filled my poor soul when I thus viewed myself as a sinner in the sight of a righteous and sin-avenging God, and I so unprepared to meet Him had He at that time called me from the scenes of time. The words which I have just quoted rolled through my mind with such awful reflections that, had I been possessed of this world, yea, of ten thousand worlds like this, I would have given them all to be relieved from distress and anguish. I heard two sermons preached on the same day by the same man. The second text was: "O that they were wise that they understood this that they would consider their latter end!" Deut. XXXII. 29. This seemed to add more and more to my gloom, and I returned home in the afternoon much distressed indeed. I had heard a great deal said about what the creature could or must do, and in my distressed condition I was anxious to do all in my power to make amends. I began to pray to the Lord to have mercy on me, but instead of growing better by my own good deeds I grew worse and worse, and soon found that in me there was no help, and that vain was the help of man. I remained in that state of mind for some time, then my trouble seemed to wear off for a season, but only to be renewed with double weight, if possible. I did not know what was the matter with me, but it was plain to me that I was a vile sinner in the eyes of my Maker, and justly sentenced to eternal woe and banishment from His presence. O what a poor creature I was! I would try to pray, and then sin time after time, so willing to obey

my sinful nature, which led me directly to sin and folly. So I went on, sometimes cheerful and light-hearted, and it appeared all things were well with me; but O, how my conscience would smite me for it, and my distress, if possible, became more keen and severe than ever. I would go to Church meeting sometimes and my heart would seem as hard as a stone, and if my soul's salvation had depended on my repentance I would have sunk into unutterable woe; at other times I could scarcely speak to friends without shedding tears, and would often feel as if I could not leave the place without falling on my knees and imploring the prayers of those whom I believed to be God's people in behalf of my poor sinful soul, for I could read that the effectual fervent prayer of a righteous man availeth much, and indeed I felt that I was in need of prayer; but the wicked one would persuade me that it was all hypocrisy and pretension, and that there was no reality in it. In this condition I would return home sorrowful and in much distress, and would often retire to some lonely place where I thought no eye could see or ear hear me and try in my feeble manner to pour out my soul to Almighty God for the forgiveness of my sins, but it appeared to me that everything I did was adding sin to sin—that I continued to grow worse and worse. I found that in me indeed there was no help. So with this heavy load I traveled on until the summer of 1852, when it seemed to me my trouble, if possible, was tenfold heavier than ever. I thought I could plainly see

that time and time things were fast winding up with me, and that I was unprepared to meet my God. O, with what distress was my poor soul filled at the thought of being forever banished from the peaceful presence of Jehovah. I would go to meeting as often as I could, but in this I found no relief; it often seemed that every word I heard only pronounced woe against me. I would read the Bible, but it afforded no relief. I could read the promises precious to souls who hungered and thirsted after righteousness, but the awful fear with me was that I was not of that number, so there was no rest for me. My tongue will ever fail to describe my wretched condition nor can my pen write it, for it seemed mine was an outside case, and there was no pardon for me. I was certainly the vilest sinner in the world, and, believing the justice of God, I could not see how He could remain just and save such a sinner as I was, for every prayer seemed a sin, and it was sinful for me to call upon God to have mercy on such a sinner as I was. I could hear of others around making a profession of religion, and I was yet left out. The thought would sink to my very heart, there was mercy for everybody else, but not for me. I was often made to cry out, "God, be merciful to me a sinner." These lines appeared applicable to my case:

How often have I seen
The healing waters move,
And others round me, stepping in,
Their efficacy prove.

But my complaint remains,

I feel the very same:

As full of guilt and fear and pain
As when at first I came.

I felt though it might never be the Lord's will to grant pardon to me, yet I must die begging and pleading for mercy; my last breath must be a prayer to God, and I was ready to acknowledge that—

"Should sudden vengeance seize
my breath,

I must pronounce thee just in
death,

And if my soul were sent to hell,
Thy righteous law approves it
well."

In this sad and distressed condition I went on until the 3rd day of October, 1852. It was Sunday morning, and my husband (who is a member of the Church) and myself were on our way to meeting. My troubles became so great that I could not conceal them. I told him if I remained in that condition (and my awful fears were that I should) I never would be any more comfort to him nor to the rest of my family, that I had been for many years laboring under such a load of sin and guilt. I felt that I was friendless and forsaken, and if it were not for my family the things of this world would concern me but little. When I looked around me I felt it was a duty I owed to them and my Maker to labor for the comfort of my family. I cared nothing for the gain of this world, and thought that all this world called good and great was gone from me forever, for to me it had lost all its charms. He replied to me that I was mistaken, that the Lord never turned any away empty who came to Him a-

right. I knew that it was not right, that God alone was able to set me right, if I ever should be brought in the right way. This was keen and cutting to me, for I had great confidence in him and believed he knew what a great sinner I was, that God could not pardon me and remain just. We reached the house of worship; I felt I could not raise my head, and took a seat upon the ground, for I felt the lowest seat I could find was too high for me. When the service was over the congregation repaired to the water, where several were to be baptized. I went with them, but it would be vain for me to attempt to describe my feelings during the services. I could see others walking in the footsteps of their Saviour, and where was I? O wretched state of deep despair! I felt if the world and all it contained was before me it would be nothing, for it was all lost to me. I felt as if I had no friends on earth or in Heaven, that I was forsaken by all and that all hope was taken from me. In this situation, when I was low sunken and it seemed sinking deeper and deeper beneath a load of sin and guilt, when no creature arm could have brought relief, I trust the Lord revealed Himself to me as my Saviour, the fairest among ten thousand, the one altogether lovely. He pardoned my sins and all tears were wiped away. There were a great many singing at the time, and I desired to join with them, but did not, for I was almost afraid that what I felt was not religion; so I did not sing, but these lines were presented to my mind:

"Then will I tell to sinners round

What a dear Saviour I have found."

In a short time we left for home. We had not gone far before my husband asked me how I felt. I knew not how to answer him, but tried to relate some of the exercises of my mind. He asked if I yet felt like singing. I told him I did not know whether it would be right for me to sing or not. When we reached home it was night, and we soon began to sing. I felt it was singing indeed to me. I felt that the love of God had been shed abroad in my heart, and I loved every one, but felt a special love for those whom I believed to be the children of God. O, my blessed Jesus! I hope I was enabled to praise Him for His dying love and redeeming grace, and it was a night of rejoicing to me. Sleep fled from me; I commenced singing, "O how happy are they who their Saviour obey!" I thought I could understand every line of it; but the next morning I began to think perhaps I was deceived and possibly this was not religion. I thought I would go to a place I had so often gone before and pray to the Lord that if I were deceived I might continue to beg for mercy, but instead of begging I began to praise God for what I hoped and believed He had done for me. The next morning I truly believe I received another manifestation of the love of God in the assurance that my sins were washed in the Redeemer's blood. It was a morning never to be forgotten by me while memory lasts. The sun seemed to shine with greater brilliancy than ever before. All nature seemed clothed with

beauty as far as my eyes could see, and I could behold the power and goodness of God displayed in all His works. O, it was a new world indeed to me; old things had passed away, behold, all things had become new, and all that this world calls good and great I felt was put beneath my feet. I could rejoice with joy unspeakable and full of glory. My tongue can never express in appropriate language the joyful emotions of my heart, and I felt as though—

“On the wings of His love
I was carried above
All sin and temptation and pain;
And I could not believe
That I ever should grieve,
That I ever should suffer again.”

The following Friday I went to a meeting several miles from home, where I met many of my friends and acquaintances, a number of them professors and members of the Old School Baptist Church. O what love flowed from my heart to them! I felt as if I could clasp them all in my arms in one fraternal embrace, and the preaching had altogether a different sound to me. I believe through divine grace I could understand it and partake of some of the crumbs which fell from the Master's table. It was quite a lively meeting, and I could rejoice with my friends in their religious exercises. It was a feast of fat things to a soul that had been bowed down beneath a load of sin and guilt so long; but thanks be to God, I could rejoice in the hope that my sins had been washed and made white in the blood of the Lamb of God. Blessed be God forever, whose infinite wisdom devis-

ed the plan of redemption, for He wore a crown of thorns that we might wear a crown of glory. O, was love ever like this, which brought Jesus down from the shining courts of Heaven?

“O for such love let rocks and hills
Their lasting silence break,
And all harmonious human
tongues
The Saviour's praises speak.”

O, my brethren, and sisters, when we take a view of frail nature and see how sinful, how depraved and how far we have wandered from God, requiring His goodness, continued mercies and blessings with so much ingratitude, we may well adopt the language of the psalmist and say, What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thanks be unto God for the gift of His dear Son, who bore the sins of His people in His own body on the tree of the cross.

I could say a great deal more, but must soon close lest I weary your patience. I was soon received in the fellowship of the Old School Baptist Church at Reed Creek, Henry Co, Virginia, near my residence, and was baptized by Elder A. Walker, the beloved pastor of that Church, who is precious to me as a servant of the Lord, for he has labored long and faithfully in this part of the Lord's vineyard. We have great reason to thank and praise the Lord that He has revived His work in this vicinity, and has added to Zion of those whom I trust He will have to be saved. My prayer to God is that His work

of grace may spread far and wide throughout the land, and that we may hear on the right hand and on the left from quickened sinners, saying, What must we do to be saved?

Brethren and sisters, if I may so address you, I often fear and am full of doubts, and view myself not worthy to call you who believe, brethren and sisters, and feel unworthy of a place and name among you; but whether I am a child of grace or not, I believe it is the sincere desire and prayer of every saint that Zion may arise, shine and be in prosperity, and that her cords be lengthened and stakes strengthened, and that the Lord will add unto her such as He will have to be saved.

I must stop, for the half can not be told.

Yours in bonds of love,
Elizabeth C. Turner
Reed Creek, Virginia

Published by request of Reed Creek Church.

**"GO SHEW JOHN
AGAIN THESE THINGS"**

Dear Elder Adams, and Brother I hope, in Christ:

Again for some reason unknown to me, my mind seems to be burdened with a desire to write, but I have learned from sad experience that just having a mind to write is not in itself sufficient. One must be given the ability, as well as the mind, and that must come from the giver of every good and perfect gift.

The scripture which I desire to comment on (God willing) is this: "Go shew John again those things."

By referring to Matt. 11:2-6, we find that these words were spoken by Jesus in answer to John's query, for we find that he (John) being shut up in prison was in doubt and sent two of His disciples to Jesus saying, "Art thou he that should come, or do we look for another?"

From a carnal view point, it would seem that anyone having such a wonderful experience as John possessed would never doubt. For we find in Holy writ that John was a forerunner of Christ, that His birth was foretold, and His mission defined as declared by the Angel from Heaven to His Father Zacharias when He said, "Fear not Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall be turned to the Lord their God. And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 5:13-17. Also we find in Matt. 3:1, 2, "In those days came John, the Baptist, preaching in the wilderness of Judaea and saying, Repent ye; for the kingdom of Heaven is at hand." Matt. 3:5,6. Then went out to him Jerusalem, and all Judaea and all the region round about Jordan, and were baptized of him in Jordan, con-

fessing their sins." And in verses 13 to 17 we find, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of Him, but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when He was baptized, went up straight-way out of the water: and, lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased." Yet, not withstanding all this, when he was shut up in prison he was in doubt and sent two of his disciples to Jesus saying, Art thou He that should come, or do we look for another." John desired more evidence. Did he receive more? No. Instead he received only a renewal of what he already had. For Jesus said unto them, "Go shew John again these things which ye do see and hear: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them."

While John no doubt, was in a natural prison, yet, I feel confident that it was, and is typical of the prison of darkness and despair which God's humble poor so often occupy. Is it any wonder then, that when they are shut up in this prison, they are made to doubt and fear that they are deceived, that their hope is vain, and that it is

all an imagination on their part? And they are made to beg for more evidence. Is it any wonder that they have to be shown again, and again, these things? God's children are poor and needy. They are an afflicted and poor people; hence they are often made to doubt and fear, and beg for more or renewed evidence. We find many witnesses to this in Holy Writ. David, a man after God's own heart says, "He lifts me up, and He casts me down." Psalms 69:1-3 he says: "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." In the 51st Psalm, ver. 12, he says, Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Also in Psalms 77; he says, "In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not; my soul refused to be comforted." Again we read, "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?" Is this your experience, dear little children? Can you witness with this? Is there times when it seems you sink in the mire where there is no standing? and you are weary with crying, and your throat is dried, and your eyes fail while you wait for your God? Is there times that your sore (Afflictions) ran in the night (darkness) and ceased not, and your soul refused to be comforted?

Have you ever been made to cry, O Lord, is thy mercy clean gone forever? has Thou forgotten to be gracious? hast thou in anger shut up thy tender mercies? Have you ever been made to cry, "O Lord, restore unto me the joy of thy salvation?" If so, you are in the way, and can find in David a companion when you are shut up in prison and have to be shown again these things. And when shown again these things, you can say with David in the 23rd Psalm, "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'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." Also you can witness with him in 103rd Psalm, "Bless the Lord O my soul, and all that is within me bless His Holy name. Bless the Lord O my soul, and forget not all His benefits."

"Go shew John again these things." O dear saints of God, often this poor unworthy writer goes groping in the dark, crying by reason of his afflictions, fearing that he is deceived, that his hope is vain, that he has never felt the great delivering hand of God. Often he is made to cry, O Lord, if I'm deceived, undeceive me. "Go shew John again these things. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Thomas was one of the poor, for when the other disciples said unto him, "We have seen the Lord." He said, "Except I shall see in His hands the prints of the nails, and put my fingers in the prints of the nails, and thrust my hand into His side, I will not believe." But when Jesus spoke to him saying, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing." Thomas said, "My Lord, and My God." Jacob thought his son Joseph was dead, for he had seen the blood on his coat and thought that he had been slain by some wild beast. He did not believe Joseph's brethren when they said unto him, Joseph is yet alive, and he is governor over all the land of Egypt. But when he saw the wagons coming to convey him thither, the spirit of Jacob revived: and Israel said, "It is enough, Joseph my son is yet alive: I will go and see him before I die." Genesis, 45:25-28. When blessed with a view of these things again, we can say, It's enough, we can then sing with the poet,

"I know that my Redeemer lives
What comfort this sweet sentence
gives,
He lives, He lives, who once was
dead
He lives my ever-living HEAD."

He lives, all glory to His name
He lives my Jesus still the same,
O the sweet joy this sentence
gives

"I know that my Redeemer lives."

We find another witness to the

travels of this afflicted and poor people in hymn no. 381 in Lloyd's book, also in 412. I feel that every child of grace can say Amen to every word in both these precious old hymns.

So marvel not dear brethren, for it is through much tribulation we must enter into the kingdom. But I feel that at times, we can say with Paul, "We glory in tribulations also. Knowing that tribulation worketh patience, and patience experience, and experience hope, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

When the poor and needy are shown again these things, the blind re-receive their sight. They were brought out of the prison of darkness, and translated into the marvelous light of God's dear Son. Then it is that the lepers are cleansed, the deaf hear, the lame are made to walk. They are made to leap and praise God. The dead are also raised up out of an horrible pit, their feet set upon a Rock (Christ) and their goings established. A new song is put in their mouths, even praise unto our God. The poor have the gospel preached to them. They are made to sit down under his shadow with great delight, and His fruit is sweet to their taste. Yea, "Blessed are they that know the joyful sound, for they shall walk O Lord in the light of thy countenance."

In closing my I quote the words of the Apostle Peter 1:3-6, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy (we note he didn't say according to our obe-

dience) hath begotten us again unto a lively hope by the RESURRECTION OF JESUS CHRIST from the dead, to an inheritance incorruptible, and undefiled and that fadeth not away, reserved in Heaven for you, WHO ARE KEPT BY THE POWER OF GOD THROUGH FAITH ready to be revealed in the last time."

Humbly submitted in love, by the very least brother if one at all.

C. D. Whitley
328 S. First St.
Albemarle, N. C.

ENJOYS THE PREACHING

Dear Brother Whitley:

Although I don't seem to be in the right mind to write, yet I want to write to you and let you know that I enjoy your writings in the Landmark, and do wish I could get to hear you preach. My sister in the flesh, Mrs. E. C. Vaughn wrote us how much she had enjoyed hearing you talk and preach.

It means so much to her to be able to mingle with you dear brethren and sisters, and hear you preach. She has been deprived of hearing Old Baptist much in the past few years due to her illness. I too, was deprived for about six months, of hearing any old Baptist preach while I was in the sanatorium. I think it makes us appreciate the true servants of God more, we find out just how much they mean to us.

While I was in the sanatorium, all I could hear was self works and self righteousness. What a thorn in the flesh it was to me to have to hear such talk. My fellow patients couldn't understand why I

didn't like to hear Billy Graham over the Radio. But if he preached the truth I know nothing of it. If it isn't the goodness and mercy of God first, last and always then I am deceived in it all.

The older I get, the worse I hate high and mighty ways. It seems it has crept in among old Baptists also. Yet I know I get exalted (and I believe all old Baptist do) but if not deceived, I feel that this thorn in the flesh keeps me from becoming exalted above measure. I feel sure you are one of God's humble poor. May God continue to bless you to write and to preach to the comfort of his poor and afflicted saints. God bless you, pray for this vile sinner.

In hope
Fred Cobb
Route One
Ruffin, N. C.

LOVE THE TRUTH

Dear Brother Adams:

Just a few lines to you that my mind may be relieved. I am sitting here feeling cast down on the account of the position many of our people have been taken. Is there not a cause? Am I one to whom one could point a finger? I feel to say that many have been bewitched by the cunning craftiness of men. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Galatians 3:1.

I have thought much concerning the above scripture, but am afraid that I will not be able to enlarge upon it. We notice to start with,

there have been some bewitched. I believe they are some of the Lord's people and just as sure as one is bewitched he will not obey the truth. That one is in the nature. O how foolish we are that we will follow man; and just as sure as we do so, we cease to be the servants of God. As I feel now, I rather be a servant of the Most High, than to own the world, so there is, as I see it, more than one way to be foolish. One is, we become fools for Christ's sake; that is, we become fools to men and women of the world. Others are foolish spiritually; they are blind because they are bewitched and follow after man. Then the the blind leads the blind, and both fall into the ditch. I know without God we can do nothing, and yet I do believe if we have been born of God, we are continually trying to obey the truth that is set before us. The reason we do, is because we love it. I feel that the Lord's people love the truth even though it, at times, condemns them.

So dear people, many of you have gone from us, yet I feel a love for you. Yes, I feel sorrowful at heart for you. We realize our arms are too short to reach you. I have no fellowship for the thought of not being concerned about the matter. We are concerned over the sheep, but mind our business. We dare not lay our hands against the ark to steady it, lest we become as dead men.

C. C. Shreve
R. F. D. No. 4
Reidsville, N. C.

Zion's Landmark

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

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Willow Springs, N. C.

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WILSON, N. C. MARCH 15, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII

No. 9

INTERPRETING THE LAW AND THE PROPHETS

"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.

The above words were spoken by Him who spake as never man spake. Jesus said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Matt. 5:17.

The Saviour said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." The question is this, what is your desire or what do you desire that men should do to you? If you are hungry you would want bread. If you are thirsty, you would want drink. If you are naked, you want clothes; if you have mistreated your fellowmen, you want forgiveness. If you are brought before the court of justice, you want mercy.

If your desire is that men come

to your rescue and administer aid in time of need, then the Saviour said, "Do ye even so to them, for this is the law and the prophets." Do you know of any rule that is more righteous and just than to do unto others as you would have others do unto you? The teaching of Jesus was on a higher plain than that which is taught by man; and it is understood only by those who have tried to do by their own strength and made a failure. The children of God fully realize that they are not able to perform or do the things which the Saviour said; although they have the desire in their hearts to live up to every precept which Jesus taught. They often groan and sigh because they do many things which they feel that they should not have done and failed to do many things they desired to do. Paul's experience was written for the comfort of those who travel this road. He said, "For to will is present with me, But how to perform that which is good I find not." Rom. 7:18. He concludes by saying, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God: but with the flesh the law of sin." Rom. 7:25. The whole truth of what the Apostle is teaching is simply this, from the time that he saw the justice of God's law and pardon and peace was given to him through Jesus Christ, he has from then on, a "will" to do that which is right, but has never been able by any of his feeble efforts to perform. If the Apostle could have performed that which was good he might have boasted and taken credit to himself, but

having seen the corruption of his flesh and realized that he was totally depraved, he now exclaims, "O wretched man that I am. Who shall deliver me from the body of this death?"

What wonderous love Jesus bestows on his chosen vessels of mercy. He knows their helplessness. He knows without Him they are powerless to perform one good deed. David said, "For he knoweth our frame; He remembereth that we are but dust." Psalms 103:14.

"Therefore all things whatsoever ye would that men should do unto you, do ye even so to them." The carnal mind believes and teaches that it is optionary with the creature as to whether or not he performs good works. All of those in whose hearts the light of Jesus Christ has shined are convinced of their dependence on Jesus to perform any good act. Jesus said, "Love your enemies, do good to those who would despitefully use you." The children of God can, through and by the Spirit of Jesus Christ, love their enemies. They can do all things which He commanded them to do, but the fulfilling of those things are through and by His Spirit as Paul said, "I can do all things through Christ which strengtheneth me."

It is unreasonable and contrary to the carnal mind to believe that any one can pray for his enemies; notwithstanding the fact that Jesus said, "Pray for your enemies." But with the Spirit and love of God which is shed abroad in the hearts of those whom He has redeemed from the earth, one can

and does pray for his enemies. This was performed by Stephen (a man of God who was persecuted for righteousness sake) while he was in the hands of those who were stoning him to death. He could and did pray for his enemies. He said, "Lord, lay not this sin to their charge." Acts 7:60. In this solemn prayer he exhibited the Spirit of His Master when He (Jesus) was betrayed and taken by the wicked hands of men; in the agony of death, while sweating as it were great drops of blood. He prayed to His Father: "Father, forgive give them, for they know not what they do." Luke 23:34.

May we observe again the words of the Master, "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them," not whatsoever men should do unto you, but whatsoever **ye would** that men should do unto you, do ye even so unto them.

This is a portion of the Saviour's sermon on the mount. He was teaching His disciples to observe all things which He commanded them, "For He taught them as one having authority and not as the scribes." Matt. 7:29. Jesus did all the things which He commanded His disciples to do. The scribes and pharisees, "Say and do not." They bind heavy burdens on men's shoulders which are grievous to be borne. They do not have the "will," to do the things which they teach others to do neither can they give them the power to do. How different this is from the teachings of Jesus. He works in His people, "both the will and to do of His

good pleasure." When the law of God is written in the hearts of those who are born of the Spirit of God and put in their minds, they have the "will" to do all the Saviour commanded them to do, but they are still unable to perform. Paul said, "To will is present with me but how to perform that which is good I find not." He still acknowledges his weakness and is conscious that within himself he has no power nor ability to work the works of God, but when given faith, when endued with the Holy Spirit which fills the heart with love, he, as well as all the children of God, can march forward under the banner of love as bold as a lion and harmless as a dove and do all things through Christ who strengtheneth him. The "all things" whatsoever that you desire that men should do unto you, are the fruits which proceed from a pure heart, and they are the fruits of the Spirit, and since they emanate from the heart, they are fulfilled only through Jesus Christ, who is the true vine. He said, "I am the true vine, my Father is the husbandman." Jno. 15:1. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: For without me ye can do nothing." No. 15:5. The

branches can not bear fruit of themselves independent of the vine; neither can the children of God bear the fruits of the Spirit except they abide in Him. The source from which every thing that is good proceeds is from Him. Inasmuch as this is true, His disciples could do all things to others that they desired that others should do unto them. The reason for this is because they abide in the vine. "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the phophets."

T. F. Adams

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you want to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If, however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due, if any.

Editor.

Carolina

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

APRIL 1, 1954

No. 10

THE PROVERBS

The proverbs of Solomon, the son of David, king of Israel:
To know wisdom and instruction; To discern the words of understanding;

To receive instruction in wise dealing, In righteousness and justice and equity;

To give prudence to the simple, To the young man knowledge and discretion:

That the wise may hear, and increase in learning; And that the man of understanding may attain unto sound counsels:

To understand a proverb, and a figure, The words of the wise, and their dark sayings.

The fear of Jehovah is the beginning of knowledge; But the foolish despise wisdom and instruction.

My son, hear the instruction of thy father, And forsake not the law of thy mother;

For they shall be a chaplet of grace unto thy head, And chains about thy neck.

My son, if sinners entice thee, Consent thou not.

If they say, come with us, Let us lay wait for blood; Let us lurk privily for the innocent without cause;

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

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Devoted to the Cause of Jesus Christ

SALVATION BY GRACE

Elder C. D. Whitley

Albemarle, N. C.

Dear Brother in Christ:

It was with much joy that we received your letter telling of the things God has revealed to you of his truths; the way of salvation which is all of the Lord, and manifested to his dear ones in time. To me, who feels to be such a sinner, there is no comfort in hearing one say how much we should do for the Lord to hold favor with him, or bring him into debt to save us. There was a time in my life that I did not love the doctrine of salvation by grace, for I thought I could order my life as I would have it be. But alas, the time came when I was made to see what a sinner I was. I tried out all my supposedly good works, reading my bible at every opportunity seeking relief from the awful burden which had come to me. The more I read my bible the more condemned I felt. What an awful time I spent, often wetting my pillow with tears. I hope I was being taught just how helpless I am. Christ said while here on earth, "Without me, ye can do nothing." Only His people are given to know and understand the mystery of the gospel, which is the power of God unto salvation, to every one that believeth. This is the work of God, that ye believe on him whom he hath sent. So we see the sweetness of

the doctrine of truth when he the Head of the body comes to us, giving us a dear hope that we are members of his body, as well as teaching us that he is all things pertaining to life everlasting. In Him, we live, and move, and have our being.

Small wonder the old Baptist desire to praise God who has done so much for them. It was vile wretched me who did the sinning, but it was our ever to be adored God who made preparation to save His people from their sins, by sending his own darling Son into the world in due time to fulfil the law to a jot and a tittle for them alone. Should righteousness have come by the law, then Christ would have died in vain. The scripture tells us that no flesh is justified by the law in the sight of God, for the just shall live by faith. The law was added because of transgression, when one man sinned and fell under the curse. Now sin is a transgression of the law, and when our federal head Adam fell in sin, all the human race fell with him. Yes, fell with no ability to save themselves from this fallen state. Now should man be able to do one thing toward saving himself he would make self his saviour, thus having no need of one to save him from his lost and fallen state. Thanks be to God, He made preparation for the saving of those he loved with an everlast-

ing love, having chosen them in Christ Jesus, his own precious Son, before the world began. The law was given by Moses, but grace and truth came by Jesus Christ. The law was our school master to bring us to Christ, that we might be justified by faith, Christ being the end of the law for righteousness to them that believe.

We have heretofore stated how, alone, one is enabled to believe, being the works of God. Now faith is the substance of things hoped for, the evidence of things not seen. We see natural things growing and we know that it takes substance to feed even a natural plant or tree. There is evidence that substance is feeding it as we see it putting forth after it's nature, producing growth. Even so, when the Lord takes up his abode in the heart of a poor lost, undone hell deserving sinner. He teaches him that there is no other way but by Him. He is the door, and the only name under heaven, given among men, whereby we must be saved. His sheep hear his voice, and a stranger they will not follow. Oh! isn't it wonderful that we have such a shepherd who has promised to never leave nor forsake us? one who suffered, taking our sins upon himself, dying in our stead, thus conquering death, hell and the grave for his elect people, and thus he arose, our justification, now being seated on the right hand of the Father, making intercessions for the saints according to the will of God. Jesus, our song, all the day long. Jesus, the way, the truth, and the life, the author and finisher of our faith. I hope I am one

numbered and chosen in Him from before the foundation of the world, but dear soul,

“When I turn my eyes within
And is dark, and vain, and wild
Filled with unbelief and sin
Can I deem myself a child.”

If I know anything about the travel of a child of God, it is by tribulation that we learn patience, by patience we have experience, and by experience hope, and hope maketh not ashamed, for the love of God is shed abroad in our hearts by the Holy Ghost, being drawn by the irresistable cords of his love, we love to meet and talk of His greatness and goodness. We love to sing of His mercy, and redeeming love. We love to read after those who say unhesitatingly that they believe in the predestination of all things. In particular, election, and special atonement, and the final perserverance of all the saints in glory. God is praised in raising up those who do not fear the face of man, but are made to fear God, and feel that they rather suffer the affliction of the gospel with the people of God, than to enjoy the pleasures of sin for a season. Oh! that he would keep us strong in Him, and weak in self, desiring to live soberly, righteously, and Godly in this present world, preferring one another, and esteeming others better than self.

This is the doctrine I hope I love. Whether I am one herein embraced, only God knows. All I have is a dear and precious hope which often grows dim, and I am ever wanting more evidence that I am one of the elected who has been taught in the school of grace that,

"Salvation is of the Lord."

A little sister I hope, in love of the truth.

Mrs. Fred Cobb
Rt. No. 1
Ruffin, N. C.

MADE TO REJOICE

Dear Brother Hopkins,

Today I received your most beautiful and welcomed letter. I was made to rejoice and at the same time feel my unworthiness, not being worthy to have one of God's little ones write to such as I. It was a comfort to read that you found a part of your experience in the letters that I wrote to my dear cousin. I hope that I am not deceived in the precious things that give me more joy than can ever be found in this world.

I united with the Church at Goldsboro, N. C., on the first Saturday afternoon in April of 1953, and was baptized by Elders W. G. Pate and H. E. Mann on the following Sunday. My dear father and an uncle by marriage also joined and were baptized at the same time.

Oh how I soared away (I hope) on the wings of His love. I have never before felt such peaceful joy. Brother Hopkins, there is nothing like this love shared by God's people, it is joy unspeakable and full of glory. An undescribable love, one that can never be told, and I am glad that it is so deep that it is past man's describing. Like you say dear Brother, this divine knowledge and love is imparted in the hearts of the chosen of God by the revelation of Jesus Christ.

I said that I was carried away in the lofty peaks of the mountain

and made to rejoice, but not for long, for this poor wretch was taken down into the very bottom of the valley and made to feel that His mercies were gone forever, made to feel that surely it was all a mistake, that I was deceived and a deceiver. I was made to realize that I needed the mercies of a most merciful God. Not justification but mercy, for if this poor sinner received justification at God's hands, my soul would be banished into an everlasting hell. When on the mountain we can view the beauty of the valley, and when I was lifted up again and made to sing praises (I hope) unto Israel's name I could see the beauty of my downfall. If there had been no down-casting after joining the Church I would have been unable to witness with you dear saints of God for all of you that I have talked with have been along this same road. To find a witness who has felt the same things that I have is so sweet and comforting. I too, was made to shed tears when I read that you had found comfort in my humble attempt at writing.

I am made to rejoice that you too, are, at times, made glad that things are just as they are. Everything, Brother Hopkins, is working according to the will of the most high and Almighty God. Not one thing is contrary to His plan, everything is just as the foreknowing all wise God of grace would have it, for if it were not, He is certainly able to change things. He is working His will in the armies of Heaven and among the inhabitants of the earth and none can stay His hand or question Jehovah, why do-

est thou. Who are we weak creatures, to question the purposes of an all wise, all powerful God. He made everything for a purpose. His purposes may look hard at times to our finite understanding, but it is not given to even the wisest people on earth to understand but just so much. When I say the wisest people on earth, I mean God's people, who "shall know as they are known." God's people are the poorest people on earth in their feelings, yet they possess all things. Don't you know this is a peculiar doctrine, Brother Hopkins? No wonder this gospel is foolishness to the world. This precious truth is hidden from the wise and the prudent (the wise in their feelings) and revealed unto babes (small in their feelings, children, lambs).

Brother Hopkins, I do want to meet you, for I feel a deep love for you, even though I haven't met you. I hope that we have met and embraced in the Spirit. I hope that you can come to Goldsboro some first weekend for Church. I go home the first Saturday and Sunday. I can't find words to express the joy and comfort I found in your letter. I do hope that you will be given a mind to write to me again, though I am unworthy of such thoughtfulness.

Pray for me dear Brother, that I may be kept in such a way as to never bring reproach upon the Church. I know that unless I am kept by that higher power, I shall fall by the way side.

Unworthy to claim myself a brother at all, but if one the very least,

Paul Carraway

ARE YOU WITHOUT SIN?

It is in fear and trembling that I make an attempt to write a few words to be published in the Landmark.

I have had a home among Old Baptists only about six and a half years, but if I know anything about them, they are an humble people and desire to be led by that Spirit that works love in the hearts of poor sinners. In this state of mind, they are not looking for evil; but their prayer to God is that they may be kept by that Spirit, and if kept by that Spirit, they have no desire to set up bars against any Brother or Sister. I feel that if we could go back to the scriptures to settle things, instead of trying to settle according to nature, we would have peace and love among us.

According to the scriptures, I can not set up bars against any, for, when the woman was brought before Christ, who was caught in the very act of adultery, He said unto them, "He that is without sin among you, let him cast a stone at her." Are you without sin? If you are, then set up bars, but if not, and I am sure you are not, how can you declare non-fellowship against your brethren? When the man had sown good seed in his field: "But while he slept, his enemy came and sowed tares among the wheat, and went his way," what did He command them to do? "Let both grow together until the harvest, I will say to the reapers, gather ye together first the tares and bind them into bundles to burn them: but gather the wheat into my barn." If we could only look to the Book of all books

and be guided by the Spirit of God, then we could look over one another for good.

Oh, if we could but run to that stake that Jesus set and not try to set another, how much better it would be! I hope that some poor humble soul will have a mind to pray that nothing will come in the way to mar the comfort of this peace loving people. In setting up bars take heed, lest you do as did Haman, who prepared a gallows to hang Mordecai on and was hanged on it himself. Christ said, it is better to have a millstone around your neck and cast in the depths of the sea than to offend one of his little ones. He also says judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again, and why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Oh, if we could only remember these things at all times in an experimental way in humbleness there would be more love. Christ was love, so if we have Christ formed in us the hope of glory, can we not live in love with one another? Let us strive for peace and try not be a judge, for God is that Great Judge, He is the only one who knows the hearts of poor sinners. He is the one that will do the separating. He is the one who gives peace to His little ones; He

is the one who knows who they are. He is the one who will cast the tares into outer darkness. Oh, if we could be made to put our trust more in Him as we travel on down life's uneven journey and not look to the things that perish with the using. I pray to God for guidance in these dark and trying hours when I feel that we all are in dire need of mercy and guidance. May He give every one of His chosen generation a prayer of faith. If He does, I am sure that we will all be able to sit together in peace, love, and fellowship, one with another.

Written in love to the household of faith,

Paul Lamm
Lucama, N. C.

LANDMARK A SOURCE OF COMFORT TO MANY

Elder T. F. Adams

Willow Springs, N. C.

Dear Brother Adams:

Please find inclosed \$2.50 to renew my Zion's Landmark from September 1953 to September 1954. Brother Adams, my Landmark is the most preaching I hear, as my strength is failing and will no permit me to go to Church often. I hope I love the Lord's people for Christ's sake, regardless of Church.

Oh, Brother Adams, I do so much wish I could see all Primitive Baptist in peace and love, bearing one another's burdens. Aren't you glad that principalities, powers, things present or things to come, can not separate us from the love of God, which is in Christ Jesus, our Lord? It grieves me to see Primitive Baptist in such confusion. When a child

of God is approaching the sunset of his day on earth, his mind is taken from the perishable things of this earth, and some of them are favored to view their kindred, long ago gone from earth.

Brother Adams, I have been an unworthy member 53 years. I am reminded of the scripture quoted by Jno. 3:14, "We know that we have passed from death unto life, because we love the brethren." But do I love them with the right love? Dear Brother, our sufferings as well as our joys are appointed unto us, "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. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands." Jno. 10:17, 28. Yet amidst all the doubts and fears, I have a sweet and precious hope that I am one of that number. I hope I have an Almighty Friend that sticketh closer than a brother, who is watching over me. Love hides a multitude of faults; we can't go through this world on flowery beds of ease.

We had a good meeting at Roxboro, some wonderful preaching, I feel like the Lord prepares the hearts of the hearer to hear as much as He does the preacher to preach. The half has never been told. I just can't tell it.

Brother Adams, if you ever have a mind and time, write to me and

pray for me. I hope I haven't written anything amiss.

In fellowship and love,

Mrs. Lura Fox

(Mrs. Henry Fox)

R. F. D. No. 4

Roxboro, N. C.

DEACON M. O. SPEIGHT

M. O. Speight, the son of Bennett and Wineford Speight who were members of Tyson's Church, was born in Pitt County, N. C., near Winterville, in 1882, and passed away July 1, 1953. He was married to Alice Nobles on January 17, 1912. He united with Tyson's Church the third Sunday in October, 1919, and was baptized by the late Elder George Corbett. He was appointed Church Clerk the third Sunday in September, 1933, and was ordained a deacon the third Sunday in March, 1934.

Brother Speight was mild mannered and evenly disposed from childhood. He was quiet and sober in thought, and deed; and his desire was to "live in peace with all men," especially those of the household of faith. It is well said of him that he had a conscience void of offense, and that he served his Maker best by serving and working with His humble poor. He was ever faithful to his Church and filled the office of deacon wisely.

His faithful companion helped to make their home a model one; she assisted him in his duties in the Church according to the scriptural teachings.

He with his brother Lewis was a model farmer. Their wives were sisters, and two families lived as one. Brother Speight had no children, but his brother Lewis had several who are now grown. They were and are accepted as "our children." Their incomes were pooled, and their expenses were shared. All of their farming and business transactions were done jointly. We have no knowledge where two families were such a complete unit. This home, as they made it, was looked upon as a model or pattern, and will be remembered as such for years to come by those who knew them. The words of the Psalmist can well be applied to this good man and his good home. Surely goodness and mercy shall follow them all the days of their lives, and by the grace and goodness of a kind Providence they shall dwell in the house of the Lord, forever.

J. E. Mewborn

Zion's Landmark

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

Editor

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

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

WILSON, N. C. APRIL 1, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII

No. 10

HOPE REACHES BEYOND THIS WORLD OF SIN

"If in this life only we have hope
in Christ, we are of all men most
miserable." I Cor. 15:19.

The doctrine which the Apostle Paul taught as well as all of the Prophets and Apostles, was based on the scriptures which were given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God, may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16:17. The Apostle Paul further states that the gospel which he preached was not after man, "But I certify you, Brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Gal. 1:11:12; all of which corroborates the written word of God, which says, "For the prophecy came not in old time by the will of man; but Holy men of

God spake as they were moved by the Holy Ghost." 2nd Peter, 1:21.

The Holy Ghost moved the prophets to say that "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. Perhaps we would not do violence to the scriptures to say that the old scriptures testify to the coming of Christ and the new scriptures testify that He has come. Peter said: "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." 2 Peter 1:16. Therefore, it is clear to see that all that was said or written by the Apostles was fully in accord with that which was written by the prophets (or law) which is evidence that the life of Jesus which is the light of His people was in them. The Prophet, Isaiah who spake as he was moved upon by the Holy Ghost, blends the law and testimony with the "Word" and sets forth the ones that have light in them by saying, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isa. 8:20.

The Apostle sets forth in undeniable testimony that the hope of the children of God reaches beyond this world of sin and sorrow. He does this by first pointing out the type which portrayed a shadow of good things to come. Under the law

of Moses, which was given by God, the children of Israel were commanded to bring the first of the firstfruits unto the house of the Lord. "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God." Exodus 23:19. Those things which were embraced in the law point to the substance. The Apostle said, "For the law having a shadow of good things to come; and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers there into perfect." Heb. 10.1. The whole crop of the harvest was sanctified for use throughout the year by reason of the Lord's acceptance of the first of the firstfruit of the land. Therefore (having reference to Jesus) the Apostle says that if the firstfruits be Holy, the lump is also Holy; and if the root be Holy so are the branches. Romans 11:16. He is the firstfruit of them that slept. As it is written, "But now is Christ risen from the dead and become the firstfruit of them that slept." I Cor. 15:20.

The advent of Jesus into the world and the shedding of His blood for the remission of sins, was not a myth or imagination. His coming was foretold by Patriots and Prophets. For Moses was inspired by divine inspiration to speak to the children of Israel and to say, "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15. The Prophet Isaiah said, "And there shall come forth a rod out of the stem of Jessie,

and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Isaiah 11:1,2,3,4. According to the appointment of God and in the fullness of time, this prophecy was fulfilled. 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.

This testimony is according to the scriptures, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He arose again the third day according to the scriptures: And that He was seen of Cephes, then of the twelve: after that, He was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the Apostles, and last of all He was seen of me also, as of one born out of due time." I Cor. 15:3,4,5,6,7,8. The Holy scriptures are infallible

proof that Jesus Christ (the Son of God) was born of the virgin Mary. He was crucified by the wicked hands of men, He lay in Joseph's new tomb for three days and three nights and rose a conqueror over death, hell, and the grave. He remained on earth forty days and ascended to the Father and became the first fruit of them that slept. Jesus raised Lazarus from the tomb, He also brought Jarius daughter back to life; besides this many of the saints rose after His resurrection; but all of those were brought back to earth, and not to the Father. It was through or by His ascension, back to the Father that He (Jesus) became the first-fruit of them that slept. Inasmuch as the Father accepted the first-fruit, to-wit Jesus, now He says "The lump is also Holy". That is, the whole crop is sanctified (the redeemed family of God) by reason of His acceptance of the first-fruit. This is the hope of the children of God that one day (known of God) they will also ascend to the Father. This hope is not anchored in this earth, nor in this life, for the Apostle said, "If in this life only we have hope in Christ, we would be of all men most miserable." Jesus Christ is our hope, and this hope reaches far beyond this veil of tears. Paul said, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Mel-chis-e-dec." Heb. 6:19,20. As it is sure and certain that this hope is anchored with-

in the veil, it is also certain that the sinners, who are saved by the grace of God, will, in due time, come into the full expectation of their hope.

This hope will be complete when Jesus comes back to earth and changes these vile bodies, raise them up, and take them home to Heaven. There is an abundance of testimony to prove that He is coming back. In the Acts of the Apostles we find two witnesses who testified that He is coming—"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 Gal-i-lee, 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." Acts 1:10,11. The manner in which He ascended to Heaven was with His glorified body and the manner in which He will descend, will be with the same body. This is the testimony of the two men, "This same Jesus shall so come in like manner as ye have seen Him go into Heaven." It may be said by some that He has already come since His disciples, after His ascension, were filled with the Holy Spirit of God. This is not the "manner" that the two men had under consideration, but it was in fulfillment of what Jesus had said to His disciples before He was crucified. He said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have

said unto you." John 14:26. He is yet to come; He appeared on earth once when He was born of the virgin Mary. He was taken and crucified by the wicked hands of men. He was buried in Joseph's new tomb; He rose the third day, remained on earth forty days, and ascended to the Father, all of which is according to the scriptures. Now the Apostle said, "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. As we gather around the communion table to partake of the sacred emblems, we are reminded that the Apostle further said, "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He comes." I Cor. 11:26. The second coming of Jesus is set forth by the Apostle who said, "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20:21. All of this testimony conforms to His teaching in the 15th chapter of I Cor. "It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory: It is sown in weakness: It is raised in power. It is sown a natural body; it is raised a Spiritual body. There is a natural body, and there is a Spiritual Body." I Cor. 15:42-44.

The Sadducees denied the resurrection of the body of which Paul warns Timothy to shun profane

and vain babblings, such as was taught by Hy-me-naeus and Philetus: "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 2nd Tim. 2:18. From what the Apostle said, the doctrine of the Sadducees concerning the resurrection of the body is like a seed which is sown in the earth and with heat, sunshine and moisture, it germinates and brings forth a multitude of seeds and leaves the old seed or hull in the ground, but this is only a germination and not a resurrection. To resurrect means to bring forth that which was planted or "To restore to life." The Apostle Paul refutes the doctrine of the Sadducees by saying, "Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain." I Cor. 15:36:37. By the last expression, the Apostle means if you sow wheat, you will get a reproduction of wheat, or if you sow some other grain, the results are the same, because he says, "It may chance of wheat or of some other grain."

The body of Jesus which was in the heart of the earth for three days and three nights was the same body that rose from the tomb. He proved to His disciples with unmistakable testimony that the body which His disciples saw buried in the earth was the same body that they then were beholding. As Jesus stood in the midst of them, they were affrighted and supposed that they had seen a Spirit. "And He said unto them, Why are ye troubl-

ed? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see, for a Spirit hath not flesh and bones, as ye see me have." Luke 24:38:39. As further testimony which corroborates with what the Apostle has said with reference to the bodies of the saints coming forth, he says, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11.

With reference to the doctrine of the resurrection of the bodies of the saints, he continues by denouncing the doctrine of the Sadducees: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Cor. 15:12,13,14,15,16,17, 18.

The manner or way in which the bodies of the saints of God will enter Heaven is clearly set forth by the Apostle Paul, who says it is by adoption, and the time (which is only known by God) is set for

the future. As it is written, "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit the redemption of our body." Rom. 8:22,23. And as further testimony to prove that the body is preserved as well as the soul and Spirit, he says, "And the very God of peace sanctify you wholly; and I pray God your whole Spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." I Thess. 5:23,24. May it be observed that the body is preserved as well as the soul and Spirit.

In conclusion we are told, "Behold I will shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to past the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:51-57.

Those who have this precious hope in Jesus have a hope which reaches far beyond this world. It is anchored within the

veil and this anchor holds them steadfast and unmovable to feel and believe, by reason of this hope, that when they are through with the turmoils of this life, they will one day see Jesus and be like him and dwell in love in an endless eternity. A place where sickness, sorrow, pain, and death will never be felt nor feared anymore; and David said: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Psalms 17:15. The word satisfied means to want nothing more.

T. F. Adams

OBITUARY

Mr. John Daniel Gold of Wilson, N. C., the son of Elder P. D. and Julia Pipkin Gold, was born October 24, 1867 in Scotland Neck, N. C. and departed this life February 23, 1954, making his stay on earth 86 years and 4 months. At the age of 27 years, Mr. Gold was married to Miss Inez White of Leesburg, Va. To this union were born three daughters, Mrs. Elizabeth Gold Swindell and Mrs. John Gray Hughes, Wilson, N. C. and Mrs. Kennon Borden, Goldsboro, N. C. From this marriage there are three grandchildren, Mrs. Margaret Swindell Dickerman of Georgetown, Delaware, Frank Kennon and John Gold Borden, Goldsboro, N. C., and three great granddaughters. Mrs. Gold departed this life in the year 1918.

On February 7, 1924, Mr. Gold was reunited in marriage. This wife was the former Miss Daisy Hendley of Statesville, N. C. At the time of their marriage, Mrs. Gold was news editor of The Wilson Times.

To this union was born Miss Celeste Gold, who is living in New York, and John Gold, Jr., Wilson, N. C. Mr. Gold is survived by Mrs. Gold, four daughters, one son, one granddaughter, two grandsons; two sisters, Mrs. William Spicer, Goldsboro, N. C. and Mrs. Gilbert W. Clark, Charlotte, N. C. and two brothers, Joe M. Gold, and P. D. Gold, Washington, D. C. Mr. Gold was a loyal husband and an affectionate father. He had a broad acquaintance and enjoyed the love and esteem of those who knew him best.

At an early age, he attended the Wilson Collegiate Institute, operated by Elder Sylvester Hassell, and later the W.

B. Barnes School in Wilson, N. C. After his schooling, he aided his father with the farm and publishing of Zion's Landmark and in 1896 he established the Wilson Times, which he published as a weekly paper for a number of years. After the death of his father he continued to publish The Times and Zion's Landmark until he was forced to retire in 1946 because of impaired health.

Having attained success with the Times as a weekly paper, Mr. Gold's foresight directed him to realize The Wilson Times should be converted into a daily paper in keeping with the growth and progress of the town of Wilson. Thus the Wilson Daily Times was brought into being in 1902, which has taken its place among the recognized daily papers of the state of North Carolina. Many pages could be written of the unselfish life which he devoted to his country and fellowmen during his life as a publisher. After the death of Mr. Josephus Daniels — Editor and publisher of the News and Observer of Raleigh, N. C. — he was known throughout the state as the Dean of North Carolina Newspaper Editors.

The unworthy writer officiated at his funeral and with an endeavor to encourage and comfort the bereaved family, he read and commented on the 23rd Psalm of David, as well as the language of John, who said: "And I heard a voice from Heaven saying write, Blessed are the dead, which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; are their works do follow them. Rev. 14:13.

Our humble desire is that the Lord, from whom all goodness flows, will reconcile each of them to the dispensation of His Holy will, and that they may feel that He does all things well.

T. F. Adams

IN MEMORY OF MY BROTHER WHO PASSED AWAY AUGUST 29, 1953

As we go about our every day routine of work and toil, blessed with health and a certain sense of well being, how unmindful we are of the uncertainties of life and the surety of death, and perhaps totally unmindful of the Great I Am who holds the issues of life and death in His hand, and at the disposal of His will.

We read in the paper, and listen to the radio, news relating to some tragedy which has befallen our fellowmen, let him be stranger or friend and pass it by without emotion, and perhaps without a sympathetic thought, not realizing had it not been for the Grace of God it would have been me or one of mine.

I hardly need to say that with this same nonchalant attitude I passed from day to day, and from year to year until alas one day, August 29, 1953, I was called home because instant death had befallen my one and only Brother in an ac-

cidental fall.

As I sit here relating this through tear dimmed eyes I will never in this life, have utterance of speech to tell you my thoughts or even hint at the anguish of heart this brought to me or the sorrow that lingers on.

As no doubt others have done on such occasions, my mind was called in retrospect to Friel, who although 14 years older than I, was both a younger and older brother to me, truly a brother in the flesh and also in the Spirit I humbly hope.

I might relate here that one of the earliest memories I have of him was a bright Sunday morning 41 years ago as Elder Floyd Bunn led him into baptism, and I must say that the faith he there had professed, remained with him through his entire life, and I firmly believe, led him safely Home.

Friel's life was not on flowery beds of ease, he suffered several serious illnesses and surgery.

I spent an entire week at his bedside once which he never remembered due to a serious illness; however, he told me it was revealed to him that everything was all right if he never recovered.

Due to this and the fact he was taken from us for service in World War I, the whole family was attached to Friel, and rightly so, for few families, I feel, have had the privilege of one so special as he was to us.

I must confess here that I feel very unworthy to write in memory to him, but perhaps I will never know the life of anyone as well as I knew his, and with all the precious memories I have of him I feel impelled to relate some of them, at least in thought if not in fact.

The many heart to heart talks we had of our joys and sorrows our hopes and fears, and his unselfish interest in me, always ready with a word of encouragement and the faith to look for better things, always ready to meet me with a cherry smile and genuine greeting, his understanding always sympathetic to all, and not quick to remonstrate and seldom to condemn; however firm for that which was right.

Least this become lengthy and repetitious, let me say that Friel always manifested an attitude of humility and graciousness, and enjoyed the friendship, I am sure of all who knew him. I am moved as I recall his humbleness, though with gladness, for rest is the reward of the heavy laden, and blessed are the meek and lowly.

As I stood by his casket so lovely bedecked with beautiful flowers I realized how many roses I could have strewn in his path while he was yet alive, but it now being too late, I tried to beg that I might in some little way, live on benefiting to his memory.

With all the heart aches Friel, your go-

ing away has caused me, and the grief, and sorrow I have in knowledge that we will not meet again in this life, I somehow would not call you back, feeling as I do, that no more will pain, sorrow, sickness or distress frustrate you or the troubles of this life mar your peace, but that all is well with you, and I somehow feel thankful as much as I have seen you suffer that your going was sudden, if I could only know it was without pain. I feel that his hope is now turned into sight, and that His praise will be eternal.

Written by his brother,
Thomas G. Stoneman
2231 Byrd Avenue, N. E.
Roanoke, Virginia

JANIE CASEY ADAMS

Sister Janie Casey Adams was born March 12, 1881, the daughter of the late Alvin and Cassandra Peedin. She passed away February 4, 1954 at the age of 73.

October 24, 1895 she was married to the late Willis Casey, and to this union five sons were born, I. R. Casey, Alvin, George, Matthew (now deceased) and Franklin Casey, who died at an early age, also three daughters who survive her, Mrs. Walter Johnson, Mrs. C. D. Allen, and Mrs. Luther Barbour.

On the Saturday before 3rd Sunday, September 1902, Brother and Sister Casey joined the Church at Little Creek, and were baptized the following Sunday morning by Elder J. W. Gardner. Brother Casey died December 19, 1914, and November 24, 1915, Sister Casey was married to Brother Everett Adams. Two sons were born to them, Isaac C. Adams and Howard, both of whom were taken in death at an early age. Brother Adams passed away October 3, 1932.

Sister Adams was my beloved grandmother, and I do not have words to describe the wonderful person she was. Our God blessed her with such beautiful spiritual wisdom and sweet faith that passed all understanding. She was blessed with the ability to make people happy by a wonderful understanding and helping hand to those in need. Her afflictions were sweetened by our God and during her last days of illness, she sang hymns of praise and spoke so sweetly of the wonderful love of God. She felt His sweet presence and spoke often of His ever present help in time of her greatest need. Truly, her many trials and tribulations were made bearable by the reason of the beautiful faith that was an anchor to her soul.

She was a firm believer in the doctrine of "Salvation by the Grace of God" and was a faithful member of Little Creek Primitive Baptist Church until her death. She is missed so much both in her Church and her home. Her faithful children need have no regrets because they ministered unto her in every way they could during her illness.

Her funeral was conducted by her pastor, Elder T. F. Adams, assisted by Elder Shepherd Langdon. Her body was laid in the tomb to await the second coming of our Lord. Then we'll be changed, fashioned like unto His own glorious body and adopted into the Heavenly Kingdom to ascribe all honor, praise, and glory to God, the Father, Son, and Holy Ghost.

Written by order of the Church in conference on Saturday before the 3rd Sunday in February, 1954.

Janie McGee
Sister Etta Brown — Committee
W. J. Woodard

Elder T. F. Adams, Moderator
J. J. Batten, Church Clerk

**IN MEMORY OF BROTHER
J. S. SAMMONS**

John S. Sammons, who was born in Onslow County, North Carolina in 1881, was the son of Lewis and Christian Sammons. He departed this life January 2, 1954. He united with the Church at Wards Will, Saturday before the 4th Sunday in August 1917 and was a faithful member, always attending his meetings unless providentially hindered. When the Government took over Church property for the Marine Base, Brother Sammons moved to North East Church where he remained until his death.

Brother Sammons was badly afflicted several years before his death, but bore his afflictions with much patience. He loved the doctrine of salvation by grace. I visited him several times during his afflictions and tried to sing and pray for him, it was his chief delight to have his bretheren and sisters visit with him in his home.

We remember that Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We also find the language of the Apostle Paul in the 8th chapter of Romans, 38th and 39th verses, "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;" hence we feel assured that he is now resting in the paradise of God there to await the resurrection morning to meet King Jesus and be carried home to be forever with the Lord. We feel that our loss is his eternal gain; therefore, we weep not as those without hope, but having the evidence of that hope in him, we would say to the blessed family, weep not, for we feel it is so wonderful to depart and be with Jesus.

Brother Sammons was laid to rest in North East cemetery; Elders L. L. Yopp and E. D. Humphrey preached his fun-

eral to a large congregation of relatives and friends. He leaves to mourn their loss, his devoted companion, two sons, two daughters, three sisters, one brother and a host of friends.

Done by order of North East Church in conference Saturday before 3rd Sunday in February 1954.

Written by his pastor who loved him,
E. F. Pollard

RESOLUTION OF RESPECTS

We, the Church at Primitive Zion, Harnett County, North Carolina, hope to bow in humble submission to the one and only God who has been pleased to remove by death our dearly beloved Sister Virginia Whittington, age 42. Sister Virginia united with the Church at Primitive Zion the second Saturday in October 1953 and passed out of our midst December 16, 1953.

Her funeral was conducted by her pastors, Elders M. F. Westbrook and B. L. Godwin, also Elder Grady Cox from Loris, S. C. She was laid to rest under a beautiful mound of flowers to await the coming of our Lord when Christ shall come again without sin unto salvation to take her to that eternal rest which remaineth for the people of God.

To us, it was sad that because of afflictions, she was blessed only once to attend her meeting after uniting with the Church. We often heard her relate how much she loved the Church. Therefore be it resolved:

First: that we loved this dear sister, but desire to be submissive to the will of our God who doeth all things well, believing that our loss is her eternal gain.

Second: that we extend to the family our heart felt sympathy.

Third: that a copy of these resolutions be recorded on the Church records, a copy sent to Zion's Landmark for publication, and a copy be sent to the family.

Done by order of the Church in conference in the February meeting, 1954.

Elder Blanie Godwin
Sister Sarah Godwin
Sister Verta Whittington
Committee

IN MEMORIAM

Gertrude Wade Gray was born the 8th day of September, 1894, and was married to Clem Gray of Lenoir County on the 10th day of September, 1911. She died June 18, 1953. To this union were born sixteen children, twelve of whom survive. All are married except the youngest daughter. There are at this time 20 grandchildren. She loved her children, and they were the pride of her life. She served long and late for them all through the years, and now they have taken their place in time as was her desire. Her prayers for them were fervent all through the years. Her good and

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faithful husband was an invalid the last eight years of her life and she as a most faithful and devoted wife was by him day and night until she was stricken with cancer about three months before her death. All was done for her that her children could do.

She united with Mewborn Church in Greene County on the second Saturday in June, 1937 and was baptized by the writer on the next day. Sister Gray was faithful at all times to her Church and people and desired their welfare until the last. She visited all the nearby Churches, and never missed her meeting unless providentially hindered. The funeral was held in her home in La Grange, N. C., and burial was in Fairview Cemetery. Elder H. E. Mann and writer were in attendance. Some of her favorite hymns were rendered.

Her afflicted husband and children join us in the hope, faith, and belief that she is now in that rest that remaineth to the people of God, and in that final day we shall know even as we are known.

I trust that her children and many friends may be inspired by her Christian life and that the Lord will bless us to live together in peace here on earth and lead us in the paths of righteousness for His name sake.

J. E. Mewborn

MRS. LOLA P. GARNER

Sister Lola P. Garner, was born January, 21, 1886 and died December, 5, 1953 at Concord Nursing Home, Concord, N. C. At her request funeral services were conducted by Dr. A. W. Greenlaw, Pastor of Warsaw Baptist Church, Warsaw, N. C., interment was in Pinecrest Cemetery.

Sister Garner, was received in Muddy Creek Primitive Baptist Church December, 1894 and came to Dudley Church by letter September, 17, 1927. She was married to L. A. Garner, May, 19, 1897, he died April, 5, 1922. Sister Garner, was a faithful member and a gifted writer until her health gave way a few years ago. Doubtless many will remember her comforting and inspiring letters in Zion's Landmark.

Written by request of the deceased.

Elizabeth Crawford
Cuzzie Southerland

NOTICE OF THE PROPOSED REPRODUCTION OF GILLS COMMENTARY OF THE WHOLE BIBLE

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To say that Gill's commentaries is worthy of a place in the homes of all those who love the truth would be a mild way of expressing it. Editor

BEAR CREEK ASSOCIATION NOTICE

The 70th spring session of Bear Creek Association will, if the Lord wills, convene with the Mountain Creek Church in Stanley County, N. C., commencing on Friday before the first Sunday in May and continuing through Sunday. Mountain Creek Church is located about 3 miles North of Albemarle, N. C. on the Palestine Road. Those traveling through Albemarle will get on Highway No. 52 and travel North just out of town, turn right just before you get to under pass of railroad. Those traveling from the other way will turn at same place. Those desiring further information write Brother C. C. Hall, R. F. D. #2, New London, N. C.

Troy A Williams, Association Clerk

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Sappony Nash County Fifth Sunday and Saturday before in May, 1954.

Elder J. T. Williams was chosen to preach the introductory sermon and Elder W. P. Lamm his alternate.

Sappony Church is located about one mile West from Sandy Cross in Nash County, N. C., 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. LXXXVII

APRIL 15, 1954

No. 11

PROVERBS

Let us swallow them up alive as Sheol, And whole, as those that go down into the pit;

We shall find all precious substance; We shall fill our houses with spoil;

Thou shalt cast thy lot among us; We will all have one purse:

My son, walk not in the way with them; Refrain thy foot from their path:

For their feet run to evil, And they make haste to shed blood.

For in vain is the net spread, In the sight of any bird:

And these lay wait for their own blood; They lurk privily for their own lives.

So are the ways of every one that is greedy of gain; It taketh away the life of the owners thereof.

Wisdom crieth aloud in the street; She uttereth her voice in the broad places;

She crieth in the chief place of concourse; At the entrance of the gates, In the city, she uttereth her words:

How long, ye simple ones, will ye love simplicity? And scoffers delight them in scoffing, And fools hate knowledge?

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THE 23RD PSALM

I am so far from a Primitive Baptist Church that I get hungry to talk to some one and hungrier still to have someone talk to me, and I cannot always resist an urge to try to write something expressive of my thoughts. My shallowness may be detected even by strangers who may read after me, and knowing that some of the readers know me personally, makes it more difficult for me to write.

A short time ago I heard a minister of another faith, a doctor of divinity, as he is known by his people (though that degree was conferred by natural man upon the minister having finished a prescribed course in college) use the speak, by interjecting his sermon Twenty Third Psalm as a text. Actually, I got nothing from his thirty minute sermon, except a desire to further explore the depth of meaning of this particular portion of the scriptures. So, perhaps, I derived some good from listening to him. Of course, I would not expect to exhaust and expound fully all that is embraced in the Twenty Third Psalm, in an article that could be read within a reasonable time, although this minister of whom I speak, by interjecting his sermon with many anecdotes and witticisms, stretched the address out to thirty minutes and seemed to tell all he saw in it in that short time.

When we remember that David, at a very tender age, was a shepherd himself, a keeper of sheep, we can readily understand why he employed the vernacular or language of the shepherd, in writing the Twenty Third Psalm. No doubt in his lonely vigils by day and by night, with his herd grazing peacefully in the pastures of green grass by the peaceful streams, he dwelt and meditated upon the similarity of his relation to God and the relation of his sheep to him. God was David's shepherd, as David was the shepherd of the sheep. No doubt, in one of his meditative moments on this relationship, he wrote this Psalm. THE LORD IS MY SHEPHERD: I SHALL NOT WANT. There is nothing in this Psalm or in any of David's writings, even implying that David had voluntarily made himself one of God's flock; one of His sheep. There is nothing to even imply that God had been seeking more sheep for his flock when He came upon David, explained His proposition to David and David accepted. There is no evidence that young David, alone tending the sheep had any idea why he was sent for when Samuel ordered Jesse to send for David and bring him before Samuel. We have only to read 1 Samuel, 16:1 to determine who made the choice by which David became identified with the flock of the Heavenly Father. God had provided himself a king among the

sons of Jesse and that king-to-be was none other than young David. In this matter, David was as passive in the hands of God as David's sheep were in his hands.

So, for the sake of brevity, we will pass from David's youth to his advanced age, and in doing so, we pass over much of David's life of which neither he nor God's people of today could be proud. Still, God knowing what David would be and what he would do, chose him and kept him through weal and through woe and spared his life when we mortals would have taken it. It is no wonder then, that David wrote, "The Lord is my Shepherd; I shall not want."

HE MAKETH ME TO LIE DOWN IN GREEN PASTURES: HE LEADETH ME BY THE STILL WATERS. In this we can find no evidence that David claimed any credit to himself or for what he had done. He was made to lie down in green pastures and he was led by the still waters. He was made, not invited, to lie down in green pastures. He did not voluntarily go beside the still waters; he was led. We may safely say that David did not realize how very green were the pastures nor how very still were the waters until he was made to lie down in the pastures and was led by the still waters.

HE RESTORETH MY SOUL: HE LEADS ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE. There are many times in the life of the child of God when he feels that he has descended to the lowest depths of despair; that all is lost, and in that condition he finds himself powerless to lift himself up or to restore him-

self to former conditions of happiness and contentment. Then, when he does once more rise to a state of bliss, sublimity and peacefulness, he can say, as did David, He restoreth my soul. Again, when the child of God travels in his meditations, back down the pebbly stream of memory, and reviews his life and beholds it in all of its wickedness, corruption, and depravity, he can of a truth say that he has been led of the Father, not voluntarily walking, in the paths of righteousness if indeed he has walked in the paths of righteousness. And why did the Father do this? We have the answer already; for the sake of Christ who in the days of David, was yet to give His life and spill His blood for the redemption of His people. We read in another place where God said His word would not return unto him void. That Christ's death, burial and resurrection might not be void and of no force and effect, God leads His people in the paths of righteousness so becoming of those for whom the Son made the supreme sacrifice.

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. David knew, as all of us know, that he must some day walk through the valley of the shadow of death, and he was confident that no evil would beset him or pluck him from the Father's hand as he approached the point of time determined of God when the spirit would be escape from this earth-

ly tabernacle, the body, and his remains would be interred in the mother earth. He keenly realized God's presence. As he meditated upon this time he was comforted by the rod and the staff of the Father. I do not know that I understand the significance of those two words; thy rod and thy staff. But it does not seem to me to be doing violence to any other scripture to say that the rod was the rod of chastisement for God chasteneth those whom He loves and we know that He loves us when He chastises us and in knowing that He loves us we are comforted. The staff might well be the power and strength of Almighty God by which His children are kept from all other powers of a satanic nature. David was comforted in the knowledge that by the power of God he was kept safe from all harm and all other powers.

THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES; THOU ANOINTEST MY HEAD WITH OIL; MY CUP RUNNETH OVER. Things never went so badly with David but that God cared for him both spiritually and temporally. God's hand reached him though his enemies crowded near. I am inclined to think that the "table" used in David's expression, means natural food. It must have been tormenting to his enemies to see David prosper, even to have food, whereas, it would mean nothing to and make no impression upon David's enemies, the children of the devil, for David to be spiritually blessed and spiritually fed. That was beyond discernment by natural men. The

words "thou anointest my head with oil," is but a public profession and acknowledgment of the fact that from his youth David was a chosen vessel of Almighty God and had constantly been under His Sheltering wing. You recall that when David was brought before Samuel, called in from tending his flock, the Lord said unto Samuel, "arise, anoint him for this is he." The anointing of David's head was but a confirmation of his election or choice of God. Of course, the word "oil" has a significant meaning. Oil smooths troubled waters. It prevents wear and friction. In our quotation above I take it to mean God's loving mercy and care which had brought David through every trial, temptation and danger. For this, David was made to say that his cup runneth over; that is, his joy and rejoicing knew no bounds; no other words could express his feelings.

SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE AND I SHALL DWELL IN THE HOUSE OF THE LORD FOREVER. Of course, David could not foresee all the troubles, if any, that might beset him in the future but he was convinced that whatever they might be, God would not forsake him. There would be no falling from grace. The Father's loving care would keep him in the future as it had in the past and fortified with the remembrance of God's goodness to him all of his days, David could say with all confidence that he would dwell in the house of the Lord forever. Faith taught him that there was something beyond

this life for him and that something would be the climax of God's purpose in His dealings with David through life; an eternal abode in the presence of God and with all the redeemed of Adam's family.

The foregoing is not as a full discussion of all that is contained in the Twenty Third Psalm. If I have touched upon its meaning at all, I realize that I have left enough spiritual food untouched to feed the family of God for many days when it is uncovered by someone with a deeper insight than I can ever hope to have short into language of spiritual import of revelation by the Holy Spirit. If what I have said means anything to my readers, I trust that God will be given credit for any comfort or consolation derived therefrom.

Hubert T. Faulk
325 West Missouri St.
El Paso, Texas.

MY EXPERIENCE

Dear Readers of the Landmark:

I have been heavily burdened to write a few lines for the Landmark. I hope the Lord will bless and guide me in trying to do so. I have often studied about and wondered why I am so weak and sinful. Mama was gental and mild in all her ways and was loved by all who knew her. Our memory of her is so sweet! we feel that she has finished her course here in this sinful world and that her departure is to a world that has no mixture of sin and sorrow.

We are sad and lonely without her, but it was the Lord's will to

take her away from us. I never had such an experience before; it was the hardest thing I have ever had happen to me. It hurts me to the depths of my heart. We know she is gone and hope to meet her in Heaven some sweet day. We can only look to the Lamb of God who taketh away our sin. I saw the Lamb of God, and it was made known to me that it was He, one night on my bed. I had to get up and try to pray to Him to keep me from all harm. We can never know the purpose He had in taking our loving mother from us. We children feel that God's will will be done whether it pleases us or not. When His time comes, whether we are ready or not, His will has to be done. He's got all power, and if He is with us, who can be against us?

The last time my mother came to see me, I thought she seemed sweeter than she ever had been before; somehow I had a different feeling for her.

Let me tell you good people, I love and want to be with you, but I can not deem myself fit to go with you. I could go to my mother and talk to her about my troubles, and she could relieve me to some extent. I had a dream, and in my dream, I saw a cloud coming from the east; it was the blackest cloud I ever saw. I saw something coming in it; it was dressed in a white robe, and it spoke to me and said, "Why suffer so." I was trying to get to him, but I could not. I was so weak. I thought I had a black robe on, then I awoke. It seemed to me I was as little and light as a feather. It seemed like

I was floating around in my room. I felt like I was unfit to see anybody. I didn't feel like I could ever face anybody. I had to wake my husband. I told him I had to go home. It was one o'clock but I could not sleep. He wanted to know what was wrong with me. I told him I could not tell him what was wrong with me.

Dear friends, I wish I could write my feelings in full, but somehow I can not. I have been around and heard people tell their experiences, and tell what the Lord has done for them, and their experiences were just like mine. It would help me immensely. I would never say much about myself; I felt like people would make light of me, but if there is anything I love, it is to go to the Old Baptist Church and hear the good preaching. My soul often overflows, but when I come home, it all leaves me and I am down in trouble again, unfit to even stay with my children and husband. Back before I was married, I had some serious thoughts of death, but I grew to girlhood, loving the pleasures of this world of sin; yet I was kept to the extent that I never got into bad habits as some other girls did, and I thought I was a very good girl. In the year of 1939, I was 15 years old. One Sunday I was at an Old Baptist meeting with my father and mother, and after services, I was riding home with Daddy and Mama and two brothers, when suddenly, I was deeply impressed with the thought that I was a lost and ruined sinner. I wanted to go where I would be alone and ask the Lord to have mercy on this

poor sinner. I did not want anybody to know how I felt. That day my sorrows and tribulations began and I could only mourn like the dove. "Lord, be merciful to me, a poor lost sinner." It seemed there was no mercy for me, yet I continued to beg for mercy. At times I would feel that the burden was not so heavy, and I would decide I was mistaken. I would then think to turn back to the pleasures of the world, but my burden would return with more force than ever, and I would think that surely I never would get any relief for my depressed and burdened soul. I had come to the place that I felt I was too unworthy to even try to pray to the Lord to have mercy on me.

So it was with me for about a year, as nearly as I can recall. I was in a peculiar condition. It seemed that I could do nothing else but pray to the Lord. During this time I went to Sanhill Church, and saw Elder Lonnie Yopp there. I asked him to pray for me. I felt like I had to tell him my troubles, but something kept me from telling anyone how I felt.

One morning I awoke and the burden that had been pressing me so heavily since 1939 was gone. My heart was filled with praise to God. The next day I felt like I could tell my Mother and Dad of a change I had met with, but something kept me from telling anybody. My heart was full of praise to God for one year and a half. On Friday, June 3, 1941, I have never forgotten; my sister and I were in the corn field thinning corn, when something spoke to me thus, "Go and join the Old Primitive Baptist

Church." I almost fell to the ground and felt in my heart to answer; O Lord, I cannot, I am not fit." I surely did feel to be nothing and less than nothing; still I did not tell my sister anything about it. I was given a mind to go. I said in my heart, "I will go the next time I go to Church;" but something, it seemed, stopped me. The Lord knows best. I have suffered many days, and even years from great tribulation.

My little girl had an attack of rheumatic fever the doctors say. I carried her far and wide to doctors, and it seemed to do no good. One night I was lying on my bed, and all the rest were asleep. A voice spoke to me telling me to get my father to come and pray for her and she would get better. I felt like I could never ask him to pray for her, but I had to, or I felt that she would die. So I went home next day but could not ask him then. I came out by my brother's home and stopped there and told his wife, Lottie, to tell Daddy to come to my house that night, I had to see him. She told him, and he came. My little Girl's temperature was 102; but I still did not ask him to pray for her until he started to leave. Then I asked him could he pray for my little girl or if he felt like it. He told me he would try if it was the Lord's will. So he did and if anybody has ever been blessed to pray, Daddy was, if I know anything about prayers. It wasn't one hour before her fever was gone, and she was better, I felt like if I had not asked him, the Lord would have taken her away from us. Don't you see the

Lord has all power.

That was the last time my mother came to our home. Oh, how sweet it did seem to me! I feel like she was the dearest mother on earth. A song they sang at the funeral was:

Bereft of all, when hopeless care,
Would sink us to the tomb;
Oh! what can save us from despair?

What dissipate the gloom?

It is No. 422 in Loyd's Hymn Book. It seemed like I could never stand it, but the Lord will never put so much on us that we can not carry it. It seems sometimes, I cannot carry my load and that my time has come to die. However. I hope after writing this, that I get some relief, for my burden is heavy. I am enveloped in an awful fear, the Lord only knows why. If I could feel like I am even half as good as my dear mother was, I would not have much to worry about. When she was living, I could go to the church and see her during the services and she seemed to be enjoying the sermon so much. She would be so absorbed in what the preacher was saying that she would be repeating the words inaudibly, with the preacher, and it looked to me she was happy. I could hear her voice singing above all the rest of the audience. Now I feel like I can not go to her church because she is no longer there, yet I can not stay away, because I hunger for what I get when I go; but I do miss her so badly, it is almost unbearable. If there has ever been a christian, I believe my mother was one. She was a quiet, peaceable mother. I never heard her

talk harshly to Daddy. She went with him everywhere he went, whether she felt like it or not. I have been home often and said to her not to go if she was not able to go. But she said the same Lord was with her when she went with Daddy as when she stayed at home. The Lord blessed and enabled her to go, and it was her desire and mind to do so. She was wonderfully blessed in her days here on earth. It seems to us when she could have enjoyed life, she was taken away for some purpose. We know she is out of this sinful world though, and we believe she is in a better place.

Mama always said when she died she wanted to die and not be here to be a care on anyone's hands during a prolonged illness, and that is the way she went. She did not know a thing the few hours she was suffering before she passed. I was standing by her 30 minutes before she died, and she looked like she was lying there asleep. Her blood went to 280, the best the nurses could check it, and her temperature was 110. The doctor said she had a stroke. It was her time to die and die the way God had purposed.

I was home Wednesday afternoon and she was taken Wednesday night in Pollocksville in Mr. Norman Eubanks' home. They had a service up there that night. She was not sick, but she was worrying over her son who was in Korea, at the front, engaging in battles. Except for that she was normally well, we thought. She told me that day she would give her life for him to come home, which I feel that she

did. We do not know whether or not she had a forewarning, but she told me a dream she had about him. She said she dreamed of going to some lake of water and saw a mirror, and in this mirror, she saw Dewey, the son mentioned. We feel that she gave her life for him to come home, because he was released to come home for her funeral and burial, expecting to return to Korea, but the Lord had it all fixed, for the day before he was scheduled to leave California, his military schedule was changed and he was told he would not have to return to Korea. We feel the Lord was in the matter, as He is in everything.

When Mother passed away, I was in deep trouble. I felt I had no hope and was without God; I felt that everybody was against me. When she was dying, she bid us farewell and said she hoped to meet us in that place that is prepared for those that love God. Oh! that was the darkest hour of my life—Mother going to that home of rest and I feeling to be eternally banished from the presence of God forever. I felt to be to unworthy to pray.

I must stop, but I have not written as I thought I would. My prayers are that God will save me and keep us from all harm. In grace we hope, and God we trust. I desire the prayers of all you good people.

A poor lost sinner, unless saved by grace,

Mrs. Ivaline Humphrey Williams,
RFD No. 1, Jacksonville N. C.
Daughter of Elder Eddie Humphrey, Jacksonville, N. C.

FOUR THINGS NECESSARY FOR A FULL LIFE

Brother Robert Carraway
Route 2, Box 340
Goldsboro, North Carolina

Dear Brother in Christ:

Men tell us there are three things necessary for life, but I want to declare to you there are four. Men say food, clothing, and shelter; I add love. Were all the love I have in my heart taken from me and all the love others have for me taken away, I would immediately cease to live, though I might exist.

Last night while I was washing my supper dishes, my heart and soul was filled to overflowing with perfect love. Perfect peace, joy, and gladness reigned in me for fully four minutes. I was made to sing and shout within my soul, praises to our grand and glorious God. Were I a great writer I could not convey to you my feelings at the time. Now I am again able to say, "God is indeed merciful, but all last week I was in the valley of despair. If we could be kept in this love, what a beautiful place this world would be, but that is not God's way. Even last night I believe I knew what is meant by the scripture, "Let the inhabitants of the Rock sing." When this command is given, the inhabitants sing. There is no condition about it. Even today do I know that none can behold Him when He turns His face away. Neither can they find Him by searching. He comes to us only when it is good in His wisdom. Surely man doesn't know what he needs.

Again do I see with 1 John 3:1, "Behold what manner of love the

Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." Only as God reveals a little of His precious being can man even minutely perceive of His manner of love. Then how unworthy we are of such blessings. It little behooves puny man to complain when he is cast down, for we need correction constantly.

I believe with all my heart and soul that I have been commanded from on high to "Be Patient" twice. The first time being when I desired to have a way shown to me whereby I might join the Church. The words were felt in my heart rather than heard with my ears, "Be Patient." The second time was last third Sunday night in Church somewhere between the time Brother Rhodes got up again the words were given to my heart, "Be Patient" and do you know even then my faith was so weak that I could not be patient, don't you see that is why I had to be whipped a week. Even now I am afraid this beautiful hour will pass, and I will be unable to regain it.

Brother Rob, always since I have been made to love you have I brought my troubles to you. I feel in my whole being, that you are the dearest friend I have in Christ. Perhaps this is why I have a mind to tell you also of my joy. Bear with me please while I ascribe all the honor, praise, glory, and sanctification to our perfect Maker. Praise His glorious name forever!

Please keep this for a record for me that I may have a reminder of this glorious experience, for

perhaps before the day is gone, I shall be unable to conceive a word of it.

May the grace, peace, and love of our Holy Maker be with you and all of yours as well as all of God's little children, is my prayer if I know how to pray. For myself, I desire to pray, "Merciful God in Heaven, direct my steps, for without Thee I stumble to my destruction.

Yours in hope of a better life,
Betty Gray West

A GOOD LETTER

Dear Brother Adams:

It just seems to me I have to call you good people Brother and Sister. Oh! if I could only feel like I was half as good and Christ-like as the good Old Baptist people are, I would not worry and wonder like I do, but I feel to be nothing and less than nothing; and I can't talk like I would like to. I am full all the time with a heavy burden. I like to hear the good old Primitive Baptists talk; they can express my feelings better than I can; but I get to be with them very little; it seems I'm cut off from them in a way. But it may be for the best. I often try to ask the Good Lord to show me the right way. It seems like my burden is so hard sometime, and everything goes the wrong way; why is it thus with me? I was reading a dream in the Landmark tonight, and it was so much like the dreams I have had, I just couldn't help from shedding tears.

I lost my husband the 18th of July, and it seems I can't get over it. He went out so suddenly. He had a heart attack. I hope it all

works for the best, but I can't see it that way now.

Please remember me in your prayers. I hope to visit you all again sometime. I surely do enjoy being with you.

Brother Adams, I'm sending you two dollars and a half for the Landmark.

Well, I guess I better close. Please excuse this poor writing. I just felt like I wanted to try to tell a little of my feelings. I feel like if I could stay around my brother, Ira Temple and his wife, I would not have these feelings. He is a good brother in the flesh and Christlike. I love him very much.

Very truly yours,
Ophelia T. Moore
11 Woodland Street
Selma, North Carolina

ORDER OR DISORDER

For the past several years we have heard these two words used more than we have in the past twenty before, and for some reason I have a mind to write a few of my thoughts concerning them. I hope that it may meet with the approbation of God's people who love and are striving to keep the unity of the Spirit in the bonds of searching for the old Landmarks in Zion.

First, let us bear in mind that an organized Church is an independent body of believers, whose government is carried on by its own members, not being obligated to others nor influenced by anything more nor less than their own convictions as sustained by the scriptures.

As it is necessary for set rules of government in all organizations, the Church also must have rules whereby they exercise or carry on, but there is an exception in the rules of the Church to the rules of other organized bodies; namely, the rules of the Church are given, heeded and applied (when rightly conducted) with nothing but the love of God, the welfare of God's people and an humbleness and meekness unequalled on earth, as a pattern.

These rules of decorum are supposed to be maintained and unchanged. They should not be altered to accommodate the selfish interest of anyone and when the principles contained therein are properly kept, you do not usually find any trouble in the Church doing so.

In the function of a Church in conference, every matter coming before it, may be decided by majority vote with the exception of receiving members, granting letters of dissension or any matter pertaining to communion, and setting apart a man for ordination as an elder. These four actions require a unanimous vote of the Church.

The Church, being an independent body, is sovereign, and no other body has the right to infringe on the rights of this Church to act. This Church is free to conduct its own affairs and is entitled to the fellowship, respect, and sisterly affection of any and all other Churches of the same faith and the same order, and when two or more Churches are of the same faith and order, the individual

members of these several Churches are as though they were members of one and the same Church in brotherly relationship. "Ye are members one of another."

If a group of these Churches of the same faith and order so desire they join together in what is generally known as an association, whose only function is to hold one or more meetings per year, to which meetings, each Church of the same faith and order appoints as many as three members to attend and represent their respective Churches and to sit together and worship together; every effort being to maintain and solidify the existing Christian relationship between their several churches and to have an opportunity to meet and greet in fellowship, brethren from other associations, who may be present of the same faith and order.

Churches uniting in an association do not relinquish nor compromise one iota of their sovereignty by so doing. Contrary to the belief of some, the association exercises no authority over any Church, and is not to infringe on their rights in any respect whatsoever. The Church has a perfect right to withdraw from the association at any time they see fit to do so, and the association has no right to question this right.

If during the concourse of any Church, it should deviate from the orthodox principles and practices which have been adopted according to the scriptures; sister Churches should bear and bestow labors of love with this Church and a f t e r ample time has elapsed

ed, and they do not rectify their error, then they should be justly considered in disorder by the other Churches until such time as they restore order among themselves, lest that by continued affiliation with the Church in error the whole body become disordered. "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of the members should perish and not that thy whole body should be cast into hell."

If during the disorder of this Church there is a portion whether in the minority or whether it is one member, who sees his or their error, yet is unable to convince the whole Church, but desires to again enjoy the fellowship of the orderly Churches and does not feel reconciled to continue with the disorder, I say, without fear of successful contradictions, should this one or more withdraw from said disorder, they are then in condition to be received in full fellowship in orderly Churches by confession of faith, regardless of whether the Church in disorder excludes such an one or more or whatever disposition the disorderly Church makes of the matter. Any work done by a Church or an association while in disorder can not be considered an orderly work except that work that be an honest effort to set her house in her former order and favor with her sister Churches.

When any trouble arises in other districts than our own, we should not set ourselves up as judges, without first hand knowledge of the matter.

When Churches in a district recognize disorder in their midst and withdraw from it, why are they not worthy to be recognized by orderly Churches?

Brethren, who have been given grace to abide in the orthodox principles of the Church, do not need to compromise or have a council of others to decide matters for them. I feel that their own convictions are sufficient. Even in individual churches. Some brother may hear something about another, and what does he do? Does he do as the Bible says? Usually he will begin to go to others, and he will begin most of the time by saying, "Now I heard so and so on Brother or Sister so and so, but don't you tell any one I told you. In such instances he usually wants to tell it to everybody first; and finally when what he says he heard, gets all around and gets to the poor brother or sister whom the report is alledgedly on, it has grown in porportion and also has become a positive fact in the minds of the tellers. Is this order or disorder.

I feel that where the love of God is shed abroad in the hearts of His people they are striving for things that make for peace instead of striving for masteries and instead of seeking to be leaders or dictators; they also are ready to examine themselves to see whether or not, they are in order or disorder rather than feeling that there is prestige to lose or gain. They are willing, as was Jonah, to say "Cast me overboard that the sea may be calm unto you."

While offenses must come, we know that, and all other things

and conditions around us and in us have to be as they are, yet we in no wise take the position that because they have to be, they are justified. The condemnation for evil has to be also and there is one great God who is able to bring all things to pass as it pleases Him and work things together for good to them who love Him, for without troubles, we would not know how much we mean to each other here in this world.

May God give us grace to walk in the old paths that have been proven over and over again by our forefathers, not dictating what others should do, but allowing them the privileges due them as saints of the Lord.

There is not a man on earth who knows what he will do in the future ("For the way of man is not of himself") so it is the highest of folly for him to tell others what to do when he doesn't know what he himself will do.

When men set out to take advantage of others that they may gain an ungodly goal, they will, invariably, use ungodly means to accomplish these ends when neither the end nor the means are justified nor right according to the scriptures.

When we, or anyone in the ministry, do anything pertaining to the Church without having the welfare of the Church as a whole, as a rule to measure every action, we will err and cause trouble in the end.

To seek to be pastor of a Church is an error in itself. To be pastor of a Church is to be a servant

of the Church not ruler nor dictator; and when selfish interests come between us and unselfish service, we are not worthy of the name.

John saw a Spirit come forth from the mouth of the dragon like unto a frog. A frog will not stand up straight neither will he lie down flat, also, regardless of kind, he is always the color of his habitat. If his surroundings are green, he is green, if brown, he is brown and etc; also he has a very long tongue; and it is fastened at the front of his mouth instead of the back and is forked at the end; therefore he can throw his tongue out very far. How many of us are comparable to the frog? Have we examined ourselves to determine?

I rather my lot be cast with those whom God has given the stability of heart and conviction of soul to feel that their God is not their belly, and publicity and fame is not their highest ideal and have not been so blinded by the love of money and popularity that they have forgotten the old Landmarks in Zion and what is order in the House of the Lord.

R. S. Smith
Cascade, Virginia

A GOOD LETTER

Dear Brother Adams:

At our Association it was indeed a feast to me and to all the poor little worms of the dust who desired food, shelter and raiment, and whose meat and drink fall as crumbs from the Master's table, when each of God's humble servants were enabled to become a mouth-

piece for Him. Such food as was broadcasted among the dear saints is uplifting and down casting too, but to me it is just as essential to my spiritual well being as the natural food is to my natural well being. One feeds the spirit, the other the flesh. I enjoyed it all from the beginning to the end but I felt so unworthy to sit under the sound of each voice as I did and to be taken care of so graciously by the dear Brother and Sister, in whose home I stayed.

What a wonderful privilege to have a home with the dearest people on earth to me. I long for their prayers when they are at a throne of grace. Surely they could do without me, but I do not feel that I could do without them. I don't remember that I ever wrote these thoughts before, But they pass through my mind so often o're and o're, The very first words I'd like to say, My love for God's people grows stronger from day to day.

I think of them each day,
And dream of them at night,
A little prayer, I'd like to say,
May God teach thy people to do
what's right.

I love to meet with them in Heavenly places,
For there I behold so many dear faces.
Meeting together is an humble duty,
While those who stay away miss so much of the beauty.

I would like to meet with them more often,
And wish that I were able,

But feel so very unworthy,
Of the crumbs that fall from the
Master's table.

I enjoy partaking of the communion,
To me that thought is sweet,
But feel so very unworthy
To wash my sister's feet,

I hope to submissively trust is work,
To follow in the footsteps of Thee,
Great Lord,
Who has been so gracious to me all through life,
During the days of rejoicing or in the midst of strife.

Yes, He is my all from day to day,
To love and trust while on earth
I stay,
To me He is such a wonderful friend,
Who has guided and protected and will to the end.

I know I am not worthy to be called a child,
Yet by His grace and mercy, may
I be reconciled,
And when all my troubles on earth do cease,
May I from all depart and with
Thee be in peace.

I am enclosing three dollars for another year's subscription to the dear Old Landmark. I enjoy reading all my papers. They are about all the company I have in a spiritual sense.

Do with this as you see fit. Remember me in your prayers.

A little sister if indeed one at all,
Mrs. W. H. Cannon

Zion's Landmark

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

Editor

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

Associate Editors

Elder R. W. Gurganus
Jacksonville, N. C.

WILSON, N. C. APRIL 15, 1954

Entered at the postoffice at Wilson
as second class matter

VOL. LXXXVII No. 11

ABSTAIN FROM ALL APPEARANCES OF EVIL."

1st. THESS. 5:22

This portion of God's word is good and profitable for doctrine, or otherwise it would not have been recorded in Holy Writ. It seems to me the thought in the mind of the Apostle was, not to abstain from evil, but also to abstain from that which had "The appearance of evil." Paul was aware that many of the children of God, both men and women, were subject to conduct themselves in a way that would have "The appearance of evil," when there was no thought of evil in their minds.

I knew an old servant of God, now deceased—a precious Elder who would often mention in his discourse, that he received a good letter from a precious sister, and after having repeated this on many occasions, a brother remarked. "I can not understand why Elder A does not mention having received a good letter from a precious bro-

ther." I am persuaded there was no evil thought in the mind of this Old Elder, but did it not have the appearance of evil? It evidently did by the remark which the brother made. I heard of another Elder (this was during horse and buggy days) who refused to invite any sister to ride with him who was walking, even though she might be on her way to the same Church to which he was going. He said: "While there would not be any evil intent in my mind, nor any on the part of the sister in accepting my invitation, but it might have the 'appearance of evil.'" This Elder's awareness to the importance of conducting himself to avoid suspicion and criticism was commendable. His wise and fatherly teaching, not by words only, but by example also was a pattern worthy to be emulated by those who desire to maintain a good name, which Solomon says is "Rather to be chosen than great riches." Prov. 22:1; and by his well ordered walk and Godly conversation, he retained the love and respect of those who knew him. The members of the church, especially the Elders, "Being ensamples to the flock," 1 Peter 5:3, can not be too careful and watchful to avoid either due or undue criticism.

Just how much was embraced in the thought of the Apostle when he penned those words. I do not know, but false doctrine that was taught by men like Hy-me-naeus and Philetus, evidently was in his mind, for he said to Timothy, "But shun profane and vain babbling, for they will increase unto more ungodliness." 2nd. Tim. 2:16. He also said,

"Be not deceived; evil communications, corrupt good manners." 1 Cor. 15:33.

T. F. Adams

JOSEPH HARDISON

The subject of this sketch was born on July 10, 1871, in Onslow County, North Carolina where he grew to manhood. He was the son of Frank Hardison and Tamer Lewis Hardison.

In the year 1899, he was married to Miss Lessie Jenkins, who survives; together with four sons and five daughters. One daughter having preceded him in death a number of years ago.

In the year 1923, he, with his family, moved to Durham where he continued to reside until his death, which occurred on January 1, 1954. On August 15, 1939, he was received in the Primitive Baptist Church at Durham, N. C. in full fellowship on confession of faith and Baptism; in which fellowship he continued until the day of his death.

It was the writer's good fortune to know Brother Hardison in a very close way, having visited him often during his declining years. There are many commendable things that could be said, but I think this one statement, which I can truthfully make, is enough, — he was an humble man. "He that humbleth himself shall be exalted." He was a firm believer in the doctrine of Salvation by the Grace of God, and manifested same by his Godly walk and conversation. He was faithful in attending his church services. "He walked humbly with his God."

All was done for him that medical science could do. And his sons and daughters were devoted in their efforts to give him every attention possible for his comfort, but "the time of his departure was at hand." His God called and he answered.

His body was carried back "home" to Onslow County for burial. Funeral services were conducted by Elder Willie Walton and his body was laid beneath the sod at Yopp's Church to await the second summons, to come forth and be reunited with the soul, to be ushered into that "Eternal Home not made with hands and to be "Forever with the Lord."

"It must be sweet, Oh thou my dead, to lie

With hands that folded are from every task,

Sealed with the seal of that great mystery,

The lips that nothing answer—nothing ask,
Life's long struggle ended."

Written By
S. F. Faucette

IN MEMORY OF PEARL S. HONEYCUTT

With a sad heart I will try to write a few lines in memory of my precious Aunt.

She was born December 23, 1892 in Wake County. Daughter of Silas Burns and Zadie Wilson Sauls, one of eleven children, seven sisters and three brothers.

Having passed away on August 14, 1952 making her stay on earth so short, yet so sweet, 59 years and eight months. Her funeral was conducted at the Raleigh Primitive Baptist Church, by Elder W. R. Hines, her pastor, Elder Everette Jones and Elder T. Floyd Adams, with very comforting words to her children and family. Her body was taken to Middle Creek Church Cemetery, there placed beside her beloved mother and daddy. The floral offerings bespoke the high esteem in which she was held.

She was married to R. Frank Honeycutt June 7, 1914, to this union were born two daughters who survive her, Mrs. Douglass Lawrence and Mrs. Bill Driscoll.

She was one of the oldest members of the Raleigh Church having united with the church in 1911, she asked for a home with the church, and was Baptized by her pastor, Elder W. A. Simpkins on the following Sunday morning.

She was a true and faithful member until her last sickness, when she became unable to get around for almost a year before God called her home.

All during her life she was so greatly blessed with God's riches of the scriptures being so beautifully revealed to her in her darkest and most trying hours. She loved her church. Much of her life's happiness was spent doing something for its cause, "Truly one of God's Missionaries." She served as clerk for the church from February 19, 1944 to November, 1947.

I feel she is truly asleep with Jesus. In that eternal home of rest where her poor afflicted aching body will suffer no more.

Written by one who loved her so very dearly as an aunt and sister in church.

Eunice S. Justice

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

MAY 1, 1954

No. 12

PROVERBS

Turn you at my reproof: Behold, I will pour out my spirit upon you; I will make known my words unto you.

Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded;

But ye have set at nought all my counsel, And would none of my reproof:

I also will laugh in the day of your calamity; I will mock when your fear cometh;

When your fear cometh as a storm, And your calamity cometh on as a whirlwind; When distress and anguish come upon you.

Then will they call upon me, but I will not answer; They will seek me diligently, but they shall not find me.

For that they hated knowledge, And did not choose the fear of Jehovah,

They would none of my counsel, They despised all my reproof.

Therefore shall they eat of the fruit of their own way, And be filled with their own devices.

For the backsliding of the simple shall slay them, And the careless ease of fools shall destroy them.

But whoso harkeneth unto me shall dwell securely, And shall be quiet without fear of evil.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITORS

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

RECOGNIZING IN HEAVEN

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye Him.” St. Matthew 17:1-5.

I believe we will know each other in Heaven, and those left out will not come into the minds of those who are there; the memory of them will be cast into the sea of forgetfulness so far as we are concerned, as well as our sins and transgression, to come into our memories no more. We will know all the redeemed of the Lord. We will know all the prophets and all the apostles by the revelation of the Spirit. The wisdom of God is so great; His wisdom will make all things clear. We will know like God because of His Blessed Spirit in us. We will know the beauty and glory of the seven Spirits clearly displayed. We can only give a dim view of the

joy and the love and the sweetness there in Heaven. It is so great our tongue and pen would fail to describe the beauty there, for we live by faith, but when faith is turned into sight, how glorious will be the sight. The rich man knew the poor in Abraham's bosom. There will be one pure white race. The black, red, and yellow races will be pure white. None will be deformed, none will be blind, neither deaf nor dumb. There will be one pure tongue of all nations. Our greatest delight will be in praising the God of all love and comfort, there. There will forever be fresh beauties, joy, and love ever new, forever springing from the fountain of living waters. Oh blessed reign in glory when the race we know here, is over there. We will eat of the meat of the word, the bread of life, and drink from the fountain head of living waters. There we will not have to learn to sing, for the Spirit of God will inspire us to sing. I heard a Heavenly host praising God in glory. I believe we will be like the transfiguration of Christ in the morning of the resurrection. We read “And His face did shine as the sun, and His raiment was white as the light”. Christ is the stone spoken of by Daniel, cut out of the mountain without hands, and it broke in pieces, the iron, the brass, the silver, and the gold.

“And in the days of these kings shall the God of Heaven set up a

kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel, chapter 2, verse 44. And in Isaiah we read, "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him", and this standard of the Spirit is the kingdom power that shall break in pieces and consume all the earthly kingdoms, and it will stand forever. This kingdom is in the heart of the Church, a kingdom of peace, joy, and love, a kingdom that will stand throughout time and live forever in eternity, a kingdom of grace, of righteousness and peace that reigns in the hearts of His children set up by the God of Heaven. It was in this kingdom on the mount that Christ was transfigured before them, and His face did shine as the sun, and His raiment was white as the light and behold there appeared unto them Moses and Elias talking with Him.

Your sister in hope,

Miss Mollie Salmons
Woolwine, Virginia

**"GOD'S GRACE IS SUFFICIENT
FOR THEE"**

Dear Elder Adams:

Enclosed you will find two Resolution of Respects for two of our dear members at Tarboro Church. We lost two members within a month, and I trust that God will see fit to refill their seats. Oh, how much we regret to give them up, but we feel that it's all God's will. He has as much power to draw

them into the Church as He has to take them out. I feel that He has blessed Tarboro Church for the past years because our congregation has grown so much. He has blessed us thus far with a good pastor, Elder Fly, and I trust that we all are thankful for such blessings. I feel that He is the same God today as He was yesterday, and He never sleeps nor slumbers and keeps steady watch on His little ones He is all I have to look to and without Him I could do nothing. He says it's by grace that we are saved, and that not of ourselves, it's a gift of God.

We are blessed to receive a lot of gifts from man naturally, but these gifts do not last. They soon wear out, but when we receive this gift of grace from our dear Saviour, we have something that will last and will never wear out. We might feel sometimes that it's all gone forever, but that's when God's grace is more abundant. That's when we are made to beg for more mercy, and we really realize that God is our only Saviour. He has enough grace for whom He has seen fit to supply. He says my "Grace is sufficient for thee." If only I knew He had me in that number. All I can do is hope and trust that He did remember this poor sinner as I feel to be.

Brother Adams, I don't know why I have written as much as I have, but I hope I haven't written anything I shouldn't. I really didn't think I would have written this much, but I trust that God has led my pen. I would appreciate your publishing these Resolutions in the

Landmark.

Your brother in Christ, I hope,

John H. Coker
602 Sarly Avenue
Tarboro, N. C.

EXPERIENCE

When I was about 14 years old, I became interested at times in my future destination. I had a little sister God had called home to glory, and often I would think of her and wish I were fit to be with her. One night I dreamed Christ was at my father's. We were all under a large tree in the yard; and I thought there were some wild animals there also; but they did not try to hurt any of us. I dreamed Christ started to leave, and we all went a short distance up the road with Him. I thought I threw my arms around His neck and kissed Him. I loved Him so much I wanted Him to stay with us.

I would often try to pray to the Lord to have mercy on me, a sinner. One day I was asking for mercy, and something seemed to say, "Blessed are the poor in Spirit, for their's is the kingdom of Heaven, and Blessed are they that mourn, for they shall be comforted." This did me good, and I felt better for a while. I went to Cedar Hill to Church; and they announced an open door for membership. I was trembling so I couldn't hold still, worthy to be with those good people. yet I could not go. I felt so un- I thought then I would stay away and not go anymore, so the next meeting I went to a Quaker Church to a Sunday school convention but felt miserable all day. That night

I lay down but could not sleep. I saw a green pasture with cattle grazing in the pasture and a road curving around the hill. I was traveling this road and traveled until I came to the foot of the hill. There was a large basin of a place that was soft mire. I was in this place laying down and couldn't move. It seemed that I could feel myself sinking down, and all that I could say was, Lord, save or I perish. I got better then and went to sleep.

Sometimes I would feel better, but again, would be enveloped in doubts and fears. I wanted to be with the Old Baptist people, for they were the only ones that seemed right to me. On October 22, 1903, Elders F. P. Bronscome, G. O. Key, and D. S. Webb spent the night at my father's home and held services there that night. Sister Hicks, Sister Taylor, and I all joined the Church that night. I have never regreted it, except at times I have thought that I had deceived the good people of God.

I was married to J. C. Dunbar in 1906. In 1911 we lost our only baby, a beautiful little girl named Ethel, aged 9 months 5 days. It was so hard to give it up, but I could only say "The Lord giveth, and the Lord taketh away," Blessed be the name of the Lord.

Please pray for me and my family if you can have a mind to.

Mrs. Josephine Dunbar
Mt. Airy, N. C.

IT IS GOD'S WAY

Dear Brother Adams:

In referring to my stay in the hospital and during my sickness I feel that I must tell some one of

the many blessings that I feel, have been bestowed on me, and who can I tell except those that can understand?

Many times in the past year while my afflictions were so I could not go to Church and meet with the people that I love so dearly, I would lie on my bed in the hospital and in my home and would beg the Good Lord, in the dead hours of night, when none but God could hear, to take me out of this world of trouble if I could not get well.

Sometimes, it seemed like I could hear that still small voice in my soul singing that beautiful song in Lloyd's Hymn book that seemed to suit my case so well.

"Can Jesus hear a sinner pray,
Yet suffer him to die,
No, He is full of grace,
He never will permit,
A soul that fain would see His face,
To perish at His feet."

I believe every one of God's poor children, whether I am one or not, do have to suffer here on earth because of their sins, because all things work together for good to them that love the Lord. "If we suffer, we shall also reign with Him." 2 Timothy 2:12. I believe He sends afflictions on us, more than we feel we are able to bear within ourselves, to bring us down at His feet and cause us to look unto Him for help, then it is that we are an humble and obedient people and willing to say that we have received double at the Lord's hand for all our sins.

What a wonderful experience when we can feel that we have had just a little taste of Heaven here on earth, and we feel and believe at

times that God has heard and answered our humble prayer and has helped us when all other help had failed. Just a crumb from the Master's table is sufficient, but we can not always feel that way because He has said, my Spirit does not always strive with man. My life has been so mixed with doubts and fears, mixtures of joy and sorrow, that I feel to say, I daily do pass through. I some times wonder if I am deceived in it all; if not, why do I have so many fears? Then again all the world could not make me believe that God has not spoken peace to my poor soul and comforted me in the darkest hours of night. "Precious memories, how they linger,

How they ever flood my soul,
In the stillness of the midnight,
Precious sacred scenes unfold."

Our very dear pastor Brother Atkinson, who has been sick for the past four or five months, was able to be back with us at Lamms Grove last first Sunday, and he was blessed as always to preach so wonderfully. That was the first time I had been able to go in a year. No one can ever know how much I enjoyed hearing him tell my feelings better than I could tell them myself. I felt like I had been dead to the world, and I believe I was, but while hearing him tell of the wonderful love and mercy of the blessed Son of God, I felt like I wanted to live again, just a little while longer. I often wonder why I have had to live here and suffer as I have and something would seem to say.

"Next door to death, He found me,
And snatched me by His grace,

To tell to those around me,
His wonderous power to save."

Tongue can not express the love and mercy that God has in store for His poor and afflicted little ones, because He has said, "I will leave in the midst of thee an afflicted and poor people that shall trust in the name of the Lord." I some times believe that I am one of that number, and at other times I feel like I am cast down in the valley of despair and have not a friend in the world, but I know He is able to cast us down and to lift us up. It is all in His hands, and it is a fearful thing to fall into the hands of the living God.

But I believe that the plan was made from the beginning of time, and that it will be carried out according to the purpose of God, and that all things work together for good to them that love the Lord. If I can only be in that number, I would say that all the troubles of this life is not worthy to be compared with the glory beyond where I have a little hope of meeting my Saviour and the angels and hearing them sing again as they sang when marching around my bed in the hospital, singing to me. I feel like I know that my Saviour is alive for evermore and is watching over His children. Please pray for me; I need the prayers of those I love.

Your poor little unworthy sister,
I hope, saved by grace, if saved at all,

Lucy Collina
Cameron, N. C.

COMMENDS EDITORIAL

Elder T. F. Adams

Dear Brother in hope:

With a full heart, I desire to write a few words of commendation on your editorial in the September 15th issue of our paper—Zion's Landmark. May God in the riches of His grace, bless that letter to the comfort, edification, and profit of Primitive Baptists everywhere, for such an epistle is sorely needed. We sometimes feel melted down, grieving over the pitiful condition prevailing among the dearest people on earth to a wide degree. Surely, Brother Adams, some of that precious ointment was anointing you, when you wrote this. Men seeking pre-eminence among the Churches, one Church seeking to dictate to another, and using Associations as a whip or weapon, assuming authority over the Churches composing it—such actions cause trouble among us. If the leaders among us could only counsel and advise, rather than command, they would be so much more Christ-like, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

When I first joined the Old Baptists in October 1939 nearly 14 years ago, Associations were in peace everywhere I went or even heard from. It was Heaven to me, love, joy, peace, and blessed God-given fellowship. I remember being at an Association in August 1941, and when the time of departure came, my heart felt like it would break; my love was so great for these blessed people, I hated to leave them. They

sang the hymn No. 167 in Gables Hymn book: "How Firm A Foundation". I can't express the depth of my soul in response to it. Now there is grief, because of the separation of these good brethren from us.

I can not believe that God is well pleased with this. We read many times in the Old Testament that God was not pleased with things done by His people. Has He changed? The Bible says He is unchangeable, and I believe that. Therefore, if He could be displeased then, He still can. God suffers (lets) things to be that are not according to His pleasure. Does not the Bible say that God hath no pleasure in the death of the wicked?" I read, the pleasure of the Lord is to save His people from their sins." He has a purpose in all things, but His purpose does not justify His people in wrong doing, because when we do wrong, we are satisfying the lust of our flesh, we are satisfying our sinful natures for when God withdraws his restraining grace, we are only capable of satisfying the lust of the flesh; but God over rules it for good, because David says, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt thou restrain." And James says "The wrath of man worketh not the righteousness of God." So you see the wrath of man works or conforms to His purposes, but not His righteousness. Consider Judas, chosen of God to fulfill the purpose of the betrayal of Christ. Judas was a devil from the beginning, he could not have kept from doing what he did, but let me say, he did this under the influence of Satan, not the

Spirit of God, for God cannot sin. Did God's will from eternity release Judas from the awful guilt of what he did? Jesus said it would have been better for Judas had he never been born. Does this sound like Judas was released from guilt of what he did because God had a purpose in it or had purposed it to be? In another scripture we read: It must needs be that offences come; but woe to that man by whom the offence cometh!" Matt. 18:7.

I have heard good brethren, preachers that I hold in high regard, and I love them dearly enough to bear with and overlook them, use these words in the pulpit, quote: "God makes us do everything we do." I do not believe that. The scriptures and my experience both condemn it. Such doctrine as that is strangling to the lambs among us and is not edifying to the child of God. We perform these sinful acts because of the sin that dwells in our body. If those who make these expressions would explain that God makes or enables us to do that which is right through His strength by giving us a love for that which is good; suffers or allows us to do wrong that we may be humbled in sorrow and repentance and learn how weak we are, and causes us to hate evil—that would be different. The scripture says, "The fear of the Lord is to hate evil." I love Old Baptist enough to overlook these things, but they are grievous.

Again, I have heard it preached that we have just as much power as the devil. One simple fact denies that. The devil is in every human

being's flesh on earth scattered over the world. Millions of places at the same time. Now, how many places can one of us be at the same time? Can't you see the folly of such exaggerated expressions and how unbecoming they are from the pulpit? I'm not trying to tell anyone how nor what to preach. I don't know myself. But I do know this. God's people have the witness within to the truth when they hear it. This same witness will instantly condemn any false doctrine; no matter how dearly you love the brother; this witness is not under our control. It operates independently of our will. We do not believe anything just because someone we love preaches. We believe according to the testimony of the witness within, and the Bible. If we can't prove what we preach by the Bible; it should be left unsaid.

I want to prove by the witness within that everything is not God's pleasure. First, if the way we once lived pleased Him, why did He take us away from fleshly pleasures and put us in this new way and the way in us? If He had been pleased with our lives as they were, would He have caused us to hate our lives? Would He have caused obedience within us by causing us to see that we were sinners?

Again, when I pass along the highway, pass some dance hall, road house, or any place of ungodliness where all manner of fleshly indulgence is carried on, it is an abomination to me. And I have only a small measure of the Spirit of God in me. Now, if this measure causes such hatred of sin in

me, how much greater hatred does God Himself feel? Yet He allows it, but as I understand it He doesn't make it to be. It is to show us what we would do, where we would be, where we would go, but by the grace of God. Thereby giving us more cause to praise and thank Him, when blessed of Him to do so. In Romans 8:29, it says God predestinated us to be conformed to the image of His Son. Conform means to be made like unto. Inwardly now, we are made to love righteousness, and hate ungodliness, the same as God does, only in much, much smaller measure. This proves to us experimentally, that this work has been begun. Now if not, we would still have pleasure in sin, but instead, we hate it with inexpressible hatred, hate it in ourselves most of all. I can get away from everybody but myself.

Doesn't the Bible forbid us to put a cause of stumbling in our brothers' way? If we preach licentious doctrine, are we not putting that stumbling stone in the way of the weak, the lambs among us?

I was once asked the question in your office, Brother Floyd, by that young man who works for you, "Is predestination causative?" I couldn't answer then, but I trust I have been given some understanding in this matter. The answer is "yes". God predestinated His Church to be conformed to the image of His Son. All our spiritual exercises of mind, life and experiences are the direct result and proof of the fact that this work has been started in our lives, to be completed and consummated in the day of the Resurrection. God is the

cause of our Godly thoughts, actions, or deeds. He will be the cause of our being raised that day and carried home to glory. That's predestination. Side by side with this is foreknowledge. He foreknew and predestinated His Church. He foreknew everything else.

According to the scriptures, God made everything whether it be thrones or dominions, principalities or powers, seen or unseen. Satan's bounds are set. In or within these bounds God set Satan and in God's foreknowledge reached out, foresaw and foreknew all the ungodly, sinful deeds of men or devils, and God suffers, allows, or lets these things be, in order to fulfill His own will and purpose. Yet, God is not the direct cause of these things. If so, what is the purpose of Satan? If God took over Satan's job and carried on his work, Satan would be useless. Brethren, why get two things mixed up? Except for His restraining power, we would live a life of sin. Our very own experience testifies to the fact that we sin through lusts of flesh. James 1:13, 14, 15, "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth He any man." But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." 16th verse. "Do not err, my beloved brethren."

Not long ago while thinking over these things, it came to me this way: "Predestination is the positive will of God, foreknowledge is the permissive will of God." God

brings His positive will to pass by His Spirit through and by Christ, and the devil brings God's permissive will to pass.

All I have is what I've experienced. I've written this letter mainly from an experimental viewpoint. What God has put within me, He has made me believe by experience. This is the testimony within.

Farewell, in bonds of Christian love,

Layton Wingfield
Ridgeway, Va.

WRITES ON FOREIGN MISSION

Dear Brother Adams:

I have a mind to write on Mark 16:15. "Go ye into all the world, and preach the gospel to every creature."

The world claims this means every individual, but the scriptures do not bear this out. Three of the gospels record this commission, and John tells of it in the latter part of his writings. I don't think the Spirit would direct one to say one thing and another to say differently, concerning the same subject.

Matthew records it this way: "Go ye there and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In Luke 24:44, Jesus says: "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." And in the 46th and 47th verses He says: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and

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that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." He gave this commission after His resurrection. Now, we will see what is written in John after His resurrection, John 20:17. Jesus says: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father; and your Father; and to my God and your God." This is fulfillment of Psalms 22:22 which says "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee." They were all speaking by the Holy Spirit, and this was all fulfilled, for Paul said in Col. 1;23: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under Heaven; whereof I, Paul am made a minister."

If every creature means every individual, then according to Rev. 5:13 every creature is going to praise God. This reads as follows: "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." If this means every individual, then every individual will be saved.

The world teaches that He tested death for every man, and they interpret this to mean every individual. We will now see if this is true. In Luke 16:16 Jesus says: "The law

and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it." We know that every individual does not press into the kingdom of God.

We will now turn our attention to all men. Jesus says in John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." He does not say He will try to draw them, but will draw them. Now, if He draws them, they come unto Him. In John 6:44 Jesus says: "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." If this means every individual, and He draws every individual, they all come unto Him. He says in another place, "He that cometh unto me, I will in no wise cast out." So we have every individual saved. In 1 Cor. 15:22, Paul says: "For as in Adam all die, even so in Christ shall all be made alive." If he is talking about men here, and all men means every individual, then all men who died in Adam will all be made alive in Christ, so we have universal salvation, which the Bible does not teach. The truth of the matter is there are two creations, a natural creation, and a Spiritual creation. Adam is the head of the natural creation, and he fell, and so the whole natural creation died in him. But Christ is head or representative of a Spiritual race, and all that He is the Spiritual head or representative of, are made alive. In Zech. 12:1, it says He "formeth the spirit of man within him." He is the father of Spirits, for in Heb. 12:9, it says: "Furthermore we have had

fathers of our flesh which corrected us, and we gave them reverence: shall we not much more be in subjection unto the Father of Spirits and live"? Job 32:8 says: "But there is a Spirit in man: and the inspiration of the Almighty giveth them understanding." You can not find any prophecy that says Christ came to save every individual. In Isaiah 53:11 it says: "He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify man; for He shall bear their iniquities." And in the next verse it says, "And He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors." In Matt. 20:28 Jesus says: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." In Matt. 26:28 Jesus says: "For this is my blood of the new testament, which is shed for many for the remission of sins." Heb. 9:22 says: "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." Whom did He come to save? Turn to Matt. 1:21, "And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." This is all prophesied of by the prophets. In Psalms 130:7,8 it says: "Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." Now they all preach, that part of this was fulfilled, but they deny the rest of it. They preach

that He was born into the world and that He was named Jesus, but that He died for all, but all are not saved. They teach that God gave the law to Adam, and he sinned, and we are all on the road to hell, and Christ came to redeem us. If this be true and hell and eternal punishment after death is the sentence of the law, and the law must be fulfilled, and Christ fulfilled the law, being made a curse for us, then Christ, in order to save one soul from the curse of the law must go to hell and suffer eternally for the sin of one soul. I don't believe it. I don't believe He died to save one soul from hell, and not one soul is going to hell that He died for. I believe that He died to save His people from their sins and that He did just that. I don't say that all of God's people are saved here in this world, for the Bible teaches that there is just a remnant going to be saved. What are we saved from here? From the wrath of God. He has promised to bless us in obedience and curse us in disobedience. Read the blessings and the curses in Deut. 28th chapter. Paul says in Rom 1:16, "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." In the 18th verse, he tells us what we are saved from, "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Paul says in the 2nd chapter of Romans 6th, 7th, 8th, and 9th verses: "Who will render to every man according to his deeds: To them who by patient con-

tinuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation, and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Now, here is your all men, Jews and Gentiles. We know he has already visited the Jews because of their unbelief, and he says the same thing will happen to us. Paul says in Rom. 11:19-21, "Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest He also spare not thee." May it be in the providence of our God that we may take heed and that we may be saved from wrath, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore, comfort yourselves together, and edify one another, even as also ye do."

So brethren, may we be blessed to contend for the faith that was once delivered to the saints. Paul said he was not ashamed of the gospel of Christ, and in 2 Tim. 1:3 he ashamed of the testimony of our Lord, nor of me His prisoner: But be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an Holy calling, not according to His own purpose and grace, which was given us in Christ

Jesus before the world began."

Dear loved ones, if we are His Church and His people, the gates of hell can not prevail against us. If God be for us, who can be against us? Written in love, and I hope guided by the Spirit of God.

Your little brother saved by the grace of God if saved at all,

W. W. Sikes

R. F. D.2

Campbell, Texas

ENJOYED ARTICLES ON PREDESTINATION

Elder C. D. Whitley
Albemarle, N. C.

Dear Brother in Christ:

Christ is the hope of salvation of God's elect people where ever they may be, the only cure for sin.

For some time I have wanted to write you a few lines to tell you that I have greatly enjoyed your writings, but I have felt too little and unlearned to write to one who has been so deeply taught in spiritual things as you are. I have been a member of the dear "Old Baptist" less than a year. I have never felt worthy of my Church home, but if I know my poor heart I am thankful I was not turned down when I asked for a home with the people I have been made to love so much. I was baptized the same day as Sister Melba Vaughn, who is a dear sister to me in ways more than one, being the sister in the flesh of my dear companion. I feel to love her very much. I have often wondered about the love I have for her as well as all of God's children in this world. I feel that I did not learn to love the dear Old Baptist,

but I hope I was made to love them. Yes, made willing in the day of God's power to be God's any thing, to be used as He wills, and given to love His dear little ones who are heirs and joint heirs with Christ.

I have enjoyed your writing on the predestination of all things. I am made to believe the Apostle spoke the truth when he emphatically declared, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Now it plainly says "All Things" and wouldn't that include the bad as well as the good? I believe it does. I believe that God is all powerful, (There is no power but of God, the powers that be are ordained of Him) the world and the fullness thereof belong to Him. Who dares question Him? He is of one mind, and who can turn Him. He is unchangeable. He is so perfect that when He speaks it is done. When He commands it stands fast. Then we can understand why God's children love each other. "This is a new commandment which I give unto you that ye love one another. By this shall all men know that ye are my disciples, if ye have love one for another."

Yes, God commands His children to love one another. Now what concerns me so much is this, is this love which I have a spiritual love as Christ commanded? I hope so, but I do not know. So much of my time I am in doubts and fears that one so sinful as I, could be a subject of God's mercy and grace. Nevertheless, the foundation of God standeth sure, having this seal, the

Lord knoweth them that are His.

I do hope the dear Lord will continue to bless you to write good sound doctrine as you have written, to the comfort of God's poor afflicted ones who are hungering and thirsting after His righteousness, who realize they have no righteousnesses of their own and feel that the best of their performances are but filthy rags in the sight of God. But they have been taught that salvation is by grace alone, and they are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. They hope that they are one of these blessed characters. They hope that the Comforter, which is the Holy Spirit, has come, and takes of the things of Christ and shows them unto them, bearing evidence that He who has promised, is faithful and true. Oh! isn't this enough to cause one to desire to praise Him, who of God is made unto His people, wisdom, righteousness, sanctification and redemption? Does that leave any room for man to boast? Christ is over all, and in all. I hope I am one. I do hope to hear you preach some day and that you will continue to write as God has blessed your pen to do in the past, not fearing to declare the whole counsel of God.

May God keep you and yours in His love. When He makes you to pray, please remember me and mine. If one at all, I am the least and feel to be beneath your feet. Though if not deceived, I have a sweet hope that I am your little sister in Christ.

Mrs. Fred Cobb
Rt. 1
Ruffin, N. C.

A LETTER

Dear Brother Dove:

Here are two passages of Scripture which I have thought much upon, to wit: "If any man do his will, he shall know of the doctrine, whether it be God, or whether I speak of myself." "And whosoever will, let him take the water of life freely." The Arminians use these scriptures very frequently, thinking that they favor the doctrine of the free-will of fallen man. The truth of it is, there could be no greater falsehood and wresting of Scripture, seeing that unregenerate man has no will to believe and be saved (John 15:5; Eph. 2:3; John 5:40; James 4:4; John 1:13; 3:6; 1 Cor. 2:14; Psalms 119:67 and 71; James 4:5; Deut. 32:10; Psalms 51:5; Romans 8:7-8.)

I touch not upon this subject as a champion, but to show my opinion to others. I hope it will mean to others what it has meant to me. For many years these scriptures were hard for me to reconcile with other scriptures as they seemed to favor "freewillism". Now I feel I understand them much better and have no desire to shun them. My view I offer after much prayer and thought upon this subject concerning the occasion and import of such language.

In reading the Bible, I find it important to always consider the times and conditions under which the people were living of that day, as well as the person speaking or the person spoken to. It will help us, too, to remember that the Bible is not an English, but an Oriental book, and that every custom it refers to, every figure it uses, is also

Oriental, and when we attempt to reconcile these customs and figures with our English habits we make a fatal mistake.

In the Antediluvian and Patriarchal ages, the Lord Jehovah Himself confined His favors to a few particular families. When he formed Israel into a commonwealth, He chose them to Himself, and separated them from all other nations. To them He gave His Oracles, His ordinances, and His covenants, yea, He honored and indulged them with His Divine presence. In this the Israelites gloried; they appropriated this privilege to themselves and held other people at a distance, looking upon them as strangers, and without God in the world; hence, that chosen seed spares not to say, "We are thine; thou never barest rule over them; they were not called by thy name" (Isa. 63:19). At the commencement of the Messiah's kingdom, the Lord purposed to change the scene, and vary the dispensation by admitting both Jews and Gentiles to an interest in the great salvation: as they were equally chargeable with sin, and equally liable to the curse, they now should stand upon a level; be equal sharers with that Divine Saviour, who was made sin, and made a curse for both alike. This the Holy Ghost expressly and repeatedly promised, "He (that is, the Redeemer which is to come) shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10).

Notwithstanding such prophecies and such promises, our Lord Himself, when He entered upon His Min-

istry, acted a discriminating part, and kept up the partition wall, in pursuance of that declaration, "I am not sent but unto the lost sheep of the house of Israel." When he sent forth His disciples to preach and to teach, He gave them, also a command to show the same partial regard, "Go ye not into the way of the Gentiles." This conduct of our Lord, both under the Old and New Testaments, confirmed the Jews in their self-flattering notion that they were, and ever should be, a favorite nation and a peculiar people. The Gentiles, on the other hand, were no less discouraged; apprehending that as they were, so they ever should be, "Aliens from the commonwealth of Israel." But in order to convince the Jews of their mistake in claiming the blessing of Abraham to themselves; and in order to assure the poor, discarded Gentiles that they "Should be fellowheirs, and of the same body," our Lord in His last charge to His Apostles, alters the style of His commision, and enlarges the sphere of their several departments. It is now no longer, "Go ye not into the way of the Gentiles," but quite the reverse, "Go ye therefore, and teach all nations," and "He that believeth and is baptized (whether Jew or Gentile) shall be saved." Still the Jews were hardly induced to give the right hand of fellowship to their brethren the Gentiles, for Peter cries, "Not so, Lord" with some indignation. Still the Gentiles, hardly persuaded that they should be partakers of the grace, reasoned against themselves, "The Lord hath utterly separated me from his people" (Isa.

56:3). Therefore the Lord, to intercept all the desponding objections of the latter (the Gentiles), and to bring down the high disdainful imaginations of the former (the Jews), declares in a variety of places that the difference no longer subsists; that Christ has thrown down the partition wall, and laid all plain, common and free. Though the giving of the law pertained to Israel only, the Lord Jesus gave Himself a ransom for all people. Though the paschal Lamb extended its influence only to the circumcision, the Lamb of God is a "propitiation for the sins of the whole world," even though it be not circumcised. And now God would have all men, whether bond or free, Jew or Gentile, Greeks or Barbarian, to be saved by coming unto the knowledge of the faith.

This account gives us the true cause, and points out the intended use of such universal phrases as, "And let him that is athirst come," "And whosoever will, let him take of the water of life freely;" "Who will have all men to be saved;" "That he by the grace of God should taste death for every man;" "And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world;" and shall know of the doctrine, whether it be of God, or whether I speak of myself." They are calculated to abate the pride of the Jews, to encourage the despised Gentiles, and by excluding none, they give encouragement for all nationalities to come; because, though every individual person will not be saved, yet "Him that cometh to me I will in no wise cast out." By this inter-

pretation, the phrase (or phrases) is not inconsistent with other texts, neither does our church contradict herself.

It seems to me that all of the fore-going interpretations are the only true and logical ones, and especially of that passage of Scripture, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." For, to interpret this scripture literally, it makes the knowledge as to whether the doctrine was of God, depend upon "external" action, and upon exact conformity with God's will, a "condition" which no human being could ever literally fulfill in his own person. So it is very evident the true meaning is that the knowledge as to whether the doctrine was of God depended "not" upon "external" action, and exact conformity with God's will, but upon the "internal" disposition of the Jew or Gentile who willeth or wished to do God's will—whosoever willeth or wishes!

Yes, this interpretation is true also in the Scripture passage, "Whosoever (whether Jew or Gentile) will (desires or thirsts after the water of life) let (do not hinder him) him take of the water of life freely" (without money or price). The word "**Let**" here means that whosoever (Jew or Gentile) will (willeth or wishes the water of life) shall not be hindered by any one as Diotrophes hindered the brethren in the Primitive Church of God by not receiving them, forbidding them, and even casting them out of the CHURCH. (II John 9-14.)

(Elder) Milford Hall, Sr.
McDowell, Ky.

READ LANDMARK WHEN ONLY A CHILD

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams:

I am sorry I have let my subscription to the Landmark pass the due date—just an oversight. (Pardon please).

I am enclosing a check for \$1.50, same as I did last year, hope it is agreeable, as this is what Elder Priddy sent in his life time. I would like to do better, but my small income is limited. I enjoy reading the Landmark, wish it were larger. I remember my father taking the paper back in Floyd County, Virginia when I was a small child more than 50 years ago when Elder Gold was editor. In those days I would slip the Landmark out and steal away to some secret place and read. I didn't fully understand what I read, but there was a beauty and a sweetness in reading that I could not explain, and I hope to this day, those things have grown more precious, even though there is much confusion and soul trying among the Churches. I want to suffer and rejoice with the dear old Primitive Baptists; the few good seasons we have, blot out all the trials and tribulations for the time being. I trust I may be permitted to have the fellowship of the saints while I sojourn here. Our Elders are being blessed to feed us in our Churches here in this section.

With love and sweet fellowship to both you and Sister Adams.

In hope of life after death,
Mrs. S. J. Priddy
Box 927
Princeton, W. Va.

56-7

Carolina

MAY 24 1954

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

MAY 15, 1954

No. 13

PROVERBS

Chapter 2

My son, if thou wilt receive my words, And lay up my commandments with thee;

So as to incline thine ear unto wisdom, And apply thy heart to understanding;

Yea, if thou criest after knowledge and liftest up thy voice for understanding;

If thou seek her as silver, And search for her as for hid treasure:

Then shalt thou understand the fear of Jehovah, And find the knowledge of God.

For Jehovah giveth wisdom; Out of his mouth cometh knowledge and understanding;

He layeth up sound wisdom for the upright; He is a shield to them that walk in integrity;

That he may guard the paths of justice, And preserve the way of his saints.

Then shalt thou understand righteousness and justice, And equity, yea, every good path.

For wisdom shall enter into thy heart, And knowledge shall be pleasant unto thy soul;

Discretion shall watch over thee; Understanding shall keep thee:

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

"GRACE"

Mrs. Pattie Peters,
Mrs. Emma Hogood
Richmond, Virginia
Dear Sisters:

Your letter reached me last week, while I realize I fell far short of what I desired in writing of your dear sister's death; yet I was glad to think you can bear with me and approve what I said.

I am glad you are blessed to be with the Primitive Baptists there in Richmond. I was with Elder Payne at our Association. He is an able minister and worthy Elder. I am gone nearly every Saturday and Sunday to meeting some where. While I am unable to do any manual labor or walk much, it is more comfort to be in our meetings with the people of God and worship His great and good name, than anything on earth to me.

I realize I have seen the pleasures of earth fade away. All the real enjoyment is when we are blessed to worship God as the Saviour of sinners, such as I. We have good meetings at Long Branch. Last Saturday I was blessed to speak the truth in love. Then a dear Sister was received by experience and requested me to baptize her Sunday.

This was a happy season, for it brought back my childhood day's when, 54 years ago this month, I, as a mere boy, was buried with Christ in baptism at the same place.

We came out of the water singing,

"Oh how happy are they who their Saviour obey, such love, such joy, such peace, none but those born again, baptized as I hope I was, and as I believe those brethren and sisters were, can enjoy such happiness.

Dear Sisters, my folks have colds, but all are up. Hope you both are in good health. If it is the will of the Lord, we will meet and hear preaching again.

Read what I have to say about the parable.

I was well pleased when I heard your brother (Gobe, about 80 years old) and wife joined the Church. To me you will find a similarity of your brother, in the parable Jesus used in Matthew, 20th chapter, An husbandman went out early in the morning to hire labors. The price was a penny for their work. He went out at the third, sixth, ninth, and eleventh hour and finding labours every time with the promise to pay. When the work was finished, every one received a penny. Your brother Flem came in the early morning of life as a laborer in the kingdom of God. He was promised a penny—grace, grace, and grace alone saves sinners, while others came at the sixth and ninth hours.

The Husbandman, the Lord Jesus Christ, brings in your brother Gobe at the eleventh hour. In the last days of life—a penny more grace, grace, grace bestowed on sinners—while we could mention many be-

sides your brother who come in their younger days. Brother Flem had to fill his own place. Jesus called him in at the right time to labor in the Church as a servant in the house of God, the vineyard of the Lord in early life.

Your brother Gobe came in last at the eleventh hour. He could not have been in Brother Flem's place, neither could Brother Flem have been in Brother Gobe's place. Notice the Husbandman went out. Jesus by this Holy Spirit goes out at the right time; when He calls, the dead sinner hears, if it be early in life or just before the end of their pilgrimage.

Last year I received the sweetest experience from a little 10 year old girl. She first saw her lost condition when six years old. She saw the fires of hell burning to destroy her, no way for her escape. When, to her surprise, Jesus appeared and assured her He shed His blood to save her. I feel sure she knows the truth. She came to this knowledge in the early morning of life. She may soon be a member, or she may never come into the fold. The Lord knows His will, will be done. About three years ago a poor old mother passed four score years related a sweet experience to me of the dealings of the Lord with her at that age. Her people and their preacher, all Pharisees, tried to save this poor old soul by getting her into their Church. She said, "No, saving doesn't come that way. They may be good people, but they are not my people. They do not sing my songs. They do not speak my language. They do not look like you or walk as you do".

Later, it was my privilege to baptize this dear old saint, unworthy I felt to be; yet it was a sweet remembrance to go in the same water at the same place where I was buried with Christ in baptism 52 years ago, and there as I hope bury this dear old form with Christ in baptism. She was so happy and says if I am living, it is her request for me to preach her funeral. There, with these two, one came in before 10 years of age, early morning of life, penny-grace; the other passed 80 years of age at the eleventh hour, penny-grace.

Dear Sister, O for grace to keep us humble and at the feet of each other and enable us to ever sing—

"T's grace has brought me safe thus far,

And grace will lead me home".

Should you care to write, will be glad to hear whether you think the parable means what I said it did. It does to me.

Pray for me and Zion everywhere.

J. G. L. Hash
R. F. D., Box 66
Ferrum, Virginia

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Mrs. G. M. Henderson, New Bern, N. C.	1.00	was not able to gather anything of profit or even of much interest, he seemed to vanish away as si- lently as he had come. However, after a month or more he was a- gain on my mind with only casual appeal to my attention, and was soon gone again as before. Then another long interval, and a return of Benjamin. I finally became in- terested in the insistent visitor be- cause I had begun to wonder if the Good Spirit was leading me to this, rather than it being a casual thought of my own mind as I had at first supposed.
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Juda Watkins, Kernersville, N. C.	1.00	
Mrs. H. L. Walton, Wilmington, N. C.	.50	So I began to search the scrip- tures to learn about him, I did it with purpose to follow the history of the tribe, but to have in mind only the man himself, with no re- garding of successive generations. I think it was about the end of the first year of those intermittent study periods, when I came to the conclusion that my subject was of a fellow very much like myself. That likeness and relationship being seen, first, in the peculiar and great favors he enjoyed, and second, with only few exceptions, his slow- ness in gratitude toward a bene- factor, he often accepting much graciousness only to forget about it, even to occasional rebellion a- gainst the hand of his comfort. It was in these things, I say, that I felt myself to be his close rela- tive, and I could both dislike him and love him in the same moment. I could feel that there must surely be great riches in the things I had read over and over, but I could not understand them. It was like I had gathered many heaps of building stone and they scattered from the
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"THE TRIBE OF BENJAMIN"

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

Some six or more years ago, my
thoughts were occupied for a brief
period with Benjamin as a subject
for mediation and study, but as I

Nile to the Euphrates, but with no other plan or mortar, or any knowledge at all of what should be done with them.

Thus time passed on till about two years ago, when someone handed me a paper in which I found your, "Benjamin is the corn." I had gladness in reading this and felt a witness in my breast that you were teaching Truth. When I had done with reading your article, I pondered, and then I said, "O, Benjamin is a picture of the church under grace, even while the nominal church is under the law of Moses!" And when I had turned to look at the material before mentioned, they began to take form and as I believed, to teach me truths that I had not seen before. I now also had pleasure in remembering my acknowledgement of his kinship, though at the time, I did so reluctantly. So, for this second discourse, I have borrowed from David in Psalm 68:27, this pretty title: **LITTLE BENJAMIN.**

I have said that he is a picture of the church under grace. However, I think it to be in better accord with the scriptural method of teaching, to say, he is a picture of the redeemed sinner under grace, throughout the Bible the Spirit is speaking directly to the individual, and so making him to be personally responsible in his own gifts that he is severed from any right to shift his own burden upon the assembly as men are wont to do.

Benjamin was born near the town of Bethlehem, his mother departing to her reward the same day. The very place of his birth in his first distinguishing mark of the redeem-

ed. For he was born in the land of promise, and by virtue of this he was, in his own right, a citizen there. But the eleven were born in Padanaram, a country or land of idols. (I prefer to use positive terms, and I know that you have no need that I repeat in each instance that it is a picture, etc.) His name given by a wise father, signifies, the son of the right hand. This shows us that Benjamin will not have to be with the goats, and this promise is perpetually confirmed in that unchanging faithfulness and love to him of both Joseph and Judah who were shadows of the Lord Jesus as governor of the church. For one can understand that the child, bereft of its mother, became an object of pity and care to every one of the family, but when we see such affection continue through the centuries, we need to look above the human order of things to find the reason for it. So much for Benjamin of the day of his birth.

I can well pass over the story of their buying corn in Egypt, because it is here that you taught me that in the lad dwelt Christ, the hope of glory. But I would speak a little of that princely plea made by Judah, that he, himself should be made bondservant to Joseph in Benjamin's stead, that the lad might go free. For Judah had become surety for him unto the father, and it was this plea that brought Joseph to tears. I cannot but think that his first joyous tears were of miraculous enlightenment that the Saviour should spring from Judah.

It being my purpose to follow his history, I will say that from here

forward, brother and sister, this will be mainly a succession of historical notes with but little of my comment, for any approach to a general exposition of our subject would require months of work, and then you would receive a book instead of a letter. Besides, I would leave you to your own meditations, only I beg you keep in mind that your instruction is given in the present, "Benjamin IS the corn."

Before his death, Jacob blessed all his sons. Of this one he said: "Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." Gen.49:27.

When the twelve spies returned, ten of them with a discouraging report, Benjamin was among the unbelievers. Only Joseph and Judah had courage for the war.

After the congregation had finished its travel through the wilderness and the men of war again numbered, the tribe of Benjamin shows the greatest percentage of increase, it being above twenty eight per cent. The desert a good place to grow—in grace.

Before Moses' departure he also blessed the tribes. Of Benjamin he said: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."

When Joshua cast lots before the Lord at Shiloh, the first came forth to Benjamin. "And the coast of their lot came forth between the children of Judah and the children of Joseph." Josh. 18:11. Judah and Joseph are the "shoulders" of the Lord to Israel, the government be-

ing at the first upon Joseph, and then upon Judah from king David thereafter. I think this to be in accord with Isa.9:6.

I'm sure you remember the craft of those Gibeonites to negotiate complete surrender of their kingdom that they themselves might be left alive. These people had four chief cities, each, with its outlying villages, the greatest of them being Gibeon. And as a consequence of the treaty this fertile area was spared the ravages of war the whole of it—buildings, walls, orchards and vineyards—left peacefully intact. Three of these cities including Gibeon were within the lot of Benjamin, while the fourth lay on his west border. Yet this is not enough, for the capital city, Jerusalem, is also his inheritance with the beautiful place of worship, Solomon's Temple.

During the period of "Judges" when the Lord would sometimes afflict Israel because they had sinned, there was one occasion when a Benjamite, Ehud was chosen leader of the people to break off the foreign yoke. This man is said to have been left handed, and it is the first mention I find of that characteristic for which the tribe became famous. We shall find reason to note this again farther on.

In sorrow, I now open this chapter to reveal our dear subject in ruin! The beloved of the Lord now destroyed of his lust, while the whole church of God is in mourning. That cherished left hand is come to be his calamity. It is the whole spirit of the flesh, and set in opposition to the right. He is not shown to be of such skill with the left when he

prospered and grew strong in the desert, but in his rest did it avail to throwing stones and wielding weapons against friend and foe alike. In the fierce three-day battle that followed he refused to yield up his false trust in the left hand til he was struck with amazement at sight of his helpless condition. "And they turned and fled toward the wilderness unto the rock Rimmon." Judges 20:45. I'm now so glad to cheer my audience with the news that the Beloved of the Lord shows signs of recovery, in his hastening for shelter in the Exalted Rock, for that is the interpretation of Rimmon. This, also, was situate in his own land, in the desert part toward the sun rising. A weary six hundred were favored to come to the rock, where the avenger of blood could not touch them, and after four months there abiding they were restored to their homeland in peace.

When Israel desired a king, Benjamin is chosen. Result: pitiable failure. "If ye live after the flesh ye shall die."

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. 1S. 18—:1-4. We now see little Benjamin he has scarcely grown a mite since he came out of the wilderness) returned again to his first love. In

his earliest troubles it was Judah who became his surety, and now he has found the lost sheep and will presently lay it upon his shoulder with rejoicing. And do look at that humble gratitude and sincerity that moved Jonathan to divest himself to every mark of princely authority, and give it all to David.

After David became king, he inquired if any were left of the house of Saul, that he might show him kindness for Jonathan's sake, and he found Mephibosheth, the son of Jonathan, who was crippled in his feet. So David sent and brought him to Jerusalem, and said unto him: "Fear not for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually." 2 Samuel 9:7.

With our Benjamin now so favored with both riches and honor, as also to feast daily with his king, one would expect him to grow much in grace and in knowledge of the truth. Nevertheless, when David must flee for his life from the revolt of Absalom, Mephibosheth said, "Today shall the house of Israel restore me the kingdom of my father." 2 Samuel 16:3. But later, when the king was returning in peace, Mephibosheth went down to meet him, "And had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came in peace." 2 Samuel 19:24. And the king asked him, "Wherefore wentest thou not with me, Mephibosheth!" What heart searching sting lies in that pronouncing of the rebel's name with the hard ques-

tion! His answer seems to me to have been a false accusing of his own servant, but with it he reminded the king, "Thy servant is lame." He was not cast out, nor has the plea of crippled feet lost its virtue to this day. Astonishing Grace!

In the Book of Esther, the central figure is Mordicai, a Benjamite.

"There is little Benjamin with their ruler, the princes of Judah with their council, the princes of Zebulon, and the princes of Naph-tali. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us." Psalm 68:27. After seven centuries, his king says he is yet little.

"When I was a child, I spake as a child, I understood as a child, I thought as a child but when I became a man I put away childish things." 1 Cor. 13:11.

Dear brethren, our Benjamin has grown up. He grew til he said he was the least of all saints. The great stores of corn given us through his hand are sufficient unto the end of the world. I feel that you can take of these and distribute to the poor better than I can, yet, may I invite you to dine with me on just this one overflowing cupful, "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. 8:38-39.

"Of the tribe of Benjamin were sealed twelve thousand." Rev.7:8.

G. B. Gunter
RFD 1, Box 111-A
Henry, Va.

"THE VOICE SAID CRY"

"The voice said Cry, And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." (Isaiah, 40:6,7)

Dear Elder Adams, and Brother I hope in Christ:

Inasmuch as I feel to hope that God has given me a mind to write, I desire to jot down a few thoughts in connection with the above text which for some reason has been lingering more or less in my mind for several days.

First of all, I desire to acknowledge receipt of a card recently which has meant so much to me. It is with a feeling of great unworthiness that I quote a portion of it. "Dear Brother in hope: I am praying that it may please Him to whom all power belongs, to give you the desire and ability to write more of your good articles for Zion's Landmark. They speak so clearly and so exactly what I hope I believe. Lately, I have been disappointed at their absence. Your article on the Unforgiveable sin is truly wonderful, and is as I have understood it for some time, and as I have discussed it with my children, it is misunderstood by many of our own people." This is signed, Mrs. Kate N. Alston, and is postmarked, Atlanta, Georgia.

I have desired so much to write Sister Alston, but as I do not have her address, I take this opportunity to say, Dear Sister: Your favorable comments are humbly and gratefully received, and deeply appreci-

ated. They mean more to me than you will ever know.

Before going further Dear Reader, I hope you will get your Bible, turn to the 40th chapter of Isaiah, read the entire chapter. Now, may we be given grace to meditate on a portion of this scripture, beginning at the 6th verse. "The Voice said, Cry. And he said, What shall I cry." We note, the voice which spake was not "A" voice but "THE" voice. The voice of Him that speaks as man never spake. We find in Holy Writ, that in olden times He spake, and it was done, He commanded, and it stood fast. This is The Voice which spake to our Federal head, to-wit Adam in the garden of Eden saying, "Adam, where are thou?" and he says, "I heard thy voice in the garden, and I was afraid, and I hid myself because I was naked." I feel that this is typical of every poor sinner who has been stripped of all self, and self ability. The strong man having been overcome and bound, and his armour (strength) taken away, and his goods spoiled. (See Luke 11:21,22)

Cry means to utter, to proclaim, to shriek or speak, and is brought about by some power which is stronger than the individual who is made to cry. We believe that the power which causes God's people to cry is the Spirit of the Lord, and when the Spirit of the Lord bloweth upon a poor sinner, it prompts the cry which is opposite to that of the Spirit of man, for it causes his flesh to wither as the grass and all the goodness thereof to fade as the flower of the field, and he is made to say as the one in the

text, "What shall I cry." The Spirit of the Lord blew upon Paul in the way, as he journeyed to Damascus, breathing out threatenings against the disciples of the Lord, and the voice spake to him saying, "Saul, Saul, why persecutest thou me." His cry was, "Oh! Lord, who art thou?, and Lord, what will thou have me to do!" We see a wonderful demonstration of the effectual work of the Spirit of the Lord in the day of pentecost, when there came a sound from Heaven as of a rushing mighty wind, and filled all that were in the house. And there appeared unto them cloven tongues as of fire and sat on each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. We also find that many were pricked in their hearts, and their cry was, "Men and brethren, what shall we do?"

In Jonah 1:2, the voice (Word of the Lord) came unto Jonah saying, "Arise, go to Neneveh, that great city, and cry against it; for their wickedness is come up before me." Did Jonah cry? Let us prove it. In chapter 2, verse 2, he says, "I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardest my voice." Some believe that if Jonah had been a good boy and had gone and preached to Nineveh when the voice first spake to him, he would not have had to suffer being cast overboard to be swallowed up by the great fish which God had prepared. Now, it appears to me that if Jonah could have done this, God would have

been disappointed, for we find in chapter 1, verse 17, that not only did God prepare the fish, but it emphatically states that "The Lord had prepared a great fish to swallow up Jonah."

Another thought, could Jonah have preached to Nineveh without being there? No, he first had to be carried there, and the great fish which the Lord had prepared, was at the appointed place, on schedule time, to convey Jonah thither on his way. Another thought to preach salvation (deliverance) by grace, Jonah first had to be delivered. His flesh must be made to wither as the grass, and all the goodness thereof to fade as the flower of the field. Jonah was made willing to be God's anything, for we hear him saying, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that, that I have vowed, Salvation is of the Lord." And the Lord spake unto the fish, and it vomited Jonah out upon the dry land." And the word of the Lord came unto Jonah the second time, saying, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." So Jonah arose, and went unto Nineveh, according to the word of the Lord." It appears to me, according to my limited understanding that both Jonah and the fish obeyed the Lord.

When the Lord commands His servants to cry, He puts the words into their mouths, "Thou shalt go to all that I shall send thee, and whatsoever I command thee, THOU SHALL SPEAK." (Jer. 1:7)

The worldly religious professors know what they are going to cry,

because they outline their sermons, memorize them in part, and deliver them as outlined; therefore they know what to cry. The Spirit of the Lord has never blown upon them causing their flesh to wither as the grass, and all the goodness thereof to fade as the flower of the field. Not so with God's humble servants; when the voice says Cry, they know not what to cry, but they know that unless the Lord keeps the city, the watchman waketh but in vain. They know that they must tarry in the city of Jerusalem until they be imbued with power from on high; hence the question, "What shall I cry." Oh! my dear saints in the Lord, so often this poor unworthy writer goes from place to place, groping, as it were, in darkness and despair, groaning, "What shall I cry?" What shall I cry concerning the nation? "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." What shall I cry unto the mourners? "Blessed are they that mourn, for they shall be comforted." "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed His flock like a shepherd: shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

What shall I cry unto those who are in the valley? "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: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." What shall I cry unto 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. 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." What shall I cry unto the poor and afflicted?

"Poor and afflicted Lord are thine
Among the great unfit to shine,
But though the world may think
it strange
They would not with the world exchange.

Poor and afflicted, yet they trust
In God, the gracious, wise and just,
For them He designs this lot to choose
Nor would they dare his will refuse.

Poor and afflicted oft they are
Sorely oppressed with want and care;
Yet he who saved them by his blood
Makes every sorrow yield them good.

Poor and afflicted, yet they sing
For Christ their glorious conquering

King
Through sufferings perfect, reigns
on high
And does their every need supply.

Poor and afflicted, yet ere long
They'll join that bright celestial throng
And all their sufferings then shall close
And heaven afford them sweet repose."

What shall I cry unto the strangers?. "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." What shall I cry unto Jerusalem? "Comfort ye, comfort ye, my people saith your God, 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 hand double for all her sins."

Humbly submitted in love, by the very least brother if one at all.

C. D. Whitley.

328 S. First St.

Albermarle, N. C.

Zion's Landmark

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

Editor

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Willow Springs, N. C.

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WILSON, N. C. MAY 1, 1954

Entered at the postoffice at Wilson
as second class matter

VOL. LXXXVII No. 12

GOD, THE FOUNDATION STONE

"Except the Lord build the house,
they labour in vain that build it:
except the Lord keep the city, the
watchman waketh but in wain."
Psalms 127:1.

David was a man who was taught of God, and his testimony bears record with all the patriots and prophets of old, as it is written, "Holy men of God spake as they were moved by the Holy Ghost", not only this but the Apostle's testimony is in full accord with the teachings of the inspired men of old. In building a house, one of the most important precautions to insure its durability and long last, is to lay a good foundation. Jesus said, "Therefore whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man, which built his house upon a rock; And the rain descended, and the floods came, and the wind blew, and beat upon that house: and it fell not: for it was founded upon a rock. And every one that heareth

these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Matt. 7:24,25,26,27.

The labors of Noah in building the ark were not in vain, because he received his instruction from God. The dimensions were given, the number of stories, the height, the length and the width, together with the kind of material to be used in the construction of the ark from the beginning to the finishing, was all directed by the Holy Spirit of God, and inasmuch as this ark was built by the direction of God, it weathered the storms and preserved Noah and all that was in the ark from the great deluge when the fountain of the deep was broken up.

The building of the city and tower which was called Babel is a striking example of those who labor in vain that build. The object or purpose of the descendents of Noah was to make for themselves a name. "And they said, Go to, let us build us a city and a tower, whose top may reach unto Heaven; and let us make us a name, lest we be scattered abroad upon the whole face of the earth." Gen. 11:4. The Lord confused the languages that they could not understand one another's speech, which hindered their progress in their efforts to build. "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." Gen. 11:8. In breaking the walls of Babylon and

burning the high gates with fire is another testimony of God's displeasure against those who labor in vain. "Thus saith the Lord of hosts: The broad walls of Bab-y-lon shall be utterly broken, and her high gates shall be burned with fire, and the people shall labor in vain, and the folk in the fire, and they shall be weary." Jer. 51:58.

The laborers who aided in the construction of the temple of Solomon were attended with the blessings of God. It can be truly said that the Lord built the house. The demensions of the ark which Noah built was given and directed by the Holy Spirit of God, not only this but He is the keeper of the inhabitants of the building. As it is written, "Behold He that keepeth Israel shall neither slumber nor sleep." Psalms 121:4.

The foundation and completing of the ark of Noah as well as the temple of Solomon, portrays in type and shadows, the strong foundation and fitly framed materials in the temple of the living God. We find recorded in Holy writ, "Other foundations can no man lay than that is laid, which is Jesus Christ." I Cor.3:11. "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." Eph. 2:20,21. Peter said, "Ye also as lively stones are built up a Spiritual house, an Holy priesthood, to offer up Spiritual sacrifices, acceptable to God by Christ Jesus." I Peter 2:5. This Church is built upon the Rock (Jesus), for Jesus said to Peter.

"That thou are Peter and upon this Rock I will build my Church; and the gates of hell shall not prevail against it." Matt. 16:18. The depth and height of this Rock can not be fathomed by man; it neither ebbs nor flows, it is unshakened by the winds, nor can it be moved by the floods. The walls are impregnable, the treasures of which are not stolen by thieves, and a place where neither moths nor rust doth corrupt. Any or all buildings which are built by men will soon or late come to naught. "For every house is builded by some man; but He that built all things is God." Heb. 3:4. "Except the Lord build the house, they labour in vain that build it, except the Lord keep the city, the watchman waketh but in vain."

T. F. Adams

RESOLUTIONS OF RESPECT

We, the Church at Tarboro, desire to bow submissively before God, who has seen fit to call our dear Brother Lester Manning home. Even though we feel that his death was our loss; we believe it is his eternal gain. He was born January 2, 1894 and died February 2, 1954 making his stay on earth 60 years. He joined our Church February 4, 1950 and was faithful to fill his seat until the end.

Therefore Be It Resolved:

- (1) That Tarboro Church has lost a faithful and devoted Brother in the passing of Brother Manning, whom we shall sorely miss in our body, but may it be the will of our God that we may be enabled to say, "Thy will be done."
- (2) That Tarboro Church is in deep sympathy with Brother Manning's family in their great loss, realizing that we are helpless in our desire to comfort them in their bereavement and can only direct them to our Heavenly Father, who alone can reconcile them to His infallible will.
- (3) That three copies of this resolution be made, one for the Church record; one to be sent to the family and one to be sent to the Landmark for publication.

This done in conference and in order at our March 1954 meeting, Elder Joseph D. Fly, Moderator John H. Coker, Clerk

IN MEMORY OF W. A. ROSS

By request of his wife, I will try to write a memorial to a good neighbor and brother in Christ, William Alfred Ross. He was born October 7, 1879 and passed away March 9, 1954. He was the son of Lamm Ross and his wife, Johnnie Grimes Ross. He was married to Lillian Hyman, who survives with 5 children and an adopted son, Bennie Hyman Ross. His children are W. T. of Williams-ton, Johnnie H. of the home, Ross Taylor of Gold Point, Carrie Bennett of Oak City, and Hazel of Newport News, Virginia.

Brother Ross had been feeble for over a year, but was only in bed a few days when he had a heart attack and passed away very quickly. He was a true member of the Spring Green Church for many years and served it well. He was deacon and clerk and was a faithful leader in our Church and will be greatly missed by other Churches as well as ours, for he never let worldly things keep him from going to Church. He enjoyed attending the services of the Churches of our faith and order more than anything else in this world. He went when he wasn't able to drive his car. His life conformed to the scripture found in Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." He enjoyed having his brethren, sisters, and friends in his home. They always received a warm welcome there. Brother Ross not only had a good name among his brethren and sisters, but his neighbors and acquaintances as well, for his life evidenced the profession he had made; he bore the fruits of the Spirit.

His funeral was conducted in Spring Green Church by his beloved pastor, Elder W. E. Grimes, also Elders A. B. Ayers, and Elmer Stevenson. His body was laid to rest in the Robersonville cemetery under a beautiful mound of flowers, there to await the resurrection morning when those who die in the Lord will awake to weep no more, and will be in everlasting glory in eternity.

Written by,
Annie Edmondson

By the order of the Church at Spring Green

W. E. Grimes, Moderator
Alton White, Clerk

OBITUARY

Brother Charlie Young was born July 30th, 1887, in Wake County, N. C. and departed this life February 13, 1954. His parents were Mr. Amos Young and Mrs. Mollie Parrish Young, RFD #1, Willow Springs, N. C.

He was married to Miss Tabitha Dupree December 24, 1908, who survives him together with their one son, six

daughters, twenty grandchildren and six great grandchildren.

Brother Young loved the Old Baptist and desired a home with them several years before he was enabled to obey the commandment of Christ when He said, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19. On Saturday before the fourth Sunday in October, 1953, he came before the Church at Willow Springs, stating that he loved the Church and desired a home with us. I Jno. 3:14 says, "We know we have passed from death unto life, because we love the brethren." He that loveth not his brother abideth in death." On Sunday morning following, which was the 4th Sunday in October, he was baptized, but due to serious illness in his home he was able to attend Church only on the 4th Sunday in January after he was baptized. He was called to his eternal home about two weeks later. The expression on his face during the services that day gave evidence of the witness within. It seemed his countenance was aglow with his Spirit.

Our hearts are saddened by the vacancy incurred by his death, but we believe he is at rest, and we desire to extend our sympathy to his bereaved widow and children, and explore the blessings of God on them, for he has said that he would be a father to the fatherless and a husband to the widow.

Be it resolved that a copy of this obituary be sent to the family, a copy recorded in our Church record, and a copy sent to Zion's Landmark for publication.

Done by order of the Church in conference, Saturday before the 4th Sunday in February, 1954.

Committee:
W. T. Pollard
Ethel Pollard
Pauline W. Adams

**RESOLUTIONS OF RESPECT
IN MEMORY OF OUR DEAR
SISTER, LUCY P. WIGGINS**

We regret the time has come for us to pay this tribute. Sister Wiggins was such a dear mother in Israel and a true member in our Church at Tarboro. We trust that it was God's grace that brought her to our Church, and we feel that her faith was sufficient until the end.

She was born November 22, 1873 to Calvin and Mollie Petway. She was married December 20, 1893 to Claudus L. Wiggins and to this marriage were born six children. She was survived by four of these children at her death on February 25, 1954. Sister Wiggins united with Moore's Church in Wilson County in 1907, and in 1919 she was received in Tarboro Church by letter and in full fellowship. According to her record she was blessed to live over 80 years and was a member of the Primitive Baptist Church

56 years. She was very faithful to her Church, even though for several years she was unable to attend due to her afflictions, we feel that she was with us in Spirit every meeting.

I was blessed to visit her during her afflictions, and I enjoyed so much, the things she would say about the mercy of our Heavenly Father. Even though her afflictions were heavy, she carried them in faith that they were according to the purpose of God. I have heard her say that if it took afflictions to gain eternal peace and rest that she hoped God would continue her faith until the end.

Therefore, the Church at Tarboro resolves:

(1) That the death of our dear Sister Wiggins is our loss and her eternal gain.

(2) That God will reconcile the family to His will and that they may emulate the life of their Mother lived before them.

(3) That three copies of these resolutions of respect be made: one for the Church record, one to be sent to the family, and one to be sent to the Landmark for publication.

Done by order of the Church in conference, March 1954 .

Elder Joseph D. Fly, Moderator
John H. Coker, Clerk

Sleep on our dear Sister,
We hope you are at rest,
We know we are going to miss you,
Even though our Father knew best.

You have fought a good fight, dear Sister,
You have left sweet memories behind,
We believe your heart was faithful,
And prepared for that heavenly clime.

We know in the Church at Tarboro,
Your seat will never be filled,
By another dear Sister Wiggins,
Unless it is God's will.

Written by one who loved her for
Christ's sake,
John H. Coker

OBITUARY

It is in much weakness that I attempt to write a few words in memory of our dear Sister Ella Harris, wife of R. L. Harris. Sister Harris was born March 2, 1873. Sister Harris was sister to Elder John Taylor Cox. On December 25, 1953, God was pleased to call her out of this troubled and sinful world, leaving her husband and nine children with a host of friends to mourn for her. Sister Harris joined the Primitive Baptist Church at Spray, N. C., and later moved her membership to Ridgeway Church by letter, where she remained a faithful member until God called her away.

Sister Harris' life endeared her to her church, family and friends. She was a good wife and loving mother. Her departure has left a vacant seat in her church and home that can not be filled.

Her funeral was conducted by her

pastor, Elder R. D. Bell and Elder James Gardner; after which her body was laid to rest in the church cemetery at Ridgeway, Va. to wait the second coming of our Lord and Master, when He will gather His jewels unto Himself, in that world that will never end.

Done by order of the church in conference at Ridgeway, Va.

Elder R. D. Bell — Mod.
Hilda B. Moseley, Clerk

JOHN D. GOLD

I have just read, in the Landmark, of the passing of my good friend and brother, John D. Gold, of Wilson, N. C. Mr. Gold was one of the noblest men I ever met. A man with a strong mind, honest heart, a lover of humanity, and always a defender of the right.

While Mr. Gold was not a member of the Primitive Baptist Church, they never had a better friend. He loved the truth for which they contend, and was one of their most liberal supporters financially. It was my privilege and pleasure to be with him in Church services, in his home and his office, and there was a bond between us that not even death can break.

When I was with Mr. Gold he was publishing Zion's Landmark at a financial loss, but he was doing it with pleasure. He told me that the Landmark supported him when he could not support himself, and he was going to keep it going. This shows the Spirit of Christ which was his guide through life.

His work — a great and noble work — is finished, and he rests in peace. His precious wife and children, and all who are near and dear to him have my sympathy and good will. May the Lord bless and sustain them till they too reach the end of their earthly trail.

(Elder) J. W. Fairchild
Apt. 12, Bowie Courts
Texarkana, Texas

RESOLUTION OF RESPECT

God saw fit to remove from us by death, our beloved Sister Vinnie Duncan. Therefore be it resolved:

1st. That we bow submissively to God's will, knowing that He is too wise and too good to be unkind.

2nd. That the Church at Surl has sustained a great loss in the death of a true and faithful member who was always present to fill her seat when she was able. She was a member of this Church many years and our sympathy goes out to the bereaved family.

3rd. That a copy of these Resolutions be spread on our Church book; a copy sent to Zion's Landmark; and a copy sent to the bereaved family.

Done by order of the Church at Surl in the March meeting of 1954,

Elder L. P. Martin, Moderator
J. E. Dean, Clerk

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RICHARD D. PATE

Our father, Richard D. Pate was born September 24, 1871. He was received into the fellowship of Nahunta Church and was baptized November 16, 1897 by Elder T. B. Lancaster. He passed from this life December 31, 1933, making his stay on earth 62 years, 3 months, and 7 days.

Written by his daughter and one who loved him.

Mrs. James D. Smith
R. F. D. #2, Box 244
Goldsboro, N. C.

ANGIER UNION

The next session of the Angier Union is appointed to be held with the Church at Clement in Johnston County fifth Sunday and Saturday before in May, 1954.

Elder Shepard Langdon was chosen to preach the introductory sermon, and Elder F. H. Nordan, his alternate.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson, Union Clerk

ASSOCIATION of ASSOCIATION

The second annual session of the Blue Ridge Association will, the Lord willing, convene with Thomas Grove Church, in Floyd County, Virginia; commencing on Friday before the third Sunday in July and continuing through Sunday.

Thomas Grove Church is located about four miles east of Floyd Court-house on the Skyline Road. Those traveling east by way of route #58, should pass through Floyd to the Skyline Road. At this intersection turn left on the Skyline Road and go North about four miles to the church. Those traveling west on route #58, take the right at the intersection of the Skyline Road and follow it to the church.

A cordial invitation is hereby extended the Brethren and Sisters, and we especially hope the ministerial brethren will be impressed to attend our Association.

Jackson Via, Ass. Clerk

UNION NOTICE

The next session of the Black River Union will be held the Lord willing with the Church at Reedy Prong on the 5th Sunday and Saturday before in May, 1954. The Church is located about twelve miles east of Dunn, N. C., one mile off #55 highway. All lovers of the truth are invited to attend.

Elder L. A. Johnson (Moderator)
Brother W. V. Blackman
(Honorary Clerk)
Alonzo Barefoot (Clerk)

UNION NOTICE

The Lower Country Line Union was appointed to be held with the Church at Mount Lebanon beginning Saturday before the fifth Sunday in May, 1954.

Elder N. D. Teasley was chosen to preach the introductory sermon, Elder L. P. Martin, alternate.

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

Clyde Satterfield, Union Clerk

UNION NOTICE

The next session of the Skewarky Union is to be held with the Church at Lawrence, Edgecombe County, N. C. 5th Sunday in May 1954, Friday and Saturday before D. V. Church is located on Highway from Tarboro to Scotland Neck

Elder R. B. Denson was appointed to preach the introductory sermon, and Elder C. L. Robbins, alternate. A cordial invitation to our Brethren and friends.

E. C. Harrison, Union Clerk

UNION NOTICE

The next session of the Eastern Union is appointed to be held the Lord's will with the Church at Concord in Washington County, N. C. on Saturday and fifth Sunday in May, 1954. All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk

NOTICE

I submit this notice at the request of Elder S. T. Atkinson, of 2101-A Guyer St., High Point, N. C., to state that Elder Atkinson loaned a book given him by his father which Elder Atkinson values very highly, to someone to read who never did return it. He does not remember just who he made the loan to. The title of the book is:

"CHARACTER SKETCHES,"
or The BLACKBOARD MIRROR
(Illustrated)

The book was written by Rev. George A. Lofton, A. M., D. D.

On one of the fly leaves in the front of the book is written the name of Elder Atkinson's father, who lived in Surry County, near Mt. Airy, N. C. His Father was the late Elder William Atkinson, but only his initials may appear with other writing. Any one reading this notice and has knowledge of the whereabouts of the book will please send same to Elder S. T. Atkinson at the above address or to me the undersigned. THANK YOU.

F. W. RHODES, SR.
26-C Holman Street,
Durham, N. C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

JUNE 1, 1954

No. 14

PROVERBS

Chapter 2

To deliver thee from the way of evil, From the men who speak perverse things;

Who forsake the paths of uprightness, To walk in the ways of darkness;

Who rejoice to do evil, And delight in the perverseness of evil;

Who are crooked in their ways, And wayward in their paths:

To deliver thee from the strange woman, Even from the foreigner that flattereth the covenant of her God:

For her house inclineth unto death, And her paths unto the dead;

None that go unto her return again, Neither do they attain unto the paths of life:

That thou mayest walk in the way of good men, And keep the paths of the righteous.

For the upright shall dwell in the land. And the perfect shall remain in it.

But the wicked shall be cut off from the land, And the treacherous shall be rooted out of it.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

EXPERIENCE

Dear Elder Gurganus:

I have been impressed to write some of my experience, hoping the Lord will guide me while I try in my weak way. Elder Pollard was the one I sent for the night I was so much in need of prayer. It seemed I would die without the Father's help. The doctor could not help me. I asked my husband to go get Brother Pollard to come to our home to pray, and Sister Pollard told Oliver (my husband) that Elder Pollard was sick in bed. But she said, "Go and tell him what you want." Brother Pollard wanted us all to pray for him. I hope we could. I have hoped so much he would get able to preach again.

Without help, I can not do anything; I couldn't eat or drink. It seemed I would perish. One morning I got up and went to the kitchen where the children were preparing breakfast. They asked me what I wanted to eat. I told them I couldn't eat. I was standing in the room, not knowing what to do when the best taste came in my mouth. It came so fresh and pure; I know it was as palatable as the sweetest wine I had ever tasted. I believe it came from the Father above. I feel so little and so near nothing to speak of such love. In a few days I went back to the doctor; he asked: "What have you done with the shakes in your head and hands?" He said, "You may thank

the Lord." And I hope I do. My health is not so good, but I hope I am thankful it's no worse.

I was sick sometime back and was desiring to know more about Jesus, when this hymn was put into my mind, "Hungry and feeble and poor, behold us Lord again." I could sing the song and rejoice in it. For some cause I want to tell you of a dream I had in October, 1948. It seemed I was standing at the edge of a sea looking at the water without any help at all when a staff was placed at my side for me lean on. I was carried across the sea and placed on my left side reaching up with my right hand begging the Lord for help. This dream was so plain to me, I often think of it.

Dear Brother, you knew my son Earl was gone overseas? He is to leave to come home the tenth of this month. I guess he is on the water or in the air now. The boats are sinking; the planes are crashing and oh! what can I do? I want you to pray for him, for me, and mine.

Margie
(Sister Margie Fountain)

WHEN GOD CALLED ME

Elder Floyd Adams
Willow Springs, N. C.

Dear Brother Adams:

For many years I have had a desire to write my experience, but I have never felt worthy to do this,

however now I am willing to try. so beautifully.

I wish to leave it for my children, grandchildren, my brethren, and my sisters to read after I am gone. I was eighty-two years old on Christmas Day, and as I am very feeble, I feel that I will not be here very much longer.

When I was a very small child, I had serious thoughts of the hereafter. I loved my mother and father very much indeed, and above all things, I desired to do good so I could go to Heaven where I felt surely they would go. I would try to be good but I failed. I would promise the Lord I would do better, but it seemed I could not keep my promise. This caused me much trouble.

I had a dream when I was about twenty years old. I thought I went around our house to the front porch and saw a large box sitting on a shelf across the end of the porch. I looked into the large box and saw a smaller box and in the smaller box was a tiny hill of corn. As I view this small plant it came to me that I too, would have to be made new and come again as the hill of corn. I was made to know that I would have to be born again before I could go through this change.

I was married in about two years after this, but I continued to be troubled and felt that I was carrying a heavy burden. I would beg my husband to pray for me as I felt like he was more fit to pray for me than I was for myself. One night I dreamed of seeing him kneeling behind my bed praying. As I looked at him I saw a light in the corner of our room shining

I went about day after day with a choking and a burning in my breasts. I thought surely, surely I was going to die. I would ask my mother what was the matter with me. I had a desire to go to Church, and I would try to pray that God would make my husband willing to go so I would have a way to go also.

One night I saw in a dream the most beautiful light in Upper Black Creek Church right beside where I was sitting. As I looked at it, it rose and floated up to the stand. I could not tell this to my mother or to my husband, but I told it to an old colored woman who was a Primitive Baptist. She told me I should join the Church. I did not feel worthy to do this for fear that I would deceive the brothers and sisters of the Church. However, on the fourth Saturday in November of 1900 my husband and I went to Upper Black Creek Church and as they were singing the last song, I saw him going up to the stand. My mother was standing beside me and she told me to go too if I wished. Before I knew what I was doing, I was up there with him.

That night I tried to pray if I was not fit to be baptized, that the Lord would in some way prevent me from going the next day.

The next morning it was raining. I heard my mother say to my husband that it was too bad for me to take my baby out. I thought surely this was the way that God had of preventing my being baptized. I went out on the porch and all in a moment it quit raining and the sun began to peep from behind

the clouds. We soon started on our way to the Church. My mother said she thought I was ready for the Church, but she didn't know about my husband. My thoughts were that he was more ready than I was. Brother George Boswell baptized both of us. When I came up out of the water I felt as light as a feather. I had left the heavy burden in the water. I have had many troubles since then, but it has never been in just the same way.

Above five years ago, I heard a voice say, "Arise, go home, rejoicing. This is enough." If God said, "This is enough," then it is all right, and I am content.

I loved the people at Upper Black Creek Church the day I asked for a home there and I love them today.

Brother Adams, if you think this is a true experience of grace, please print it in the Landmark; if not, then just throw it away.

A sister in Christ. I hope,
Mrs. Lula Peele
Route 1
Lucama, N. C.

A GOOD LETTER

Dear Brother and Sister Jarrell:

After some delay I will try to answer your good and kind letter I received a few weeks ago. I was glad to hear from you both, but was so sorry to hear you had hurt your back. I hope and trust it is well by this time, and that both of you are well. My husband and I are getting so old and feeble; we are not able to do very much. John Green can hardly get up when he is down. I don't think we will be here much longer. We feel that

we have done about all we came here to do. I have cataracts on my eyes so badly that changing glasses does no good anymore. I fear I will soon be blind.

I have been reading the Landmark a lot since I visited my son, Ernest Hopkins a few weeks ago. I brought 10 or 12 copies back with me and have read some very good pieces in them. I read a piece dear Ernest wrote you, and I thought it was very good. I do enjoy reading the Landmark, but my eyes are so bad it is difficult for me; but they are much comfort to me. I seldom have an opportunity to go to meeting since we moved over here. We did want to go to the Association at Mayodan so badly but could not get any way to go. I fear I've grown cold or luke-warm, for it doesn't seem like I can enjoy the preaching as I used to, as you said in your wonderful letter.

"I am a stranger here below,
And what I am 'tis hard to know,
I am so vile, so prone to sin,
I fear that I'm not born again".
I do hope that I've been born again, and sometimes I'm almost persuaded to say I want to die and get out of my troubles, for I have been in so much trouble that I feel like it has just about wrecked my life. Yet sometimes I feel like I have much to be thankful for—the good Lord has spared me to be with my family all these many years; although much of my time I have had great trouble but I hope that has been for my good. I have been afflicted about 45 years of my life. I never do see a well day. Our afflictions may be good

for us too, for if we felt good all the time we might go astray and forget God, as David of old said, "Before I was afflicted I went astray: but now have I kept thy word."

I feel like reading the Landmark has given me better understanding of the scriptures than I would have had otherwise. I read a long piece written on "Sin against the Holy Ghost," sometime ago. Now I believe right here is what that sin is, but you may see it differently: "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom can not stand. And if a house be divided against itself, that house can not stand. And if a house be divided against itself, that house can not stand. stand but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation: because that said, He hath an unclean spirit." Mark 3:22-30." I don't know whether you will agree with me on this subject or not, but it is plain to me as is the parable of the sower, and that scripture explains itself.

Now dear Brother and Sister, I would like ever so much to know whether you understand this scripture as I do. I do not mean to boast, but I have felt like lots of scripture has been revealed to me since I have searched it so much in so much trouble and worry; although I don't know whether I have the right understanding of any of it or not; yet I do sometimes feel satisfied with a lot of it. I used to hear my father read the Bible often when I was a child. I remember hearing him read of God's elect. Some argue that Christ died for all, but He said He would save all that His Father gave Him. I do not believe that everybody will be saved, and you don't believe that either. I believe there will be more in number lost than will be saved, for in Deut. 7:7,8 we read: "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: But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand and redeemed you out of the house of bondmen, from the hand of Pharaoh King of Egypt. I do believe that all of God's elect will be saved, and that is all.

Dear Brother and Sister Jarrell, I want you both to come a Sunday morning, early and spend the day with us old afflicted people unworthy though I feel to be of asking you to visit our poor home. I do want to hear you both talk and sing. I used to enjoy singing so much. I used to, when I could not

get a way to go to Church, get the hymn book, sit down and enjoy singing good songs about as well as if I had gone to Church.

If you will write me just what Sunday you think you both can come in time for me to get Charlie and Ernest word, they would be glad to meet you here and hear you talk and sing, also one of my daughters would be glad to hear you talk and sing.

I guess I had better close, as I can hardly see to write. I make so many mistakes and have to write some of it over again. I want John Green to hear your good letter read. I can't read loud enough for him to understand it, but when my granddaughter comes over, she will read it to him.

Well dear ones, when you feel blessed to pray, I hope you will have a mind to pray for me and mine.

Your poor old afflicted sister and brother in hope,

Lutena and John Green Hopkins
C-o Mr. Ernest Hopkins
Mayodan, N. C.

ENJOYED MEETINGS

Dear Brother and Sister Jarrell,

We received your most welcomed letter some time ago, and words can not express how much we did enjoy reading it; in fact we have read it over several times and let others read it too. I have said many times we should answer but felt so unworthy, helpless, and good for nothing, I just kept putting it off; but nevertheless I realize we should answer even if in a weak way, if we expect another from you both.

We had a wonderful meeting here at Willow Springs 4th Saturday and Sunday. Cousin Charlie Young, who was in a wreck about 10 years ago, lost one leg and walks on crutches, came before the Church on Saturday, asked for a home with us, was received, and was baptized on Sunday. You can imagine how pathetic and sweet he was. He seemed very happy and said he felt better that he had in a long time. Elder Whitley and our pastor both baptized him.

We went to Sister Vergie Deans for supper, and they both preached well that night, in fact it was a wonderful meeting like the one we had here Saturday night of our Association. Tongue can never tell just how much we did enjoy having you and your wife with us, and the good meeting we had here that night. Oh, if I could feel like that again. I felt everything was love, peace, and happiness, felt like I loved everybody and everybody loved me, but did not stay in that frame of mind long before I was brought so low, felt I was forsaken and was out of the whole arrangement and mistaken in it all and was nothing but a deceiver or hypocrite, and I do not want to deceive such a good people as the Old Baptist. I feel they are far too good a people for me to even live with. I am no good to them, but if they will allow me I just want a tiny little back seat that I may continue to occupy as a resting place with them. I feel to be the very least if one at all, but oh, how much they mean to me. As you said I have no second choice. Wish you could have been at the

White Oak Association. We went Saturday and Sunday, spent the night with Brother and Sister Horne who spent Saturday night of ours with us; their's is a very good home, and they are a precious Brother and Sister. Mama and Papa went with us. Mr. Will Kieth, who lived almost in the yard with Brother Floyd, dies 4th Sunday from an operation for tumor. We sure will miss him. We hope to go to Middle Creek Saturday and Sunday. Well, I will close for this time. Perhaps you will have a mind to write to us again. We were so glad to have you all visit us in our humble home. So come again.

A brother and sister we hope,
Bainum and Eva Pearce
Willow Spring, N. C.

EXPERIENCE

Dear Brother Adams:

I have been requested by some of my dearly beloved brethren to write my experience or what I hope has been the dealings of the Lord with this poor needy sinner, but I have put it off from time to time for fear I might crowd out letters from our dear brethren and sisters which I feel are far more worthy of the space in our beloved paper-Zion's Landmark- than anything I can write.

At last I have decided to write a brief sketch which if you think is worthy of space, you may print and if you think otherwise, just drop it into the waste basket. I was born April 30, 1888, in a Missionary Baptist Home, that is my dear mother was a missionary Baptist. My father never united with any church, but I have a hope that

he is in Heaven, for I have learned by experience that it is not of him that willeth nor of him that runneth but of God that showeth mer-

When I was fifteen years of age, my father died, and I united with the Missionary Baptist Church. I also joined a secret order that same year and remained a true and faithful member of both until I was twenty-five. When I was twenty-five I was married to Miss Daisy Stephens who was one of the best and dearest of wives and one of the most loving and lovable companions that was ever given to any man. She departed this May 15, 1953.

I was brought up to believe that Christ had come into the world, bled, and died on the cross and had made a way possible for everybody in the world to be saved if they would just forsake their evil ways, live good moral lives and accept the plan of salvation, and if they put it off and didn't accept, they would be lost. I had never heard an Old Baptist sermon until after I was married. My dear wife was reared by Primitive Baptist parents, but while she was a firm believer in salvation by grace and grace alone, she waited eight years after we were married before she united with the church. A short while after we were married, my dear companion kept putting questions for me to answer which caused me to look more closely at what I was reading than I ever had done before. I was caused by some power unknown to me to see a big difference in what the Bible taught and what I believed it taught, so much so that I gave the secret or-

der up and had the Missionary Baptist Church to drop my name. My people thought then that I was lost and without Christ. This was a fact that I myself did not know, for up to this time I had never been under conviction or felt to be a lost sinner and did not know Christ in the forgiveness of my sins.

Soon after I was married I began going with my wife to the church at Black Creek, the same Primitive Baptist Church that my dear father and mother-in-law held their membership with. I thought those people showed the most love and affection for each other and enjoyed their meetings the most of any I had ever seen. I could look at the brethren or sisters during the time of their services and could see that their cup was full and ready to run over, but for the life of me, I could not understand why they felt that way, for I did not see anything in the preaching that seemed sweet to me; indeed I did not like it all, but kept going through respect to my companion and her people. It was not for the love of what I heard that I went I will say that those people looked the sweetest and best of any people I had ever seen, before I realized there was something in their looks and expression that I had never seen before.

Sometime about four or five years after I began going to hear them, I attended an Associational meeting at Black Creek church. One night one Elder Tevenson was preaching, and it seemed he was looking right at me and telling me all the things I had ever done wrong. I knew something was

wrong; I did not know what. We had right much company that night. After all had retired, my wife and I lay down to rest. It was then that I was made to see myself a lost and ruined sinner. I felt if I were to die then that I would surely go to hell and that it would be just, for I knew it was my own sins that would send me there and that God's righteous law approved it well. My dear companion said if I did not stop crying and praying, I would disturb the company, so I dressed and went out to the barn lot, there I fell on my knees, it did not seem like I could get down low enough, and there if I have ever been blessed to pray, I cried and begged God to have mercy, to have mercy on me a poor sinner that deserved to die. I begged him to save me, for I was perishing. I do not know how long I was there; it must have been half an hour or longer until I felt like I could go back to my bed and stay quiet. I have never again felt as I did that night. I have known ever since then I was a sinner but have never felt so low and condemned as I did then. Sometime after this, I can not name the exact day; something seemed to say within my heart, I hope it was the Spirit of my Saviour, that my sins which were many were all forgiven. I was made to rejoice over this feeling of relief, which I have a sweet hope was the Blessed Saviour who alone can save poor needy sinners like me, and that He was breaking up my hard and stony heart, giving me a heart of flesh, and taking up His abode within my breast.

Soon after this I had a feeling that it was my duty to go Home to my friends, the Church at Black Creek, and tell them that great things I felt the Lord had done for me, whereof I was glad; but I didn't want to deceive those good people whom, if not deceived, I had been made or caused to love and whom I feel are the best of all people. My dear companion desired, if it could be the will of the Lord, that we both be baptized at the same time; but when she united with the Church and was baptized June, 1921, I didn't feel like I could go. I put it off until June, 1923. I told the Church I felt too unworthy to offer, but I wanted a home with them if they could fellowship one so poor and sinful, as I felt to be. I was received and baptized, and I left a burden there I have never felt since.

In 1933 the Church chose me as clerk, and I am still trying to serve in that capacity to the best of my ability.

In February, 1950 the Church set me apart, and I was ordained a deacon for Black Creek Primitive Baptist Church by five Elders and two deacons. I told my pastor and my Church I felt they were making a mistake, for I still felt to be too unworthy for them to fellowship me as a member, much less than serving the Church as deacon; but when I came to the Church, I didn't come as a big I or a dictator, and if it was the Church's wish that I serve I would have to submit. I am still trying to fill that office to the best of my ability.

I loved my wife dearly, but the Dear Saviour of sinners loved her

best and took her last May to live with Him. I am now sixty-five years old, and I realize that according to nature, my time on earth is but a few more years at best; therefore, I desire that all of my dear brethren and sisters remember me in their prayers that I may never become puffed up and conceited in the flesh, but that I may be kept at the foot of the cross and at the feet of my dear brethren and made to remember that the Lord has all power in Heaven and in earth, and that He works and none can hinder, hinders, and none can work. He does His will in the army of Heaven and among the inhabitants of earth, and none can stay His Hand or say why doeth thou." He has the power to make one vessel to honor and another to dishonor. The world and the fullness thereof are His. He has said the cattle of a thousand hills are His and that if He were hungry, He would not tell thee. "I will bring my sons and my daughters from the east, west, north, and south, and they shall sit down with Abraham, Isaac, and Jacob. I will be to them a God, and they shall be to me a people. Their sins and iniquities will I remember against them no more forever. O! what a Kind Merciful, Loving, Saviour He is, and what manner of people ought we to be. Let us ascribe all honour and praise to His dear name, always realizing that in this flesh dwelleth no good thing, and that we are wholly dependent on Him for all that we are or will ever be. Let us so live that when we have gone the last mile of the way, we can say, "Come welcome death, I

will gladly go with thee and can say with the Apostle Paul, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim.4:6-8.

Your unworthy brother in a sweet hope and saved by grace if saved at all,

Mack K. Alford
Nichols, S. C.

REVEALED BY EXPERIENCE

Elder T. F. Adams:

After reading the exchange of letters between Dr. Hooker and Elder P. D. Gold in the November 15th issue of the Landmark, I was so vividly reminded of the experienced in my own life, that I felt if I were able to pen it down where others could read, it would in some measure give an account of some of my ways and actions.

For several years I was affiliated with the Free Will Baptist Church at Bethlehem in Duplin County, N. C., and was living what I thought was a good Christian life as best I could, although I knew I was not living up to the Commandments as I understood them. I began to feel that I was a back-slider and the more I tried to do better the worse I became, until I finally resorted to reading the Bible through for my justification. Although it condemned me so bad I could hardly sit and read, I stuck to it day and

night when I could.

Gradually it began to dawn on me that I was reading one of the greatest mysteries that the world has ever known, and I knew as I read along that I was grabbing at shadows and missing the substance; and I hope an earnest desire drew me by faith to beg God for understanding for I felt to know no other power could do it.

I began to have dreams that were so real I honestly felt to be awake. One night I was led in a dream to the banks of a great pit in which there was quick sand. I saw a man in the midst of it trying to get out. He made two desperate efforts to get to the edge and was sucked back each time. He apparently gave up, and I saw a rope that came down from above to go around this man and tie it-self to him and lift him out. I awoke and wondered about the dream for many days.

I had heard all my life how selfish and queer the Old Primitive Baptist were and I knew I wanted none of them or their doctrine. But my Mother had one of their old hymn books, and one day I was looking through it; reading sketches here and there in it. They appealed to me so much until one day I decided to go to one of their meetings, and I was amazed at the way they handled the scripture to fit my own feelings of desire and hope. I would then try to read the scriptures as they did, but alas, they would not fit! I became miserable with ignorance and confusion.

Then one day I was struck suddenly with the most awful fear I had ever known in my life. The

scripture began to come in my mind in such a way that I thought mortal man could not see and live, and if not deceived, I found it to be so, in the words of the disciples "Did not our hearts burn within us when he opened unto us the scriptures." That, my friends is a fearful place to be; if I know anything about it that is where we learn to fear God, and to reverence Him also for His great mercies in a time like this.

I stayed at home in this condition of much fear and trembling day and night for about ten days. I cannot find words to express my miseries. My stomach felt to be drawn in a hard knot, and as it gradually began to leave me, the words of the writers began to comfort me. Such joy as this to a poor sinner's heart will bring tears of relief. "Twas grace that taught my heart to fear, and grace my fears relieved."

It is not my desire to be as I am, seemingly at odds and different from every one else. I am as a leaf tossed to and fro with every kind of emotion known to man; hate, lust, anger, pride, greed, and sometimes far apart a heartfelt feeling of love and pity towards man. And yet I dare to profess at times, a hope in Christ, for what else in this world will stand as an anchor to the soul, "For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope."

I do not believe the scriptures are revealed to the comfort of any one but by experience, as that "Certain" man that went down

from Jerusalem to Jericho could testify were he here with us now. We are thankful that his brothers and sisters are still telling of his experience unto this day.

I have been told many things that I should do and how I should act, and certainly any one that talked and did as I did had no religion, such things as these serve to cut me down, for I feel to know they are right, but as Paul said, "When I would do good, evil is present." So forgetting those things that are past, I press on toward the day when I shall be delivered from the body of this deaths. I feel to know if those who know me had undergone these things, they would have pity instead of the feeling as they do. It is only those we love who can hurt us the most.

My whole life, it seems, has been one diasppointment after another; being poor in this world's goods and in spirit, though I hope I am glad it is as well as it is. My greatest pleasure lies in reading and talking of these things with those whom I can see have experienced the sadness and joy of it. Often after I have been off among the few who know anything about these things, I am condemned on returning home to my family and my work that I have neglected, seeing my children asleep, makes the greatest feeling of helplessness come over me until I will make up my mind that I never will go and talk these things again, but stay at home, and be like other people. But I cannot keep my mind in the frame I would like it to be, and soon I am gone again. Do you know anything about

this? I am not a member of the militant church as it is constituted in our section, as there has been a split up between them. It has caused much sorrow between some and boasting and elation between others. "But all in Israel is not of Israel." I know that I am not fit to be a member in either group, for I am unable to pluck out the beam in my own eye. I can say this truthfully: I hope, that there is no sides with me, but to hear each one that is in this way tell of his doubts and fears, his hopes and yearnings toward God, causes a feeling of kindred to go out to them.

And I would say to anyone who thinks that he had been made the over-seer of the church of God to take heed unto himself and the doctrine, for it is a fearful thing to fall into the hands of a living God."

I see things going on in the church now that I am not able to swallow; people trying to preach perfection in the flesh, such as having a good report by everybody which is an absolute denial of sound doctrine "for ye must be hated for my name's sake"; every child of grace knows that there are children of God both within and without the militant church, and those who stand fast in the doctrine of the grace of God and have a good report of them both. But if we are able to live in a way to have a good report of everybody; then we are of the world, and not the children of God. For he came to call sinners to repentance. There

is a great difference in saying, I am a sinner, from the lips out, and inwardly thanking God we are not like other men, and having our whole heart and mind constantly reminding us that in our flesh dwells no good thing and that when we would do good, evil is present.

Then and then only are we made to look unto this great Redeemer, God, and know that if we are saved it will be by grace, and we await with groanings within ourselves for the adoption of our bodies, or in other words, to hear that "My grace is sufficient for thee."

I submit these few remarks for the purpose of letting others know how I stand. I stand in need of much correcton, and I firmly believe my God is able to do just that. Praise I do not want from man, for if I have ever received anything from God it was a free gift, and I do freely give such as I have.

Carl R. Wood
Chinquapin, N. C.

RESOLUTIONS OF RESPECT

Brother Lamb Langdon was born in Johnson County, N. C., July 23, 1893 and passed from life on earth April 3, 1954. He was afflicted for several years but loved the Church devotedly.

Therefore be it resolved:

1st. That we the Church at Fellowship be submissive to God's will trusting that our loss is his eternal gain.

2nd. That we extend to the family our heartfelt sympathy.

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

Done by order of the Church in conference Saturday before 1st. Sunday in May 1954.

James C. Langdon
Mayme Langdon
Committee

Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS
Jacksonville, N. C.

WILSON, N. C. JUNE 1, 1954

Entered at the postoffice at Wilson
as second class matter

VOL. LXXXVII No. 14

"UNTO YOU THEREFORE WHICH BELIEVE, HE IS PRECIOUS." I Peter 2:7

Those who have felt the sweetness, power and love in their souls, can testify to the goodness and mercy of God. These believe as only those to whom Christ has appeared can believe. Isaiah 43:10 says: "Ye are my witnesses. saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." Again He said: "I have declared, and have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." God's elect are His witnesses, those who have known the dealings of the Lord. John says, "He that believeth on the son of God hath the witness in himself." In Luke we read: "All things are delivered to me of my Father: and no man knoweth who

the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him." So it is only those to whom the Son reveals the Father that are His witnesses; and it is only those who have the witness within, who are His witnesses, and who can say: that He is God, and there is none else.

Then these witnesses are the only ones to whom the text applies: "Unto you therefore which believe, He is precious." He is precious to them because they have known Him as their Saviour, the Saviour of sinners. He is precious because He is their strength and their Redeemer. David says, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

He is precious because He has been revealed to them as their refuge. Deut. 33:27 testifies to this fact when he says: "The eternal God is thy Refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them."

He is precious because He is their Hope. Job says, "The poor hath hope." He is their Peace. David says: "The Lord will bless His people with peace". He is their Light. Again David says, "The Lord is my light." He is their salvation. Jonah said, "Salvation is of the Lord." And again He is precious to the household of faith because in Him, "Ye shall find rest unto your souls." Matt. 11:29.

David tells us how the Lord brought him up out of an horrible

pit and miry clay, placed his feet upon the Rock, and established his goings. Those of like precious faith can witness with David, for again, "Ye are my witnesses" Jesus said, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. That which feeds the souls of God's humble poor are those words which are applied to your heart by the Holy Ghost. The words may be spoken to you directly by Jesus, or the comfort may be found in reading the testimonies of the Apostles, Patriots, or Prophets. When accompanied by the Spirit, the effect is the same, because it comes from the same Spirit. This is true because you believe and He is precious to your soul. For it is written, "Holy men of God spake as they were moved by the Holy Ghost." When you read your experience (which was written by Holy men of God) your strength is renewed, you are given to hope that you are following in the foot prints of the flock and in the strait and narrow way that leadeth unto life.

This hope in the Lord Jesus Christ which makes Jesus precious to you, is not a work performed by the acts of the creature. It is an inward work by the Holy Spirit of God. Jesus said, "It is the work of God that ye believe on Him whom He hath sent." When this work of God is wrought in the heart man believeth unto righteousness. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. Death is the channel through which the children of God must pass before

they believe the truth as it is in Christ Jesus. One can be alive, and yet be dead to the righteousness of God. This was Paul experience. He said, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9. A sinner may think and feel that his life is acceptable, and his standing is good before God, and this he will continue to believe until the law of God is applied to his soul. You may say, This tree is straight, but the crooked places are visible when the plumb line is stretched on the log. "The law of the Lord is perfect converting the soul." Psalms 19:7. The perfection of God's law is so perfect, that to those to whom it is applied will see and acknowledge the justice of God in condemning them for their sins, "For by the law is the knowledge of sin." Rom. 3:20. When it is made known to us that we have transgressed the law and we find that we are helpless in our effort to keep it, we then are for the first time brought into the knowledge that we are sin. Natural diseases which prey upon the human body are indeed painful — and often fatally so, but sin is the most dreadful disease of all diseases. The cure of which is beyond the ability of any except that Great Physician— Jesus.

Sin is that which lies dormant in the soul until you are quickened by the Spirit of God. "And you hath He quickened who were dead in trespasses and in sins." Eph. 2:1. This is the first insight you have of your standing before God. An effort is at once begun to appease

the wrath of God. Through this experience of trying to satisfy a just and Holy law, you learn the truth of what Paul said, "And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10. Under the law many sacrifices and offerings were made year after year of which Paul said, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." Heb. 10:11. The sacrifices which were made under the law were only a shadow of good things to come. Paul said, "For the law having a shadow of good things to come, and not the very image of the things, Can never with those sacrifices which they offered year by year continually make the comers therein perfect. For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldst not, but a body has thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Heb. 10:1-7.

In this condition the child of God in his petitions can witness with King Jehoshaphat when he was informed of the approach of the enemy. Jehoshaphat sought the

Lord and proclaimed a fast throughout all Judah, saying, "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

The Lord told Jehoshaphat, "Ye shall not need to fight in this battle: set yourselves, stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them for the Lord will be with you." Jehoshaphat and his people were delivered from the enemy. They worshipped the Lord, saying, "Praise the Lord; for His mercy endureth forever." Certainly Jehoshaphat and his people could witness with Peter when he said; "Unto you therefore which believe, He is precious."

The will of the Father in sending His Son into the world was to save His people from their sins. Jesus said, "For I came down from Heaven not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." John 6:39, 39. All of those whom Jesus came to save are sinners. They are made to know this is the light of God's just and Holy law. They see themselves justly condemned. Their sins mount up before them as a great mountain of sin. They may look in every direction, only to see the flaming sword which turned every way. A closer inspection of themselves in the light of God's law, not only reveals the indwelling sins, but you see

yourself totally depraved, nothing but sin and a transgressor of every commandment which is written in the law. The poet evidently felt this when he pinned these words, "Vile and full of sin I am."

When the judgments of God are laid to the line and righteousness to the plummet, Isaiah 28:17, the sinner will then see what his standing is before God. The most excruciating pain is felt when the hewing axe (Law is executed) is applied to make the crooked places straight and the rough places smooth. The stones were hewn, and tools were used to shape them, the axe was applied to dress the cedars of Lebanon to the proper size, that each might fit in the place for which it was designed.

When the convicted sinner is under the sentence of death, every avenue to reach Heaven is closed until Jesus appears and grants him a full pardon for all of his sins and transgressions. The peace and love which flows into his soul is unspeakable and full of glory, see I Peter 1:8. The storm is made a calm, the billows and waves are now become still waters. Joy and comfort are found in the soul. Old things have passed away and all things have become new. A new Heaven and a new earth is now seen by the inward eye (faith). Belief in Jesus Christ is established in the soul. His voice is sweet; His countenance is comely; and when He kisses with His mouth, you can witness with Solomon, "For His love is better than wine." S.S. 1:2.

All of those who have found peace and hope in Jesus Christ can wit-

ness with Peter, "Unto you therefore that believe, He is precious."

T. F. Adams

IN MEMORY OF MY DEAR HUSBAND

In loving memory of my dear husband, Charlie Edker Hall, who passed away one year ago today, October 30, 1949.

Oh dear Charlie, how I miss him,
There is such a vacant place,
Oft I think I hear his footsteps,
And can see your smiling face.

Days of sadness still come o'er me,
Tears in sorrow often flow,
Memories keep him, O, so near me,
Though he left me a year ago.

He did not fail to do his part,
His heart was true and tender,
He worked hard for his home,
And faithful service did render.

We saw him fading like a flower,
But could not make him stay,
We nursed him with such tender care,
Till God saw fit to take him away.

Oh dear Charlie, how I miss him,
And my heart aches for him still,
While forgotten by some others,
But by me, you never will.

Oh to meet again in Heaven,
What a blessing it shall be,
There with all our sins forgiven,
And from death forever free.

I am glad that I am born,
To die, from grief and woe,
My soul shall fly away some morn,
To that bright world, my home sweet home.

Written by his loving wife,
Eliza E. Hall

ASSOCIATION NOTICE

The Dan Valley Association will be held at Williamsburg Church, the Lord willing, June 11, through 13th-second Sunday, Friday and Saturday before — seven miles from Reidsville, N. C. on Burlington highway, Route 87.

All lovers of the truth are invited to meet with us.

J. H. Owen
739 Holbrook Ave.
Danville, Va.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

JUNE 15, 1954

No. 15

PROVERBS

Chapter 3

My son, forget not my law; But let thine heart keep my commandments:

For length of days, and years of life, And peace will they add to thee.
Let not kindness and truth forsake thee: Bind them about thy neck;
Write them upon the tablet of thy heart:

So shalt thou find favor and good understanding in the sight of God and man.

Trust in the Lord with all thy heart; and lean not upon thine own understanding:

In all thy ways aknowledge him, And he will direct thy paths.

Be not wise in thine own eyes: Fear Jehovah, and depart from evil:
It will be health to thy navel, And morrow to thy bones.

Honor Jehovah with thy substance, And with the first-fruits of all thine increase:

So shall thy barns be filled with plenty, And thy vats will overflow with new wine.

My son, despise not the chastening of Jehovah; Neither be weary of his reproof:

For whom Jehovah loveth he reproveth, Even as a father the son in whom he delighteth.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

THOUGH YOUR SINS BE AS SCARLET, THEY SHALL BE AS WHITE AS SNOW

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah, 1;18)

Dearly Beloved in hope of mercy;

Having been requested by a friend to give my views on the above scripture, I desire, God willing, to try to comply with this request.

I am fully aware that this is a deep subject, also I realize my inability to see any thing in this other than the letter, except it be by divine revelation. This attempt is in much fear, and I hope there is a sincere desire in my heart, for wisdom and understanding, that I may write nothing but the truth, ascribing all honor and praise to the giver of every good and perfect gift.

Before commenting on this text, I desire to quote another verse of scripture recorded in Zechariah 13; 1. "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." All through the old testament we find that the Prophets foretold of a coming Messiah. In the legal day, under the law covenant the children of Israel worshipped God in types and shadows. Ev-

ery shadow has a substance, and every shadow points to it's substance. All the offerings which were made under the legal dispensation were only types and shadows of good things to come, and pointed to the perfect offering to wit, Christ. Under the law the command was to take the very best of the flock. They were forbidden to take any thing that was lame or blind. Only the best were accepted. The priest would then slay it and place it upon the altar and offer it for a burnt offering to the Lord. This was only typical of the perfect offering that would come, to wit, Christ, to, put away sin by the sacrifice of himself.

So in the text we hear the Lord speaking by the mouth of the prophet, saying, "Come now, and let us reason together, saith the Lord." (Not the preacher) But the Lord. This (to me) doesn't imply conditionalism, for the same voice that spoke here spake in the beginning, saying, "Let there be light, and there was light." We also find in Holy writ, Where He spake and it was done, He commanded and it stood fast. "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."

It seems to me that he is having reference to that fountain which the prophet says, "In that day (the gospel day, the day of grace) there shall be a fountain opened to the

house of David and to the inhabitants of Jerusalem for sin and for uncleanness." I feel that he was referring to the new covenant which he said he would make with the house of Israel and the house of Judah, after those days saying, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be with them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8;8-13 So, no wonder he could say, "Come now, and let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." For, "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." That fountain was opened when Jesus the adorable Son of God bowed his precious head on the rugged Rom-

an cross, gave up the ghost and said, "It is finished." What was finished? The work that he came to do. The salvation of sinners. The full and complete redemption of every heavenly born soul. This is the fountain spoken of by the poet in the precious old hymn.

"There is a fountain filled with
blood
Drawn from Emanuel's vein
And sinners plunged beneath that
flood
Lose all their guilty stain."

John the Baptist, was a witness to this when he came preaching in the wilderness of Judea, saying, "Repent ye, For the kingdom of heaven is at hand." Matt. 3:2. According to my understanding, repent means to turn away from something. The question is what is that something? Those Jews to whom John was preaching, had been brought up under the law, in the legal day, but the legal day was to come to an end with the appearing of the Messiah, For Paul says, "Christ is the end of the law for righteousness to every one that believeth." So, John could say, "Repent ye, for the kingdom of heaven is at hand." Repent you Jews, turn away from the law worship where sacrifices are offered upon alters, for the true sacrifice is soon to appear to put away sin by the sacrifice of himself, making the perfect offering to satisfy divine justice, and the objects of his love free from the law of sin and death.

This truth was revealed unto the Holy prophets who wrote of this

coming Messiah. We find a witness to this in Isaiah, 32;1 to 4. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a 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. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken."

Also in chap. 9; verse 6, he says, "For unto us a child is born, unto us a Son is given: (he didn't say offered) 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." The government of the church is upon his shoulder, for the prophet says, "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."

"Though your sins be as scarlet, they shall be as white as snow, though they be like crimson, they shall be as wool." No wonder the poet could sing,

"Jesus paid it all, all to Him I owe:

Sin had left a crimson stain,
He washed it white as snow."

The virtue of His shed blood is sufficient for all the chosen family of God. And will safely house every one of them in heaven without the loss of one. As the poet says: "Dear dying Lamb thy precious blood,

Shall never lose it's power,
Till all the ransomed church of
God

Be saved to sin no more.

"Come now, and let us reason together, saith the Lord." I do not understand this to be an invitation, but a command. When the Lord says come to his little ones, I feel that they are drawn by the irresistible power of his love. They cannot come except they be drawn, for Jesus says, "No man can come to me except my Father which sent me draw him, and I will raise him up at the last day." Solomon says, "He brought me to his banquetting house, and his banner over me was love." Also we hear him saying, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." David, a man after God's own heart says, "Turn thou me, and I shall be turned, draw me and I will run after thee." When he calls his children, they answer. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it."

"Though your sins be as scarlet, they shall be as white as snow," What could be more beautiful or whiter than the snow which falls from heaven? So shall His Word be that goeth forth out of His mouth, for He says, "It shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I send it."

"Though they be red like crimson they shall be as wool." Wool is found only on sheep, and Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give (not offer) unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand,

my Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand."

I feel that I have only hinted at just a few of the many wonderful things contained in this text, for I realize that it's too much for a poor ignorant worm of the dust such as I. But I hope that I have not written anything that you cannot receive, if so, may you be given grace to overlook my imperfections. In conclusion I desire to quote a portion of the 43rd. chap. of Isaiah, beginning at the first verse. "But now thus 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 are mine. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shall not be burned, neither shall the flames kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore, I will give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up, and to the south Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have

formed him; yea, I have made him. The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise."

Humbly submitted in love for the truth

C. D. Whitley
328 S. First St.
Albemarle, N. C.

JOB 26:13, 14

"By His Spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?"

Dear Brother Adams and all the household of faith:

I feel a desire to write on this subject, and I know that if I am not guided by the Spirit of Almighty God what I write on this subject will be worthless. I hope I am not one of those who is spoken of as being wiser than Daniel, but I hope to be guided by the same Spirit that guided Daniel when he told Nebuchadnezzar: "But there is a God in Heaven that revealeth secrets", etc, and in the second verse after that he says: "But as for me this secret is not revealed to me for any wisdom that I have above any living", etc. Dan. 2:28-30. Paul corroborates this in I Cor. 2:9, 10 when he quotes Isaiah 64:4: "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”.

Job 12:16 tells us, “With Him is strength and wisdom: the deceived and the deceiver are His”. Here is the same power or strength spoken of in the text. Now who is the deceiver? In John 8:44 Jesus said the devil was the father of lies. We know in the beginning he lied to mother Eve and caused her to transgress, and he also deceived her, so this makes him both the father of lies and the father of deceivers, yet Job says the deceived and the deceiver are His. In Prov. 16:4 it says; “the Lord hath made all things for Himself: yea, even the wicked for the day of evil”. Isaiah 54:16 says: “Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for His work; and I have created the waster to destroy”. In the 44th chapter he tells us who the smith is. That is the chapter that treats on idol makers and tells of the smith and the carpenter. In the 17th verse it says: “And with the residue thereof he makes a god, even his graven image: he falleth down unto it and worshippeth it and prayeth unto it and sayeth, Deliver me; for thou art my god”. He is the God of the wicked just as He is the God of the righteous. I would be afraid to argue that He is not. For in I Kings 20:28, 29 you will find He slew one hundred thousand Assyrians because they said the Lord is God of the hills, but He is not

God of the valleys. Now we know who the hills and the valleys represent in the scriptures.

God takes natural things to illustrate Spiritual things. He compares the wicked to the troubled sea. In Isaiah 57:20-21 God says: “But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked”. Now we know that the sea is full of whales and sea monsters, and I can show you that Satan is compared to them, and Pharoah was a type of Satan, and in Ex. 9:16 God said He raised him up for the very thing he was doing.

In Ezek. 29:2-4 the Lord said unto Ezekiel: “Son of man, set thy face against Pharoah king of Egypt and prophecy against him and against all Egypt: Speak and say thus saith the Lord God; Behold, I am against thee, Pharoah king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said my river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales”, and in the next verse he says he will leave him and his fish thrown into the wilderness and had given them to be meat for the beasts of the field and to the fowls of Heaven. Now turn to Isaiah 27:1, “In that day the Lord with His sore and great strong sword shall punish leviathan, the piercing serpent, even leviathan that crooked ser-

pent; and He shall slay the dragon that is in the sea". This is the same sea monster that swallowed Jonah, and Jonah 1:17 says the Lord prepared a great fish to swallow up Jonah.

The whole 41st chapter of Job treats on this subject and is headed: Great power of God in the leviathan. The first verse says: "Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn": The meaning of the word hook, is a ring or chain. This is verified in Rev. 20:1, 2 which says: "And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon that old serpent, which is the devil and Satan bound him a thousand years".

So we see He does control him and leads him about like we do a wild bull. This is what is spoken of in Psalms 22:12, 13 in prophecy of Christ: "Many bulls have compassed me: strong bulls of Bashan have beset me around. They gaped upon me with their mouths, as a ravening and a roaring lion." They were the rulers of darkness when Christ was crucified. In Luke 22:52, 53: "Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to Him, Be ye come out, as against a thief, with swords and staves: When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour and the power of darkness." In the 19th

chapter of Luke when Christ was before Pilate, Pilate said unto him, verse 10, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee and have have power to release thee: Jesus answered, Thou couldest have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greater sin." No wonder it is said in Romans 13:1, "Let every soul be subject unto the higher powers. For there is no power but of God: The powers that be are ordained of God." No wonder the four and twenty elders fell down before Him that sat on the throne and worshipped him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: For thou has created all things, and for thy pleasure they are and were created." Nearly all of the 26th chapter of Job is on the power of God, and he says "These are parts of His ways (power) but how little a portion is heard of Him." You don't hear much these days about the power of God. It is all about the power of man and what he is doing for God. They say God has given them a commission to christianize the world, and if the people will give them money enough, they can take the world for Christ. I can't find where the Church ever sent anyone out. Christ sent the apostles out, and He went with them, for He said, Lo, I am with you alway, even unto the end of the world. We find in John 1:6, "There was a man sent from God, whose name was John." When God

sent Moses to deliver the children of Israel out from under Egyptian bondage God told Moses to tell them I am hath sent me unto you.

I believe in a God that can open and none can shut, and He can shut and none can open. I believe in a God that doeth His will in the armies of Heaven and among the inhabitants of men, and none can stay His hand or say unto Him, What doest thou; that is to question His authority.

Yours in hope of eternal life which God, the Father, promised before the world began,

W. W. Sikes

R.F.D. 2

Campbell, Texas

A REPRINT FROM THE GOSPEL STANDARD

PERSEVERANCE IN PRAYER

A Reading By James Bourne

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. '

There is a direct declaration of the Lord, that "everyone that asketh receiveth". But many will say: We have asked but have not received. The Scriptures set forth many reasons for this. There is an asking to which the Lord does not attend: "Ye ask and receive not, because ye ask amiss." Again in Solomon's Song there is another cause for not receiving: "I have put off my coat; how shall I put it on?" This means: I am in too comfortable and easy a posture to ask; besides, I may get something that I do not like. This is with many, and then when they do arise and ask, they find that the Beloved

is gone; especially such as have some besetting sins they do not like to part with or give up; they pretend to be seeking and praying while they hold these sins fast; but they will find they must give up one or the other. Again, there is such a thing as not receiving immediately; yet do you pray on, for be assured of this, that if the Lord has put a cry in your heart, you shall at length receive. Delays are not denials. True faith in prayer is to be known by what it brings in; it will remove the burden of sin and its guilty, when it is enabled to lay hold on the blood of Christ. Faith will teach you too look to the Lord for everything you need, and for guidance and direction in every difficult circumstance. If you gain the whole world, and lose your own soul, what will it profit you? We must not cleave to the world or false professors for the sake of gain; there must be a clean coming out of the world. You must not walk in two ways. Israel did this in the time of Hosea: "They cry: 'My God, we know thee;" but it is added: "Israel hath cast off the thing that is good; the enemy shall pursue him." And the Lord says: "I know him not." All these things show us some causes why men ask and receive not.

I would now set before you some examples from scriptures of the manner in which some have asked and received. Peter walking on the sea, had some faith; but beginning to sink, he lost his hope and began to despair; but cried out at once: "Lord, save or I perish." Then the Lord immediately

stretched out His hand, and saved him. The thief on the cross, almost dead, uttered a cry from his heart, which Jesus immediately answered: "Lord, remember me when Thou comest into Thy kingdom." Jesus answered: "This day shalt thou be with Me in paradise." Jabez is another instance. Not much is said of him; only this short prayer which it is said God heard. He called upon the God of Israel, saying: "O that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me and that thou wouldest keep me from evil that it may not grieve me! And God granted him that which he requested." It is said also of Solomon that he prayed unto the Lord: "Give thou servant an understanding heart to judge Thy people, that I may discern between the good and bad." Does not this suit some of you? That feeling which Solomon had of his own weakness and ignorance and incapacity, did not confound him, but led him to pray, and it is said that his speech pleased the Lord, so that He said: "Behold, I have done according to thy words." We read also of David, when he was obliged to fly from Absalom, and heard that his best friend and wisest counsellor was among the conspirators, he was deeply grieved and uttered one short prayer: "Lord, turn the counsel of Ahithophel into foolishness." This was effectual, for Ahithophel was so mortified that the people did not take his counsel, that he went home and hanged himself. Now some of you may be in difficult circumstances, but can you

find a heart to carry all these things in prayer to the Lord, and see what He will do for you? Ask that His presence may be with you, ask His blessing and His continual help. He will give you all things needful to support His own cause; but if you scrape for money, do not forget that He can make a hole in your bag by which it will run out faster than you can put it in. "Seek first the kingdom and God and His righteousness, and all else needful shall be added unto you." Attend first to the honour of God and His cause; then you may be sure He will not forget you. I want to impress on you to walk according to the tender fear of God.

Now let us see what Scripture says about seeking the Lord. David says: "I sought the Lord, and He heard me, and delivered me out of all my fears." "They that seek the Lord shall not want any good thing." "The eyes of the Lord are over the righteous, and His ears are open to their cry." We read of Zaccheus who sought to see Jesus, but found many difficulties because of the crowd; but he did not give up, he was determined to get a sight if possible, climbing into the sycamore tree. If you were so desirous, you would show your spiritual anxiety; but many will seek after everything but Christ, till their end comes; then those about them will say: How peaceful and quiet he was! Yes, what can be more quiet than a lamp put out in obscure darkness? The Scripture says: "Like sheep they are laid in the grave; death shall feed on them, and the upright shall

have dominion over them in the morning." When Jesus came to the place where Zaccheus was, He looked up and said: "Zaccheus, make haste and come down, for today I must abide at thy house." What mercy, that Jesus should abide with him! The Saviour came to seek and to save that which was lost; not those whose hearts remain as hard as the nether millstone and as black as midnight. If you know that little word lost, you will tremble from head to foot for yourself. Mary Magdalene when she sought Jesus at the sepulchre, saw an angel which said to her: "Fear not, for I know that ye seek Jesus who was crucified." And how sweetly did the Saviour manifest Himself to her! The disciples also were full of anxiety to find Him, and what words can be more sweet to those who are truly seeking Jesus than those spoken to them: "Fear not; behold, He goeth before you into Galilee; there shall ye see Him." The fruit of this seeking was that as they went to tell the other disciples, Jesus met them and said "All hail!" What more do you want, whatever you are called to, it is no matter; if Jesus goes before you, beg of Him power to follow closely after Him.

Knocking we all know in Scripture means prayer. It is said in Zechariah: "I will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and supplications." This is knocking, and the result is: "They shall look upon Me whom they have pierced, and mourn." A discovery of sin, and of the Lord

Jesus dying for our sin, does so subdue our spirits, that we know not how to describe the sweet effect of this, establishing us in eternal life. It is such a rich and eternal blessing of God when He is pleased thus to make Himself known in the heart of any lost sinner. "God be merciful to us, and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations." The sensible blessing of the Lord is when He makes His face to shine. This is what we must look for, and this is how His way is known. When Moses was told to bless the children of Israel, he is told to do it this wise: "The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace." The comfort of the Lord's blessing is when His face shines upon us. David prays: "Lord, lift up the light of Thy countenance upon us." But in the same Psalm he warns us: "Stand in awe, and sin not." Sin indulgers and not pardoned will prevent the shining of the Lord's face. So Jeremiah says: "Search and try your ways, and turn again by confession and prayer unto the Lord your God." If you walk in darkness, know that there is a cause for it; for God does nothing in vain, and it will be your mercy to find out the cause before He leave you to "stumble upon the dark mountains" (8:16). If you find sin in your heart, as you always will except your conscience be seared, and are let mightily to contend a-

gainst it your sin will not then cause Him to hide His face; but it is when you cease the conflict, and go downhill with your corruptions, this is what He will resent. None can turn to Him by themselves, but when the sense of sin makes you sensibly poor and weak, and you are engaged hourly in calling upon the Lord for mercy and strength, then how sweet will come in the promise: "He will not suffer thy foot to be moved; He that keepeth thee, will not sleep." "The Lord is thy keeper, the Lord is thy shade upon thy right hand." And the intercession of Christ: "I am no more in the world, but these are in the world. Holy Father, keep them through Thine own Name." As if He had said: I have felt all the evils that are in the world, but now I have done with them; but of these are liable to the world's evils; therefore Holy Father keep them; for they have need of Thy keeping; the evils are so many and so great, far beyond their power to manage, but if they betake themselves to Thee, Thou art able at all times to overrule them. "Behold, He that Keepeth Israel, shall neither slumber nor sleep." "In Me ye shall have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." In Christ ye shall have peace, and all things else; for all things are yours in Him (I Cor. 3:22). If you get Him you will find it so. But how shall we learn this truth in real experience? It says: "When He the Spirit of truth is come, He will guide you into all truth. He will receive of Mine and show it unto

you." Then you will know the truth by the Spirit's teaching, and Christ will then be glorified by your feeling your abject weakness without Him, and your sinfulness too, and in your finding salvation and all things in Him. My friends, I have often told you what keeps you from this liberty in Christ; it is holding fast something that God disapproves. You may perhaps let go six things, but if you keep the seventh, bondage will be the consequence, and God will keep you at a distance, so that you cannot draw near. Now, do pray for strength to prevail that you may come to the liberty set forth here: "In Me ye shall have peace." Pray to have your hearts made honest in this, and searched so that you may keep nothing back, but be made willing to give up your own will and way. "In the world ye shall have tribulation." Look for it then. Christ had not where to lay His head. I was mourning and weeping, thinking my way was so hedged up, and a long list of grievances presented themselves, but this came and removed all. "Your sorrow shall be turned into joy; ye now therefore have sorrow, but I will see you again, and your heart shall rejoice... Let not your heart be troubled; ye believe in God, believe also in Me. I go to prepare a place for you." This looked straight at the Lord Jesus Christ, and I felt quite satisfied with my lot. "Be of good cheer; I have overcome the world." My friends, go on to pray that you may overcome. Perseverance is needed here; if you obtain no answer to your prayers for long, yet still go

on till you do; for "your heart shall life that seek God". And remember the promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Therefore, wait thou still upon God; though He tarry, wait for Him, because He will surely come and will not tarry.

**"HE THAT IS NOT AGAINST
US IS FOR US"**

9th Chapter, 50th verse, St. Luke, "And Jesus said unto him, Forbid him not; for he that is not against us is for us."

Therefore whosoever is given of the truth, shines forth in the truth whether it be in confusion, doubts, darkness, or fear, it is to bring forth the conclusion of the whole matter or the sum of the truth. Confusion and darkness is for the working out of the dregs, dividing the good from the evil; therefore all things work together for the good of those that love the Lord.

When in confusion I have found I had to wait upon the Lord much of the time to feel and say all things come to those who wait. Yet it is found that all that is spiritual comes by inspiration.

In fear and trembling I am going forth with a prayer in my heart that God be merciful unto me and guide me in the truth, by the Spirit, giving all glory and praise to God for Christ sake.

Luke, Chapter 9, verse 62, "And Jesus said unto him, no man having put his hand to the plow, and looking back is fit for the kingdom of God.

In my opinion this means not to look back to the earthly desires

which I failed in struggling to achieve to my own honor and glory.

As I look back I see the weakness in the beast called man, and I am the only form of beast that I have been so acquainted with. It is enough to know in my weakness that I am made strong and in strength I am weak. For in watching there is waiting. God so loved the world that He gave His only begotten Son, and if He had not loved first, how would I have ever felt His glorious love?

God spoke the word, as He spake so did it come to pass, as it came to pass so shall it stand. His shalls and wills express His determined purposes.

Afflicted and torn physically, emotionally and deprived of confidence throughout my early days has brought me to retire from much vanity and strife in this day and brought me to search to know the truth and to rejoice in the honor, glory, and praise of His Holy name. I have felt to say with Paul, what wilt thou have me do, Lord?

But by dream, vision and a small voice speaking within, I feel my way is marked, and I must follow on at His appointed time; and at this appointed time I shall be made desirous to go forth according to His will and purpose. When Martha said I know Lord he will be raised up in the last day, Jesus said, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.

As this seems to be quite lengthy I must now come to a close, in hope that it is not an offence to the truth, as the letter killeth, and

the Spirit maketh alive.

The word is a structure of letters which shows state and performance and the essence of the word bringeth forth understanding; by letter or number in a single state is virturous; yet in the building, adding, subtracting, multiplying, and dividing there is a regenerating, as letter to syllable, syllable to word, word to sentence, and sentence to paragraph, etc.

So in it all, the substance of it is the sum or the meaning.

I thank the dear Lord for brethren like you, that I might feel to pour out my thoughts to, and hope it is by the grace of God I have been directed and that it be to His honor, praise, and glory throughout eternity.

Marion H. Mulholland
R. F. D. No. 1
Lambertville, New Jersey

HIS YOKE IS EASY, AND HIS BURDEN IS LIGHT.

Within three or four years I have been given some visions and dreams, and by them I recall some that impressed me that I had at different times of my life; and never a mind to ponder over them. But when I was inspired to do many things I had never been given to do before, I became aware of the fact that there was more to life than a natural life — a growing up, a training, and a death warrant for being born.

I am convinced today there is a life within in a life — a man and a Spirit — a twofold creature. There is mercy, love, beauty, patience, truth, but a way had to be found or given to me to express and to

assure me I was not a phoney.

To place praise and glory where it is due, I can only say it was by the grace of God that the door was opened to me to find assurance, expression and fellowship that could appreciate the depth of my love and see the beauty I had been given to feel and see.

I was humbled by doubts and fears, with not one to go to with my case, when I came to the lowest ebb of life through being persecuted by ones I loved, ill health, and a mind that would not function on daily duties to my embarrassment.

It was there I was brought to my face being buried in the dust, begging a way whereby I might find help; as a child lost in the wilderness, and a heart so big I felt I would cut or pick it out of its place and a feverish burning of the eyes that could not weep. It was then a prayer was put into my heart and the rivers began to overflow; I knew then I was not the one I thought I was. From there on I was lifted up time and again and found fellowship with the word of the Prophets, Apostles, and my Lord and Saviour, Jesus Christ.

What I have been given, seen, and felt is more than a hell deserving sinner could merit.

But only by a precious loving, merciful, and wonderful Counselor, his yoke is easy, and his burden is light.

Marion H. Mulholland
R.F.D. 1
Lambertville, N. J.

Zion's Landmark

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

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WILSON, N. C. JUNE 15, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 15

FOR BY GRACE ARE YE SAVED THROUGH FAITH.

"Blessed is he whose transgression is forgiven, whose sin is covered." Psalms 32:1.

In this verse David was referring to a particular or special person or people—those only whose "transgression is forgiven, whose sin is covered." Before any one can embrace these words of David and find them applicable to his soul, he must first know what it is to be condemned for his sins and transgressions. The law says, "Thou shalt not kill; thou shalt not commit adultery. Thou shalt not etc." David was guilty of all of this. He coveted Uriah's wife; he committed adultery with her, and had Uriah put in the forefront of the battle that he might be slain. It is sometimes possible for men to transgress the natural laws of the country and escape justice. David was king; therefore, he was out of reach of the laws of the land, but he was not beyond the

reach of Him with whom we have to do. Paul said, "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. So David must be brought into account for this wicked act. THE Lord sent His prophet to speak a word in season, (this was God's way of speaking to the fathers). Paul said, "God who at sundry times and divers manners spake in times past unto the fathers by the prophets." Heb. 1:1. Nathan was the prophet whom the Lord chose to send to bear a message. The language which he used to make the approach was such that David had no thought of himself being the man which was under consideration. Nathan said, "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drink of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing, shall surely die: And he shall re-

store the lamb fourfold, because he had no pity. And Nathan said to David, Thou art the man." 2 Sam. 12:1-7.

David recognized the words of the prophet as being directed to him. He keenly felt the sin and transgression against God's Holy commandments and made a full confession before Nathan of his guilt and transgression. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." 2 Sam. 12:1. If justice had been meted out in David's case, there would be no hope for any creature beyond this life to meet God in peace. But the rich reigning grace which was treasured up in Christ Jesus the Lord before the world began is sufficient to put away the sins of the vilest of the vile and grant him pardon and peace. The love of God which flows so sweetly into his soul will lift him far above the trials and turmoils of this life, that he will (at least for a little while) forget he ever committed a sin. When it is the sweet privilege of the redeemed of the Lord to enjoy seasons like this, they are brought into the relationship of the Spirit to feel the sweetness of what John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 Jno. 2:15.

This love of God is far beyond the love of natural things. It reaches back even when we were dead in trespasses and in sin. Paul said, "But God commendeth His love toward us in that, while we were yet

sinner, Christ died for us." Rom. 5:8. Again he said, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. 2 Thess. 2:13. A mother's love for her suckling child is to some extent comparable, but even is this, the Lord spake by the mouth of the prophet and said, "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isaiah 49:15. The word "thee" embraces the Lord's portion, which we find recorded in Deuteronomy. For the Lord's portion is His people; Jacob is the lot of His inheritance. The Lord found Jacob in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." Deut. 32:9-10. To them, the Lord commended His love by blotting out their transgression. The prophet said, "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." Isaiah 44:21,22.

Even though David committed a great sin, yet he was not out of reach of the love and mercy of God. "I have put away thy sin." David made an humble confession by saying, "I have sinned against the Lord." No works of righteousness that David could perform could appease the wrath of God for

this crime. Grace which comes through Jesus Christ is the antidote for sin. Paul said, "Not by works of righteousness which we have done. For by grace are ye saved through faith, and that not of ourselves, for it is the gift of God." To feel condemned and then to hear the gracious words from the lips of Him who is able to forgive sins say, "I have blotted out as a thick cloud thy transgression and as a cloud thy sins." How unworthy and undeserving it makes a poor sinner feel to have such words applied to his soul, no wonder David could say, "Blessed is he whose transgression is forgiven, whose sin is covered."

T. F. Adams

RESOLUTION OF RESPECT

It is with sorrow that we, the Church of Primitive Zion, acknowledge the death of our dear brother, C. Edgar Wood. Brother Wood was born January 12, 1880 and passed away February 5, 1954, making his stay on earth 74 years and 23 days.

Brother Wood was received by letter at Primitive Zion Church August 1943 and remained there until God saw fit to call him from the stage of action. He was a faithful brother to his Church as long as he lived, although in his declining years he was not permitted to attend his Church every meeting by reason of his afflictions.

One of his greatest pleasures was to be with the brethren and sisters in Christ, having a Godly conversation telling how great things the Lord had done for him. He felt his own unworthiness, and often expressed it. He was blessed to manifest that great love of God which God has shed abroad into the hearts of His children, that great light which shineth in darkness and the darkness comprehendeth it not.

Brother Wood was a firm believer in a sovereign God and he believed that the steps he trod, and the station he filled, His Father determined and wrote in His will. While we feel the loss of his presence in our midst, we feel to hope our loss is his eternal gain.

Therefore be it resolved:

1st. That we bow in humble submission to the will of God.

2nd. That the Church of Primitive

Zion extend its heart felt sympathy to the family.

3rd. A copy of these resolutions be placed on our Church book, one sent to Zion's Landmark for publication, and one to the family.

Done by order of Primitive Zion Church in conference Saturday February 27, 1954.

Elder B. L. Godwin
Sister Verta Whittington
Sister Sarah Godwin
Committee

RESOLUTIONS of RESPECT TO BROTHER CLAUDE COATS

It has pleased our Heavenly Father, Almighty God, to remove from our midst our precious, faithful and highly esteemed member, Brother J. Claude Coats. He was born November 17, 1876 and departed this life January 6, 1954. His stay on earth was 77 years. Brother Coats joined the Church at Fellowship and was baptized first Sunday in November 1903. His funeral was conducted at Fellowship Church by his pastor, Elder Shepard Langdon, assisted by Elder T. F. Adams. He was buried in the Church Cemetery with a beautiful mound of flowers.

Brother Coats was a faithful member for 50 years, always earnestly contending for the faith, salvation by grace. He always filled his seat when he was able. His health had been so bad for several years, we are sure he attended church when he was not physically able.

He leaves to mourn their loss, his beloved wife, Sister Martha Coats, and three daughters, Miss Alice Coats, Mrs. Dwight King, Mrs. Jack Honeycutt and three granddaughters.

We, the Church of Fellowship, keenly feel our loss, but we believe our loss is his eternal gain. Therefore, be it resolved:

1st. That the Church of Fellowship bow in humble submission to the will of our Heavenly Father who doeth all things well.

2nd. That the Church of Fellowship extends to Sister Coats and their daughters our heart felt sympathy, hoping God may fill the vacancy incurred by Brother Coats' absence with his blessed presence to comfort and reconcile them to his will.

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

Done by order of the Church in conference, March 6, 1954.

J. C. Langdon
Mamie Langdon
Shepard Langdon
Committee:

c 12

JUL 51954

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

JULY 1, 1954

No. 16

PROVERBS

Chapter 3

Happy is the man that findeth wisdom, and the man that getteth understanding.

For the gaining of it is better than the gaining of silver, And the profit of thereof than fine gold.

She is more precious than rubies: and none of the things thou canst desire are to be compared unto her.

Length of days is in her right hand; In her left hand are riches and honor.

Her ways are ways of pleasantness, and all her paths are peace.

She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

Jehovah by wisdom founded the earth; By understanding he established the heavens.

By his knowledge the depths were broken up, And the skies drop down the dew.

My son, let them not depart from thine eyes; Keep sound wisdom and discretion:

So shall they be life unto thy soul, And grace to thy neck.

Then shall thou walk in thy way safely, and thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: Yea, thou shall lie down, and thy sleep shall be sweet.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

A GOOD LETTER

Dear Brother Adams:

I am sending you a very good letter for publication in the Landmark. I believe you will say it is a good sermon. It came to me in time of need, and I want to share it with others, whom I feel shall enjoy it as I did. I have asked permission to send it to you for publication should you deem it worthy of space.

Brother Adams, may it please God to stir up the pure minds of His people to write, not fearing to declare the whole counsel of God as this dear servant bears witness of, yet do it in humbleness. The true Spirit of God does teach humbleness. We cannot see Jesus by climbing up, oh no, none of our works can enable us to see Him but we must be "called" down to be with Him in fellowship with God. When we are "called" down to eat with Him, we feel our unworthiness of both natural and Spiritual blessings; yet we hunger and thirst after His righteousness, being stripped of any righteousness in self.

We've enjoyed many good articles in the Landmark. May God bless our paper to continue its publication in the future as in the past.

Do hope you and yours are well as usual and enjoying the sweet smiles of a tender and loving Saviour.

When God blesses you to pray,

remember me and mine.

A little sister in hope,
Mrs. Fred Cobb
Ruffin, N. C.

Mr. and Mrs. Fred Cobb
Ruffin, N. C.

Dear Brother and Sister in Christ;

It is with a feeling of great unworthiness that I address you thus, yet, if not deceived in my poor heart, I feel to hope that we are kindred in Christ. I have no doubt of you, for I believe that you are of the household of faith, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom all the buildings fitly joined together groweth into an Holy Temple in the Lord. But I am so vile, so prone to sin, I often fear that I'm not born again.

I received your kind and wonderful letter a few days ago. Was so glad to hear from you again. This leaves my family and me ordinarily well no serious complaints for which I desire to be thankful. I sincerely trust you both are well and enjoying God's rich, free, and redeeming grace, which he sheds abundantly on his little flock through Jesus Christ their Saviour.

I enjoyed your good letter so much. It was laden with good things from a far country. The things which are hid from the wise and prudent and revealed unto Babes, even Babes in Christ

For some reason my mind seems to be exercised with a few words of scripture recorded in Romans, 8:37. "Nay, in all these things we are more than conquerors through Him that loved us." We find by beginning at the first chap. and reading verses 1 to 7, that this is a letter written by Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, and addressed to all that be in Rome, Beloved of God, and called to be saints. And he was speaking of the family of God, the elect, all that was chosen in Christ before the foundation of the world. (see Eph. chap. 1) The apostle could embrace himself in the number because he wrote by inspiration, as moved by the Holy Ghost. Therefore, he could say, "Nay, in all these things WE are more than conquerors through him that loved us." What all things could he have meant by the words "MORE THAN CONQUERORS."? I feel confident that there is something rich and wonderful in these words. Something that is sweet and precious to every child of grace, when given to see the hidden mysteries contained therein.

Now let us go back to the 28th verse and read through the 39th. The apostle says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he 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, them he also glorified. 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 up for us all, shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemmeth? It is Christ that died, yea, rather than is risen again, who is even at the right hand of God, who also maketh intercessions for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long, we are 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."

As I understand this, the apostle was not just referring to the good things (as some advocate), but when he said all things, I believe be meant ALL THINGS. All things both good and evil. Another witness to this is found in Hebrews, 2:10. "For it became him for whom are ALL THINGS, and by whom all things, in bringing many Sons unto glory, to make the Captain of their salvation perfect through suf-

fering."

If all things are FOR HIM, and all things are BY HIM, in bringing many sons unto glory, it goes without saying, that there is nothing against him in bringing these many sons unto glory. Another beautiful thought in this is, that He is bringing them unto glory. Not that He is trying to bring them neither that He desires to bring them, but that HE IS BRINGING THEM UNTO GLORY. And that ALL THINGS WORK TOGETHER FOR THE GOOD OF THESE MANY SONS.

The apostle also tells us in Colossians, 1:16-17, "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 firstborn from the dead; that IN ALL THINGS HE MIGHT HAVE THE PREEMINENCE.

So if He has preeminence in all things, no wonder the apostle could say, "Nay, in all these things we are more than conquerors through Him that loved us." What is it to be more than conquerors? If it is not that the evil things in which we are so often beset, are made to work together for our good. If you could overcome an enemy, you would be a conqueror, but if you could turn that enemy into a friend and have him minister unto you, you would be more than a conqueror. I feel that Paul

meant for us to understand that all our trials, tribulations, temptations, afflictions, sufferings, persecutions, sorrows and heartaches are working together for our good. For he says in 2nd Cor. 4:17, For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Also we hear David saying, "It was good for me when I was afflicted, then I remembered the Lord." This is contrary to nature, because in carnality, in the flesh, none of us like to suffer, none of us can rejoice in trials, affliction, persecution, distress, sorrow and suffering, because, "No chastening for the present seemeth to be joyous, but grievous, nevertheless, afterwards it yieldeth the peaceful fruit of righteousness unto them that are exercised thereby."

We should always keep in mind that it is ONLY THROUGH HIM THAT LOVED US that we are more than conquerors, only through Him, and by Him, that all things work together for good to them that love God, to them who are the called according to His purpose. Paul goes on to say why he can be so sure in this matter. He proceeds to state reasons why it is so, and why it MUST BE SO. He says that God has foreknown, predestinated, called, justified, and glorified His people. He has done all these wonderful things for them; He spared not His own Son, but delivered Him up for them all, and shall He not with Him freely give them all things? Who has the power to charge anything to God's elect? It is God

that has justified them. Who is it that condemth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercessions for them. Will Christ condemn them after shedding His precious blood on Calvary's rugged cross, suffering in their room, and dying in their stead, that they might have life, and have it more abundantly? No, we hear Him saying, "Their sins, and their iniquities I will remember against them no more. They shall not rise in time to shame, nor in judgement to condemn." If Christ will not condemn them, Who can? Certainly He will not withhold any good, nor suffer any evil to harm them. Whatever then that befalls them, though it be as He says, tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword, they are more than conquerors through Him that loved them. For He says, "Neither life, nor death, 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."

Instead of the all things referring especially to what He has named in the 29th and 30th verses, to wit: foreknowledge, predestination, calling, justification, and glorification of the elect, they rather are brought in as things in addition to what He has named before, and which He proceeds to name. Indeed it would not have been needful to say to His brethren, all these

things work together for your good, because this truth would have been apparent to them all. But it is not so apparent that trials and afflictions, and even the very slips and falls of believers were among the things which should be for their good: so the apostle includes this in his writing to them, that they may not be overburdened by their trials, nor be in despair when they are made to realize their inability to keep His Holy law. It would be needless to say, all good things work together for your good, but many things which are really for their good, do not seem good to them, so the apostle uses the term, "All things."

Our slips and falls work for our good in that they show us our weakness and vileness, so that we learn the truth about ourselves, that in our flesh dwells no good thing. And they work for our good in that they do but drive us nearer to the Lord for grace and strength to overcome. The poet is a witness to this when he said, "Poor and afflicted oft they are
Sorely oppressed with want and care,
Yet he who saved them by his blood
Makes every sorrow yield them good."

This is the doctrine which I love, and have been trying in my weak way to contend for, for fifteen years. Whether I am one of His or not, I believe with all my heart that, "All things work together for good to them that love God, to them who are called according to His purpose, And that they are more than conquerors through Him

that loved them."

In closing, I desire to mention a wonderful meeting which was my privilege to attend this past week-end at Willow Springs church. I was blessed to be there both Saturday and Sunday. I enjoyed it so much. At the close of the service on Saturday, a dear brother came forward begging for a home. He was gladly received and on Sunday morning was baptized by the pastor, Elder T. F. Adams, and this unworthy writer. It was a wonderful feast to this poor sinner.

Well I must close before I worry you, and in closing, may I make request that when you pray, make mention of me. I hope you will have a mind to write me again soon.

A little one in hope
C. D. Whitley
328 S. 1st St.
Albemarle, N. C.

GOD IS THE GOD OF OUR SALVATION

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins." Math. 1:20-21.

I desire, if the Holy Spirit of the Almighty Deity enables me, to express as best I can, what I see in the above verse of scripture; however, unless God supplies His grace, I will be unable to write anything profitable, comforting, or

edifying to the saints of the Lord Jesus Christ, the One who left His throne above to descend to this low ground of sorrow and be crucified for the elect family who were given to Him before the world was.

That which Joseph heard from the angel was inspired of God, the Father of Jesus. Again may I repeat? the angel said: "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."

The portion of this text that impresses my mind most forceably is: "For he shall save His people from their sins." This to me is a beautiful scripture; it sets forth the purpose of Christ's coming into the world. Christ Jesus came into this world of sorrow and imperfection to save or redeem all that the Father gave Him. John 1:2 says: "These words spake Jesus and lifted up His eyes to Heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." We read: "Father, I will that they also, whom thou hast given me; be with where I am; that they may behold my glory, which thou hast given me for thou hast loved me before the foundation of the world" Jno. 17:24.

The above scriptures are conclusive in that Christ came to save those whom the Father had given him. These and these only the begotten Son of God came to

save; and none of them shall be lost, nor in the finality of all things, shall they spend their days in eternal woe. God's love is so immeasurably great that on no condition shall any of His humble poor fail to receive it, in spite of the fact that Arminians teach the reverse and everyone in the flesh believes it, because it is according to nature to believe it. Christ says, "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." St. John 6:39. Again, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father which gavest them me, is greater than all; and no man is able to pluck them out of my Father's hand." Jno. 10:27-29.

How consoling it is to feel that the Merciful Deity shall carry us through all these weary paths of doubt and fears often cause us to wonder and ask ourselves the question: "Has God ever visited Me? Has He ever had compassion upon me?"

This, Dear Readers, is when our nothingness and unworthiness is made known to us. When we read of the travels of the Apostles and Prophets and see that our experiences conform to theirs we are enabled to rejoice because they are our witnesses. Christ, our redeemer, says, "By grace are ye saved." and John 6:28-29 says, "Then said they unto Him, What shall we do, that we might work the works of God: Jesus answered and said un-

to them, This is the work of God, that ye believe on Him whom He hath sent." Paul declared unto the saints of the church at Philippi of their incapability of belief, when he said, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phillippians 1:29. So it is not by man that he is saved, neither can he accept God while in nature's darkness. He is first killed to the love of sin and made to see the need of a Saviour.

It is a great mercy to be enabled to believe on the only begotten Son of God. Believing only through the faith of God our Saviour, thus enabling us to feel the great love which the Creator has bestowed upon us; not only do we feel the everlasting forgiveness of our sins, but we discover that He is surety for us, He has washed away all of our sins, and they will not be charged to us anymore. This establishes that sweet hope in our breasts. Paul says in Hebrews, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail."

So Dear Friends, God is the God of our salvation, the Lord of lords, and King of kings, who is able to perform and none can hinder; the Ruler both in Heaven and in earth; and as a Divine, immutable and merciful being, who performs a great and wondrous work in poor hell deserving sinners; carrying them in His gentle arms to that golden city, there to sing praises unto God, the Father; God the Son; and God, the Holy Ghost, as one God eternally.

R. L. Fish,

Willow Springs, N C

“THE NINETY AND NINE JUST PERSONS WHICH NEED NO REPENTANCE”

“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? And when he hath found it he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends, and neighbors, saying unto them, Rejoice with me: for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” (Luke, 15:4-8)

Dearly Beloved in Hope of Mercy:

For some reason I feel that God has again burdened my mind with the desire to write a few lines for your consideration, but feeling so little and unworthy, it is with much fear that I make the attempt, realizing, that only by divine revelation will I be able to write anything worthy of your attention.

I am not expecting to comment on all of the above scripture which I have quoted, but if God should be pleased to direct my mind and thoughts, I hope to comment briefly on the latter portion which is the seventh verse. This for some reason, has been occupying my thoughts more or less for several days. “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.”

In meditating on this wonderful subject, the question arises, Who,

are the “ninety and nine just persons which need no repentance?” It is commonly believed among arminians, that Jesus was referring to those who had already repented of their sins, and had accepted Jesus as their personal Saviour, and were living christian lives. There are others that believe that the ninety and nine just persons which need no repentance, represent the visible church, or organized body of true believers. While the latter may be true, yet, somehow to me, neither of these theories appear to be the correct answer.

If I have ever been given to know anything of the travel of a child of grace, not only do they need repentance day by day, but every moment of the day. They are made feelingly sensible of the need of Jesus, the great Physician who alone hath the power to heal the sinsick soul. They are poor and needy by reason of having had all their armor (strength) taken away and their goods (confidence in the flesh) spoiled, (see Luke, 11-12-22) We find in Matt. 9:10-12, that when the Pharisees saw many of the Publicans and sinners sitting with Jesus and His disciples at meat, they said unto His disciples, “Why eateth your Master with publicans and sinners? And Jesus said, “They that be whole, need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.”

Those Pharisees had no need of a Physician because, they were righteous in their own yes. In their own estimation they were just and were not in need of repentance. Another witness to this is found in

Luke 18:9 to 14. And Jesus spake this parable to certain, which trusted in themselves that they were righteous, and despised others; "Two men went up to the temple to pray, the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all I possess." This self-righteous Pharisee was just in his own estimation, was he not? Did he need the Physician? Was he in need of repentance? No. Because he was of the ninety and nine just persons which need no repentance. But not so with the poor publican, for he didn't feel worthy even to lift his eyes toward heaven, but smote upon his breast saying, "God be merciful to me a sinner." He was greatly in need of repentance. His sick soul was sorely in need of the great Physician who hath power over all diseases. Was his need supplied? Let us prove it. We hear Jesus saying, "I tell you, this man went down to his house justified rather than the other."

In Matt. 3:1-2, we find another witness to this, "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." That there were some present who were in need of repentance is evident, for there went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But 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, and think not to say within yourselves, we have Abraham to our father. For I say unto you, that God is able of these stones, to raise up children unto Abraham." Those Pharisees and Sadducees were claiming justification because they were the seed of Abraham, they felt to be justified by the works of the law, therefore they were not in need of repentance.

In the day of pentecost, when the apostles were so wonderfully blessed to preach the glorious gospel, Jesus Christ and Him crucified, and His glorious resurrection from the dead, some said "These men are drunk on new wine." but we also find that many were pricked in their hearts, they were in need of repentance, for they cried out to Peter and to the rest of the apostles saying, "Men and brethren, what shall we do?" And Peter said unto them, (those who were pricked in their hearts) "Repent, every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the Promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Says one, how many shall the Lord call? Paul gives us the answer to this in Romans, 8:29-30, for he says, "For whom he (God the Father) did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called.

and whom he called, them he also justified, and whom he justified them he also glorified.

Who are the ninety and nine just persons which need no repentance? In Luke, 10:25, We find that a certain lawyer stood up and tempted Jesus saying, "Master, what shall I do to inherit eternal life? Jesus said unto him. What is written in the law? how readest thou? and he answering said, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. and thy neighbour as thy self. And Jesus said unto him, Thou hast answered right, this do, and thou shalt live. but he willing to justify himself said, 'Who is my neighbour?' He like the Pharisee, felt that he was justified by the works of the law. I feel that I can almost hear the sarcasm in his voice when he said, "What shall 'I' do to inherit eternal life?" I feel that I can just see him emphasizing the Word "I". In answering him, Jesus spake a parable, saying, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." Arminians all believe that every one has a chance to be saved. Well, here we find this certain man had two chances, but neither did him any good. This poor man like the publican was in need of repentance.

He was in need of the great Physician, and the following verses are proof that his need was supplied, for Jesus continues, saying, "But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more when I come again, I will repay." No wonder Paul could say, "My God shall supply all your need, according to His riches in glory, by Jesus Christ." Who, then, are the ninety and nine just persons which need no repentance?

We hear Jesus speaking to the unbelieving Jews saying, "I speak that which I have seen with My Father; and ye do that which ye have seen with your father. They answering, said unto Him, Abraham is our father. Jesus said unto them, If **Abraham** were your father, ye would do the works of Abraham. But ye seek to kill me, a man that hath told you the truth; which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to Him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of Myself, but He sent me. Why do ye not understand my speech? even because ye cannot hear My word. Ye are of

your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him, when he speaketh a lie he speaketh of his own; for he is a liar, and the father of it." (St. John, 8:38 to 45)

Were these not of the ninety and nine just persons which need no repentance? They certainly did not feel the need of repentance, for they were seeking to kill Jesus, a man which had told them the truth, the only begotten Son of God, which came to seek and to save that which was lost.

According to my understanding of the Holy Scripture, God's elect, are the only people that ever has, or ever will feel the need of repentance. Because they were chosen in Christ before the foundation of the world, that they should be holy and without blame before Him in love, He, having predestinated them unto the adoption of children by Jesus Christ, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made them accepted in the beloved. They being dead in trespasses and in sin, by reason of transgression in Adam their federal head, are at God's own appointed time, quickened by His divine power, and made to see their vileness, and are made to cry as did the publican, "God be merciful to me a sinner." They turn to the law, hoping to appease the wrath of God by obedience to the law, only to find they cannot satisfy the law, nor hope nor comfort from it draw. They behold the great gulf fixed which no man can pass

over. Nevertheless, they continue to work until brought to the end of their strength. And are made to see all their works fail, they are made to see them as less than chaff before a strong wind. They are made to know that their righteousness is as filthy rags. They are brought as it were to the end of the earth, and are made to say with the poet, "If my soul is sent to hell, God's righteous law approves it well." And just when they feel that all hope is lost, and it appears that they are sinking down to a never ending hell, they are given to see Jesus, as He spans the great gulf which separates them from the love of God. They are made to behold Him as their sin-bearer; they are made to behold Him in His glory appeasing the wrath of God, by His shed blood, making the subjects of His mercy free from the law of sin and death, making them heirs, and joint heirs with Him. They can then witness with David saying, "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, of miry clay and set my feet upon a Rock, and established my going, and He hath also put a new song in my mouth, even praise unto our God." They can then sing with the poet, "Praise God from whom all blessings flow; Praise Him all creatures here below."

But there are times when they can not sing thus, they are brought into the days of adversity and are again witnesses with David this time when he says, "The Lord lifts me up, and He casts me down." And when cast down, they are made

to cry, "O Lord, restore unto me the joy of Thy salvation, and renew in me a right Spirit." They feel as did the poet:

"I am a stranger here below, and what I am 'tis hard to know; I am so vile, so prone to sin, I fear that I'm not born again."

No wonder Jesus could say, "There is more rejoicing among the angels of God, over one sinner that repenteth, than ninety and nine just persons which need no repentance." I desire to close this article by quoting the poet in hymn 299 in Lloyd's.

"There is a period known to God,
When all His sheep redeemed by blood
Shall leave the hateful ways of sin,
Turn to the fold and enter in.

At peace with hell, with God at war,
In sins dark maze they wander far;
Indulge their lust and still go on,
as far from God as sheep can run.

But see how heavens indulgent care,
Attends their wanderings here and there
Still hard at heel wher'er they stray
with pricking thorns to hedge
Their way.

Glory to God! they ne'er shall rove,
beyond the limits of His love
Fenced with Jehovah's shalls and wills,
Firm as the everlasting hills.

Th' appointed time rolls on apace,
Not to propose, but called by grace

To change the heart, renew the will,
And turn the feet to Zion's hill."

Humbly submitted,
C. D. Whitley
328 S. First Street
Albemarle, N. C.

MANY ARE CALLED BUT FEW CHOSEN.

As I picked up the Bible this morning for my daily worship the 12th chapter, 6th verse of St. Luke, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Here is a question to be considered.

The law was written upon two stones, sold for two farthings. The sparrows were not bought but were sold. This to me is typical of the merchant Churches, and it did shortly come to pass when Judas sold the Lord for thirty pieces of silver. Therefore the number three with the naught shows power, three is a trine, it is a perfecting number, and at the end of this dispensation it shall not be that man shall teach his brother or his neighbor saying, Know the Lord, for they shall all know the Lord from the least to the greatest.

By love Christ fulfilled the law and set forth two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." A farthing in a sensual light is a forth of a cent.

A cent consists of ten units and two and a half would be a farthing, therefore in the joining of a link of a chain there is an overlap just as the overlap of dispensations; so the half unit is in the linking together of the chain of time.

Christ, the Prophet, Priest, and

King set this forth in type and figure that we shall know that whatsoever comes to pass was planned in the beginning. The law set up and broken down was to bring in the Gentile nation for the process of refining; but those who were raised with Christ at or near the time of His birth were followers and for instructors after His ascension; therefore, a day of recompense and a day of resurrection is and was set forth to the honor and glory of God and not for puny man.

5th verse, "But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell, yea, I say unto you, Fear Him."

As I have striven to observe the truth, it seems that all scripture has a twofold meaning — a sensual and a spiritual — and it is of grace when one is given to see the truth spiritually. Sensually it worketh as the worm in old wood, to the crumbling down into dust and starvation to the worm. Starvation causes a wasting away a coming to naught or back to the state of miry clay.

Yet as a seed pod of a plant fulfills its appointed time and is ripened and dried, then the dew or rain falls upon it, and it delivers seed for regeneration, within the earth.

Many are called but few are chosen, even so with my thought I feel I should set it forth or it might be with me as the parable of the 16th on through to the 22nd verse of the 12th chapter, St. Luke.

Marion H. Mulholland

R.F.D. 1

Lambertville, New Jersey

MT. ZION AND MUD CREEK ASSOCIATION STILL EXISTS.

Elder T. F. Adams

Willow Springs, N. C.

Dear Elder Adams:

I have a letter from Brother S. E. Copeland, R. F. D. 2, Guntersville, Alabama, clerk of the Mt. Zion Association, stating that my article in Zion's Landmark; February 1, 1954 was in error regarding the Mt. Zion and Mud Creek Associations no longer existing. He sent me minutes of the last sessions of both of these Associations to prove that they were still in correspondence and active in fellowship. I used Hassell's History as the basis of my information and since no reference had been made to them in any of our late correspondence I didn't know what had become of them according to Hassell. The Mud Creek was organized in 1821 and Mt. Zion probably in 1822. We are always glad to make any correction where an error has been made, so I will greatly appreciate your publishing this letter at your earliest convenience.

I still think that too many bars of fellowship have been put up by different Associations that have separated lovely brethren. In the past I believe that more than 90 per cent of our troubles have been caused by leaders of the flock. I long to see peace and unity abound everywhere in Zion. The Lord alone is my Shepherd, and I trust that He will ever guide me in Spiritual paths, for without Him, I am nothing. I know that the flock has been scattered by designing men, but may there be a revival and

may languishing Zion be comforted and consoled by the Master Teacher of the universe. Even to this man will I look to him that is poor of a contrite spirit. Yes, I make many mistakes, but like David of old I will lift up mine eyes to the hills from whence cometh my help. My help cometh from the Lord which made Heaven and earth.

I hope, dear Brother, to see you at some of the Associations this summer. May love abound in Zion.

(Elder) J. J. Collins

R.F.D. 2

Newton, Alabama

'WHO IS THAT MAN AND WHAT IS HIS NAME?'

Dear Brother Adams:

If I may call you that; I feel so unworthy and cast down so much of my time.

I am enclosing my renewal for the Landmark. I would have sent it before now, but I have been in bed most of the past fall and am not able to do anything much now. I haven't been to Church but one time since the summer.

Brother Adams I feel sometimes that my little hope is almost gone, and I am afraid sometimes I have deceived all those good people at Oak Grove; but when I can go back to where the Saviour let me in by the door, I feel like I do have something I would not exchange for all this world. In John 10th chapter, 9th verse, He says, "I am the door; by me if any man enters in, he shall be saved." He let me in once through that door, but sometimes I feel I am out.

Brother Adams, I wish you would

write on the 13th chapter of Revelation and especially on the 18th verse. "Who is that man and what is his name?" I would appreciate it so much.

Brother Adams, I don't feel worthy to call you all Brothers and Sisters; yet that is what I want to do. When any of you have a mind to pray, please remember me, a poor little Sister, saved by grace if saved at all.

Mrs. T. H. Johnson

R.F.D. 4

Raleigh, N. C.

MADE TO REJOICE

Dear Brother Adams:

This is the first time I remember having failed to get my remittance in ahead of time. I am in my 77th year of age and more forgetful than I once was. I am enclosing a check for \$10.00 to renew my subscription for 4 years or as long as it will.

I enjoy the Landmark. May God's guiding hand be with all who contribute to the support of its columns that the readers may continue to enjoy its spiritual food until the end of your natural lives and then take you to be with Him in that blessed home that has no end, no tears, no sorrow, where all is love. I have a hope that I will be with the redeemed to enjoy that peace, blessed peace.

One night when I was so low in the valley of darkness, these words sounded so clearly to me, "I know your every need." I suffered bodily pain, but through it all I was made to rejoice, for I felt He would supply all my need.

Sallie L. Johnson

Oak City, N. C.

Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS
Jacksonville, N. C.

WILSON, N. C. JULY 1, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 16

"HOW AMIABLE ARE THY TABERNACLES, O LORD OF HOST." PSALMS 84:1

The word "amiable" as defined by Webster, means admirable, desirable, friendly, having or characterized by sweetness of tender, kind-heartedness, which causes one to be liked; good-naturedly, complaisant, agreeable, charming, pleasing. Among the many definitions of the word "Tabernacle", are a place of worship, a Church with a very large auditorium; to reside temporarily, to sojourn in the flesh or be incarnate.

David had natural eyes, natural ears, and a heart to understand natural things. Beyond this, he had faith, which is the eye of the soul, to see the beauties of Heavenly things, ears to hear the gospel sound, and a heart to understand. It was with this eye which is an eye single to the glory of God, he could see the tabernacles where Jesus dwells in the midst of His people. The life of Jesus which is

the light of His people, is so great to behold that he exclaimed with joy and amazement, "How amiable are thy tabernacles, O Lord of host." To this he adds another expression, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Psalms 133.

What is a more glorious sight than a united band of brethren and sisters, joined together in a mutual love, Spiritual love — Godly love? There peace and unity abound; they bear the fruits of the Spirit — love, gentleness, meekness, kindness, patience, and longforbearance. When the saints of God manifest the fruits of the Spirit, all strife and discord flee away like vapor before the sun. They can then exclaim as did David, "How amiable are thy tabernacles, O Lord of host."

A tabernacle is not a permanent dwelling place; it can be a tent or house for public place of worship or anyplace where two or three are gathered together in the name of Jesus to offer prayer, supplications and thanksgiving to God. Jesus said, "For where two or three are gathered together in my name, there am I one in the midst of them." Matt. 18:20. The body also is a dwelling place for the soul and Spirit, and when the bodies of the chosen vessels of His mercy are lighted with the brilliancy of God's

love, they see the tabernacle where Jesus dwells. The brightness of this light, which is the life of Jesus, shines with such magnitude that they get a glimpse through the "lattice work", and see a small portion of the handy work of God, as did David when he exclaimed, "How amiable are thy tabernacles, O Lord of host."

Christ is the beauty of the bride. He says: "I am the rose of Church; He is the beauty of His Sharon, and the lily of the valleys." When the children of God become valleys—in the low grounds of sorrow—Christ is the lily of the valley—the beauty of the valley. "As the lily among thorns, so is my love among the daughters." "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." When we are blessed to commune with Him in Spirit and can feel His very presence in the magnitude of our souls we are under His shadow, and it is with unspeakable delight. His fruit is sweet indeed to our taste.

How beautifully and feelingly did the poet express this experience when he said: His name yields the richest perfume,

And sweeter than music His voice;
His presence disperses my gloom,
And makes all within me rejoice."
He is our righteousness; He is our perfection. He said of His Church — His bride — "Thou are all fair, my love: there is no spot in thee." "How amiable are thy tabernacles, (The redeemed of the Lord) O Lord of host."

T. F. Adams

IN MEMORIAM

L. R. Moore, the son of Haywood and Darkis Green Moore, was born April 2, 1869 and passed quietly from this life August 26, 1952.

He was first married to Lucy Lassiter of Johnston County. One son, David A. Moore, now deceased, was born of this union. He later married Frances Tindal, who survives. Also surviving are two brothers, two stepsons, five grandchildren, and six great-grandchildren. Funeral rites were conducted in Durham by Elders N. D. Teasley and F. W. Rhodes, followed by interment in Woodlawn Memorial Park.

Brother Moore united with Clement Church in Johnston County, North Carolina on the second Saturday in May, 1896, was baptized by Elder Lewis Adams, and in 1929 was ordained deacon. After moving to Durham County in 1933, he was united by letter to Ross Church. On October 20, 1934, having been granted a letter for convenience from Ross Church, he united with Durham Church where he served faithfully as deacon until his death.

Brother Moore was a soft-spoken, unassuming man whose life was ornamented with a meek and quiet spirit. His humble demeanor and his constant devotion and faithfulness to the Church will be remembered with tender love and respect by his many friends and brethren. He possessed an abiding faith in the promises of God, steadfastly manifesting that "he looked for a city which hath foundations, whose builder and maker is God."

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.
The pains of death are past;
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done;
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy."
Submitted in love,
Catherine M. Copley

LOWER COUNTRY LINE ASSOCIATION

The Lord willing the Lower Country Line Association will be held with the Church at Surl the first Sunday in July and Saturday before continuing through Monday following — July 3rd, 4th, and 5th.

Elder F. W. Rhodes has been chosen to preach the introductory sermon and Elder L. P. Martin, alternate.

Surl Church is located on Highway No. 158, about 7 miles east of Roxboro, N. C. All lovers of the truth are invited to meet with us.

L. P. Martin, Association Clerk

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Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

JULY 15, 1954

No. 17

PROVERBS

Chapter 3

Be not afraid of sudden fear, Neither of the desolation of the wicked, when it cometh:

For Jehovah will be thy confidence, And will keep thy foot from being taken.

Withhold not good from them to whom it is due, When it is in the power, of thy hand to do it.

Say not unto thy neighbor, Go, and come again, And to-morrow I will give; When thou hast it by thee.

Devise not evil against thy neighbor, Seeing he dwelleth securely by thee.

Strive not with a man without cause, If he have done thee no harm.

Envy thou not the man of violence, And choose none of his ways.

For the perverse is an abomination to Jehovah; But his friendship is with the upright.

The curse of Jehovah is in the house of the wicked; But he blesseth the habitation of the righteous.

Surely he scorneth the scorers; But he giveth grace unto the lowly.

The wise shall inherit glory; But shame shall be the promotion of fools.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

STAND STILL AND SEE THE SALVATION OF THE LORD

Exodus 14:13, "And Moses said unto the people, fear not stand still, and see the salvation of the Lord."

When we are commanded to stand still, it is then and only then that we can see the salvation of the Lord.

An experience that I would like to share with you is one which came about through my admission to a New York hospital. Upon entering the hospital and completing my examination I was told that I was to stay at a club belonging to the hospital. I was carried to the bus by a nurse and she gave the driver directions to put me off at 34th street. The nurse explained to me by getting off at 34th street I would have to walk only about two blocks to get to my destination. Instead of getting off at 34th street the driver put me off at 21st street, fourteen streets too far. As you probably know, fourteen streets in New York is a long walk. It was the will of the Lord or I would not have had to walk such a long way. I had the address of the club with me but I was unable to read it, so the only thing that I could do was ask people along the way where house number 605 was located. I asked several times and it seemed that no one knew where the house was located. After walking for some time I came upon a woman who advised

me that I had passed the place by two blocks. I turned around and went back two blocks where I met a man, and I asked him if he would mind showing me where I might find house number 605. He said, "Stand still, I will open the door for you". This man was blind. I went inside and met the chief and he said that I was two hours late and they had gotten worried and called the hospital. The man I met in front of the place did not just happen to walk me to the right door, he went for the purpose of carrying out the will of God which was purposed and ordained before the annuals of time began.

This is a dream or vision which ever you would call it. When I am given the Spirit to think about it, I receive great comfort from it. If I be not deceived, I was brought to a great river which was at flood stage. My companion carried me not over it, nor around it, but through it. The robes we had on were alike; they were white. When we got about mid-stream, I was given to see and feel that my robe was not wet. Water has no stain. When I was presented by the one that carried me across this great river, before a great multitude, who were also wearing white robes, I was shown to be the least among the multitude. A voice said to me, "It was faith that bridged the stream." Not one thread of my robe was wet, for I was clothed in sal-

vation which raging waters never trouble. We are surrounded. We can turn neither to the right nor to the left. The mud means sin. Not any stain of mud was on my robe. The blood of the Son of God washes the chosen ones of God whiter than snow and presents them before the Great White Throne without spot or blemish. The part that gives me the most comfort is when I am made to see that I am the least among the multitude, and I was shown the salvation of the Lord.

Unworthily,
Frank Lester
810 Glenwood Avenue
Greensboro, N. C.

EXPERIENCE

Dear Brother Adams,

I feel so little and unworthy tonight; I don't feel to address you as brother. I have been down in the valley for the last few days. I don't know whether you have those feelings like I do or not. I feel like I don't have a friend in the world, and that I have deceived the Church at Lower Black Creek, the church I dearly love. It is a dear place to me. I don't know what they have seen in me to let me live with them as long as they have. My name has been with them twenty-seven years last September.

If I know my heart I love them dearly and all other Old Baptists. I was reared in an Old Baptist home. I can recall my childhood days, when I went to Church with my parents. I would sit and look at those brethren and sisters; they looked so good to me, I thought to myself, "I wish I was as good as I think they are." They looked so

happy. I continued this way and wanting a home with them for several years. I didn't tell anyone how I felt, and I didn't think anyone knew. But one Saturday after I was married, I went to Church with my mother, sister, and her husband. Brother Hooks preached, and it seemed to me he looked at me all the time he was preaching. He told my experience better than I could have told it. After Church he said to my mother, "Who is this little lady you have with you?" She said, "This is my daughter." He said, "She wants to join the Church." The Lord only knows how I felt. I didn't know how he knew it because I hadn't told anyone.

I went on for several years wanting a home with them, but I didn't think they would take me, as vile a sinner as I was.

Saturday morning, September 19-25, when I awoke, these words came to me with force, "Arise and be baptized and wash away your sins". After breakfast I was getting ready to go to Church when my dear husband came in. He said, "You look mighty pretty this morning. I wish I could go to Church with you." I said, "Why don't you go then?" He said he couldn't because he was barbecuing a pig. It was Mother's yearly meeting. She lived with us, so he always fixed for her. He didn't go to Church often because he couldn't hear well. Sister came and we went to Church. Brother Hooks preached to me again.

After he got through preaching they opened the doors of the Church. The first thing I knew I was up there telling them I loved them and wanted a home with

them. They took me with seven others. When we got home, my sister said to my husband, "Aren't you going to the baptizing tomorrow?" He said, "Who is going to be baptized?" She said, "Mamie, for one, and seven others." I saw him drop his head, and I thought he was mad. He went hunting that evening and didn't have much to say that night. The next morning when we were getting ready to go to Church, I said to him, "Carry your clothes and be baptized with me." He said he wasn't good enough.

We went on and at Church that day he sat in the car. He wouldn't go into the house. When we came back my sister said to me, "What is wrong with Wiley? Is he mad?" I said I didn't know and when we got home he wouldn't eat dinner with my mother and me. He went to the woods and came back about four o'clock that evening. I asked him why he didn't eat with Mother and me. He said we were too good for him to eat with us, and tears came in his eyes.

I saw he was in trouble. He said the devil and the Lord had fought over him all day, and the Lord had conquered the devil about three o'clock that evening.

I had to sit up with him for three nights because he was in so much trouble. He said he knew he was going to die and leave me. I said, "No, you aren't going to die; you are already dead."

The second Saturday in October he joined the Church. It was just one month after I joined. It was another honeymoon for us.

Well, Brother Adams, I did not

mean to write but a few lines, but it seemed I could not stop and I feel a little better now. Forgive my long letter and pray for me because I feel so little and poor.

Your least sister if one at all,
Mrs. Wiley Matthews

R.F.D. 3

Goldsboro, N. C.

**Reprint From The Gospel Standard
(RECEIVING CHRIST)**

A Prayer Meeting Address

By The Late J. K. Popham, 1921

"As many as received Him, to them gave He power to become the sons of God." John 1:12.

There is a remarkable and striking contrast in this chapter. In the eleventh verse it is said that the Lord Jesus came unto His own and His own received Him not: the Lord of life, the only begotten Son of God, the Rose of Sharon, the beautiful Branch of the Lord, the representative of the Father, the fulness of divine love, divine grace, and mercy — He came unto His own nation, and His own received Him not. Heaven's best trampled under foot, the eternal Son of God rejected and despised of men, because He had no outward beauty, because He had no greatness, as men speak. They rejected Him, their hearts rose up in bitter enmity against Him. In their terrible ignorance they rejected Him and in terrible enmity said He had a devil, that He cast out devils by the prince of the devils, that He was a gluttonous man and a winebibber, a friend of publicans and sinners. They said "Away with Him!" They did this. Would you have done it? Yes, each one with

his eyes opened to see his nature, with heart renewed to feel his enmity, must confess, will confess that, left as they were, he would have done just as they did. There is no stone to throw; if we are taught of God, all the stones are taken out of our pockets as to any comparison between other men and ourselves.

He came, the representative of His Father's love; He came, the servant of His Father. Angels celebrated His birth and sang: "Glory to God in the highest, and on earth peace, good will toward men." But they said, No, no; we look for a Redeemer, we look for one who will break the hated yoke of the Romans from our neck, and He cannot do this; He is a poor man, He has never been to school; whence has He His letters? (John 7:15). Though they wondered at His gracious words, and saw He did miracles — could not deny that He did miracles — they hated, despised, rejected Him, and fulfilled in themselves the prophecy of Isaiah: "He was despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were, our faces from Him; He was despised, and we esteemed Him not."

And dear friends, what an amazing thing is set before us in contrast with this! "But as many as received Him, to them gave He power to become the sons of God." Then some did receive Him, and do receive Him — receive Him as He is revealed in His Person, in His characters, in His work, in the great end for which He came. It is a great mercy to receive Jesus

Christ. First of all He must be known. If you do not know Him, how can you receive Him? If you know Him, you also and previously know your need of Him, know that He will fit your case, that He can answer your need, can supply what you need, can do for you what you need to be done; that He is able to save unto the uttermost such as you feel yourself to be. To receive Him is to have a revelation of Him; it is to have the fulfilment in some measure of the promise of Christ: "He (the Spirit of truth) shall glorify Me, for He shall receive of Mine and shall show it unto you." He, the Holy Spirit, one with the Father and the Son in the Godhead, shall take of Mine—My Person, My work, My cross, My mercies, of My intercession, and show them unto you; and you by faith shall see these things in the way and sense in which the Galatians had seen Christ: "O foolish Galatians! who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" There was a distinctness in their experience, for Christ had been revealed to them so truly, so clearly, as that it was as if He had been crucified in one of their streets. That in measure must be known by every one of the people of God in order to a proper reception of Him. I do not mean at this stage that each one shall say, "For me He died"; but each one shall see a peculiar suitableness in Him, shall perceive the want and worth of Him (as Bunyan speaks) and shall in his heart, in his conscience, in his judg-

ment, in his will, in his understanding, in his affections, embrace this very Person. He may not be able yet to say: "I know He is mine," but there will be that embracing of Christ which is essential to a reception of Him.

"As many as received Him." Look at this very striking contrast: some despising Him, some receiving Him; some hating Him, some loving Him; some saying, "Away with Him, away with Him! crucify Him!" some saying: "O when will He come to me? Will He ever come to me and bless me? ever shine in me? Shall I ever say, I am my Beloved's and my Beloved is mine? Will this blessing be mine before I die?" "As many as received Him." Well, let us come to our own cases as we can, and ask the question whether we have received Him, or whether we have rejected, and still do reject Him? Pause, my soul, and ask the question. He is declared to be the desire of all nations. Is He the desire of our souls? O but it is not an easy thing. Just for a moment reflect what it is. You must die; you must lose your own life; you must be despised and hated; you must in your very soul perceive that you are lost without this Person. He that will save his life, must lose it; he that loves his life, must hate it; hate himself, hate his sinful life, his depraved nature; hate his active life, his working; he will find that the Lord taketh not pleasure in the legs of a man (Ps. 147:10). He will not like this, but he will be brought to realize he must be a dead creature: "Ye are dead, and your life is hid with Christ in God." It is no

easy thing to come to this; but it is very blessed to receive Christ. O what an amazing thing when, feeling your own ruin, you do receive this very Person, when a light shines into your heart and understanding, and in some degree of power you go out in faith to Him, and He comes near to you, even within the reach of your little arms of faith— and you embrace Him. He comes near enough to be received; you have not to go to Heaven to fetch Him down, nor descend into the depth to fetch Him up (Rom. 10:6,7); but He comes near, so near that it is as Isaiah expresses it: "As when the melting fire burneth, the fire causeth the water to boil." One says, You do not know by which sense He enters, but when He enters you know that He is there just as when the water is put on the fire, the fire makes the water boil.

As many as received Him; received Him in love, the love of His Person, in the love of His work, in the love of His righteousness, in the love of His intercession, and in the love of His power. You receive Him as a King. He will brook no rival, my friends. If He is your King, you will be His subject. You may be saying sometimes: "O Lord, other lords beside Thee have had dominion over us." Perhaps some may be saying mournfully, not only have had dominion over us, but have dominion over us. But when Christ is received, then you can say: They are dead, or you hope so; that they shall not rise (Isa. 26:13,14). These lords, we have no confidence in them; we are brought to what Paul speaks of

when he says, "We are the circumcision which workship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Some young people may think it is not at all difficult to have no confidence in the flesh; probably all the Lord's poeple when they have first received Christ, would be ready to say, "We have no confidence in the flesh." But a little experience disillusions them; they find the old man is not ready to forego his claims; then comes the conflict. "He that trusteth His own heart is a fool." And the Lord has delivered some of us many a time from that folly. It comes to this from time to time: "We have no confidence in the flesh."

You receive Him as a King, and pray to Him as a King: "Reign o're us as King, accomplish Thy will; and powerfully bring us forth from all ill." The Kingship of Christ in His saints involves everything with respect to their journey: their conflicts, their troubles; He is King over the flood, King over all seas; and He says to His people: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." He is King over the fire, so that if He will not pull you out of the fiery trial, yet you shall find that all its power to consume you is taken away: "When thou walkest through the fire, thou shalt not be burned." You receive Him as King; King over your circumstances, your providential matters, your steps, whether you shall go here or there; or whether you shall remain where you are. It is for the King to de-

cide matters. "She me(says one;) the way wherein I should walk; for I lift up my soul unto Thee." Are you willing for the Lord Jesus to be your Guide, your Counsellor, your King? Do you pray sometimes: "Thy kingdom come; Thy will be done—done in me—as it is in Heaven"? O what a mercy it is to receive Christ as a King!

You receive Him as Priest. The priesthood of Christ is the life of His people. On the day of atonement Israel was saved year by year when the priest offered the sacrifice appointed; the blood was shed for them. And our great high priest offered His blood; "He offered Himself without spot to God." And when that is received the priest is received, His work as priest is received. And the priestly work of Christ in Heaven is received. "He ever liveth to make intercession" for His people. "To as many as received Him." It is a blessing to receive Christ as Priest.

"To them gave He power (or privilege) to become the sons of God." They pass into this new relationship by receiving Christ into their hearts; they become manifestly the sons of God. He receives them: "I will receive you, and ye shall be My sons and daughters, saith the Lord almighty." You will never receive Christ and not receive this privilege. "They shall be Mine." And sometimes the power is such that you will say: "I am my Beloved's and my Beloved is mine." "To them gave He power to become the sons of God, even to them that believe on His Name."

Well, this is a great thing, to believe on Christ. It is not half as

common as most people appear to think. If you can say now, that in your heart and conscience you do believe on the Name of the Lord Jesus Christ, you are so many miracles of grace. What would not one give sometimes to be able to say one really believed on the Name of the Lord Jesus Christ, What would not one give sometimes to be able to say one really believed on the Name of Christ, when one is in the dark? I believe faith once given never dies it lives and labours under load. But when perplexing questions, when gloomy fears when depressing guilt, when fierce temptations come, and you are put to it, what can you say? Soon the clouds will remove and the Lord rebuke the enemy, and again you can say, I believe on Him. It is a mercy to have that belief. These blessed ones have the high privilege of becoming the sons of God. Well then if we make this test, on which side are we? Rejecters of Him; haters of Him, wishing Him to go, and saying: We desire not the knowledge of His ways? or poor, weak, feeble, sensible, worthless sinners, saying, O that Christ would come! Here is an empty heart; O that He would fill it! here are trying things, O that He would reign over them, and reign over me with respect to them!

The Lord help us to answer the question before Himself

“STAND FAST THEREFORE IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE, AND BE NOT ENTANGLED AGAIN WITH THE YOKE OF BONDAGE.”

Dearly Beloved:

I desire (God willing) to submit a few thoughts for your consideration in connection with the above scripture which for some reason has been lingering in my mind for several days.

Knowing my weakness, it is with much fear that I make this attempt, realizing that my mind is too weak and finite to see anything in this except the letter, and the Apostle tells us that “The letter killeth but the Spirit giveth life.” If I know my heart, I desire to be moved and directed only by this Holy Spirit that I may know nothing among you save Jesus Christ and Him crucified, the Way, the Truth, and the Life.

Before going further Dear Reader, I feel that it would be time well spent for us to get our Bibles, turn to the book of Galatians and read the entire book which contains only six chapters. Now may we be given grace to meditate on this scripture beginning with the first verse of the fifth chapter, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

We have already observed in chapter one, that this is a letter written by Paul an Apostle (not of man, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead) to the Churches of Galatia. Paul greets them with these words,

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: To whom be glory forever and ever Amen.”

After this greeting Paul says to them, “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

That, that unsound doctrine was being preached among the Churches of Galatia was evident, for Paul says in chapter 3, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?” Also in verses 10, 11 he says, For as many as are of the works of the law are

under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith.” “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ.” Paul continues saying, “And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” For, “he says, “If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.”

Also in chap. 4;21, Paul says, “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons, the one by a bondmaid, the other by a free woman.” “Which things are an allegory: for these are the two covenants: the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mt. 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.” In verse 31, he says, “So then brethren, we are not children of the bondwoman,

but of the free."

So the Apostle could say, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Those Galatian brethren had been made free. Christ had redeemed them from under the curse of the law being made a curse for them, as the prophet says, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." Those whom the apostle was addressing were of the chosen elect. They were no more under the law but under grace. They had been called unto liberty, and the apostle was admonishing them to use not this liberty for an occasion to the flesh. Those brethren had no doubt been bewitched by unsound doctrine which was being advocated by some who had crept in unaware to spy out their liberty. They were being troubled by some who were teaching for doctrine the commandments of men. So Paul could say to them, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

What gospel had Paul preached unto them? We hear him saying in chap. 1, verses 11 and 12, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

This same gospel or good news

was preached of Paul to the Ephesians for we hear him saying, "And you hath he quickened, who were dead in trespasses and in sin; Wherein in times passed ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind and were by nature the children of wrath even as others. But God who is rich in mercy great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ, (BY GRACE YE ARE SAVED;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is THE GIFT OF GOD: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM."

In all His epistles to the churches, the apostle shuned not to declare unto them all the counsel of God. His admonition to the ministers were to "Take heed unto themselves, and to all the flock, over which the Holy Ghost had made them overseers, to feed the church of God which he hath purchased with his own blood. For He says,

"I know this, that after my departing shall greivous wolves enter in among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things to draw disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every night and day with tears." Acts. 20:27-32.

Paul's charge to Timothy was, "Preach the Word; (Christ) be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Also he says, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."

Does this imply conditionalism? We do not think so. I wish to say right here and now, I have no compromise whatever to make with conditionalism. I believe with all my heart that every minister whom God has called, loves the blood bought church, and desires to see her "Stand fast in the liberty wherewith Christ hath made her free." If a man is called of God to preach, and grace is given him, he will preach the preaching God bids him. Moreover, it will accomplish the purpose for which it is intended, and prosper in the thing where

to it is sent, for we hear the Lord speaking by the prophet saying,

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isaiah, 55; 10-11.

When the Spirit of the Lord lays the burden of admonition and exhortation on God's servants, they will be found faithfully contending for sound doctrine, and an orderly walk among the little flock he appears before. He will exhort them to "Stand fast in the liberty wherewith Christ hath made them free." Also those to whom grace is given to hear (heed) will not be carried about by every wind of doctrine, and men's cunning craftiness whereby they lie in wait to deceive. They will be saved from the bewitching influence of the other gospel, which would pervert the gospel of Christ.

Being mindful of all this, the apostle could say, "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." As much as to say, Why do you wish to return to the law worship where sacrifices were offered, upon alters, for the true sacrifice is come, and hath put away sin by the sacrifice of himself. Ye are no longer under the law, for Christ is the end of the law for righteous-

ness to them that believe. He hath redeemed you from under the curse of the law." And 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 ye are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba Father." Paul says, Brethren ye have been called unto liberty, only use not liberty for an occasion to the flesh; but by love serve one another. Why turn ye again to the beggarly elements whereunto ye desire again to be in bondage? Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. If ye be circumcised Christ shall profit you nothing, for if righteousness comes by the law, then Christ is dead in vain. O foolish Galatians who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath evidently set forth crucified among you. This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh? He that ministereth the Spirit and worketh miracles among you, doeth he it by works of the law, or by the hearing of faith?

Doubtless, there were some in the Apostles' day, even as there are in this day, who were advocating that salvation here in time is based on the good works of the creature, for Paul says, "Are ye so foolish? having begun in the Spirit

are ye now made perfect by the flesh? I feel that this was what Paul termed as the other gospel which troubled the Galatian brethren, and would pervert the gospel of Christ.

I say without fear of successful contradiction, that the "Glorious Gospel" of salvation by the Sovereign Grace of God, never has, and never will trouble the household of faith. It has never divided God's children. But when preached in its purity and power, it draws them together in bonds of love and sweet fellowship. It is the other gospel that has sown discord, and caused confusion among the camps of Israel. I feel that Paul was referring to this when he said, "Brethren, my heart's desire and prayer to God is for Israel that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:1 to 5. Also, I feel confident that the Apostle Jude was mindful of all this when he gave all diligence to write unto the beloved of the common salvation, for he says, "It was needful that I write unto you, and exhort you, that ye should earnestly contend for the faith once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciv-

viciousness, and denying the only Lord God, and our Lord Jesus Christ."

Dear Brethren, if I know my poor heart, I love the blood bought Church, and my heart's desire is for peace and prosperity in Zion. God forbid that I ever advocate anything that would cause confusion or unrest among God's little ones. May the God of all grace keep me in such a way that I will never do anything to hurt or wound the feelings of one of His little ones. And may the grace of God and communion of the Holy Spirit overshadow all who have professed a hope in the Lord Jesus Christ and cause them to "Stand fast in the liberty wherewith Christ hath made them free, and be not entangled again with the yoke of bondage."

I desire to close this article with a verse of poetry which speaks my desire so clearly.

"O, May I worthy prove to see
The saints in full prosperity.
To see the Bride, the glittering
Bride
Close seated by her Saviour's
side."

Humbly submitted,
C. D. Whitley
328 S. First Street
Albemarle, N. C.

CHANGE OF ADDRESS

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams;
Please change the address on my Landmark from 328 South First Street, Albemarle, N. C. to, R. F. D. 1, Oakboro, N. C.

Also, I would appreciate it very

much if you would announce my change of address through the Landmark.

Hope this finds you and your family well. As for us, we are all up. Come to see us when you can, and remember us in your prayers.

Yours in hope
C. D. Whitley
Route 1
Oakboro, N. C.

DURAND AND LESTER HYMN AND TUNE BOOKS REQUESTED

Elder Floyd Adams
Willow Springs, N. C.

Dear Brother Adams:

The Church at Norfolk, Virginia, has requested me to procure two or three dozen Silas H. Durand and P. G. Lester Hymn and Tune books for use in the Church there.

We are not asking for a donation of books, but there may be many or a few of these books in homes whose parents, relatives, or friends were Primitive Baptists and have died, or their children or friends have married and joined other persuasions, and they do not especially care for or want the books and rather than have them lying around or stored away, they would be pleased to write on the fly leaf of the book, presented to the Church by themselves. (here insert your name and address) If so send them to me, and I will see to it that the books are presented to or purchased by the Church for use again.

Thank You,
O. J. Nye
515 Cokey Road
Rocky Mount, N. C.

Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS
Jacksonville, N. C.

WILSON, N. C. JULY 15, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 17

A FEW THOUGHTS ON THE 35TH CHAPTER OF ISAIAH

"The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose."

This is figurative language or is an allegory. In nature of wilderness is a place where if we enter into it, we lose our sense of direction; hence we find no paths to guide us, no pointers to direct us, and in trying to find a way out, we (or this has been my experience) travel in circles, coming upon some certain landmark time and time again.

This to me is a type of our experience. When our sins appear unto us and we are given to know the exceeding sinfulness of ourselves, we begin to seek a way out of our troubles, but there are no paths that we can find so look for some pointers, and the world points to the Bible. But there we find that the letter kills, the law condemns, and as at one time

in my own experience when an inward voice seemed to say to me, "Why seek ye the living among the dead, He is not here but is risen." There is a beautiful promise to these, for "the wilderness and the solitary place shall be glad for them"—not glad now, for these are grievous times at present—"nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." When we come into a measure of that joy and gladness (the fullness cannot be known here on earth) our minds can reach back over the sorrows, the heart searchings and distress we have had, and we would not have it different, we can see what the writer meant when he wrote, (Hosea 2:14, 15), "I will allure her and bring her in to the wilderness and speak comfortably unto her, and I will give her vineyards from thence and the valley of Achor for a door of hope, and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

Also while traveling in the desert—an unchartered waste in nature—how typical of our condition when not a morsel can we find, not a promise can we embrace, yet these "shall rejoice and blossom as the rose." "It shall blossom abundantly and rejoice even with joy and singing."

When one is delivered from the fear of death and its consequences, he feels like singing praise to the one that has delivered him. How beautiful the desert looks now, how wonderful does our experience become to us.

We cannot always see the beauty of it all, but a little here, a little there, just enough to make us know from whence those blessings come and make us desire more. I remember visiting a very dear brother in his last illness. While talking with him, he said to me, "My hope is gone; I can't find any reason of hope or any evidence that I ever had a hope." I said to him, "What would you take for what hope you have if it could be sold?" "Oh! he said not two worlds like this old sinful world." He was evidently in the desert again, but when brought to his mind there were streams there. The glory of the Lord, the excellency of our God had appeared, "Strengthen ye the weak hands, and confirm the feeble knees." It is typical of God's people to feel their weakness and inability to walk in a manner that is honoring to God; hence they become fearful and feel often that they are mistaken. Also they find themselves a warfare, and they are made to know that of themselves they are not able to fight the battle alone, but the prophet says, "Fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you." Isa. 35:4. Then we are made to know that "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Romans 9:16. We hope then that we know that there is salvation in none but God, for while in the wilderness we did all we were able to do, to find a way, but without success; yet the way was there. The way (Jesus) must find us, not that He doesn't know where

we are, nor knows our condition, for He brought us there. We don't know the way; we don't know our condition until He reveals unto us or "Shows us His covenant." Psalms 25:14.

"The eyes of the blind shall be opened." They then see the beauties of these experiences. They see as they have never seen before, for a new Heaven and a new earth has appeared, these are new pleasures, new joys. Yet we find that we are still contaminated with the flesh and cannot free ourselves from it, but there is a continual waring against the principles of the flesh, the ears of the deaf shall be unstopped, the lame man shall leap as an hart and the tongue of the dumb sing. The reason for this is that the Lord has opened to us the promises that come to us in the wilderness of our lives' experiences; where we were lost there has sprung up hope and in the desert a promise of a "feast of fat things" Chapter 25:6. "For an highway shall be called The wqy of holiness." Chapter 35:8. This appears to me as the "three one way, the highway is God, the way is Christ, and it shall be called the way of holiness, embracing the three one God. "The unclean shall not pass over it." Paul says (Hebrews 10:14) "For by one offering He hath perfected forever them that are sanctified"; hence in that sense they are clean through Christ.

"The wayfaring men though fools shall not err therein." These are the ones that are led by the Spirit of God in the way.

"No lion shall be there, nor any ravenous beast shall go up there-

on." These are the beastly principles of human nature that were not found in the way (Christ) but are in all humanity. The lion is the king of beast representing our proud, haughty nature, the desire to have our way. These principles are not in the way, but Jesus (the way) rebuked those characters by His kindness to them and His example of humility and continuing with them in His love, "But the redeemed shall walk there." I feel that they walk in the way because that they are led to walk there. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." They return because they have been there before. It seems to me that they are not always in the joys of salvation, but if they have ever been in those joys, "They shall return." This is the sweet evidence that they are of the redeemed family. I once became concerned over the expression, "everlasting joy." I felt that if I had been in the joys of the Lord that it did not continue with me all of the time, while meditating over that, an experience I had many years ago came in my mind. I then realized that when we returned to Zion, those experiences are new and fresh in our memory that we did have everlasting joy. While rejoicing over those experiences, sorrow and sighing flees away. The sorrowing and sighing is there because of sin in the flesh, but for a little season these all disappear, and then we are made to sit together in Heavenly places in Christ.

These thoughts are submitted in love of the cause of Christ, I hope.

R. W. Gurganus

IN MEMORY OF SISTER NANNIE BELL WARD

Sister Nannie Bell Ward was born in Henry County, Virginia, April 19, 1884, and was married to Elder John A. Ward, October 30, 1921, to this union were born four children — three sons and one daughter.

Sister Ward united with the church at Ridgeway, Va. by letter from Spray Primitive Church, where she remained a member until death. Sister Ward was clerk of Ridgeway Church a number of years.

On June 14, 1953, God, in His love and tender mercy, saw fit to call her from the troubles of this life into a peaceful sleep to wait his second coming to call for the sleeping dust of the Saints when I feel that Sister Ward will hear the call and will come forth in the likeness of our Lord and will ever be with Him to sing and praise Him forever. Amen.

We feel the church has lost a faithful sister and the children a good mother, but by the grace of God may we say the Lord giveth and the Lord taketh, blessed be the name of the Lord. Sister Ward's funeral was conducted by her pastor, Elder R. D. Bell, assisted by others.

Elder R. D. Bell, Mod.

Sister Hilda B. Moseley, Clerk

MRS. JOHN B. KENNEDY

My grandmother, who was a loving mother and a faithful wife, was born August 26, 1884, and went to sleep in Jesus on the thirteenth day of March, 1954, making her stay here 69 years, 7 months, and 18 days.

In early womanhood she was married to Mr. John B. Kennedy and together they made a home of love and understanding. In this house of love there was born to them seven children. Four daughters: Mrs. Rena Futrell, Mrs. Sadie Cannady, Mrs. Alma Whaley, and Mrs. Bessie Kennedy. Two sons: Mr. Flave Kennedy, and Mr. Frank Kennedy. There are thirteen grandchildren, and six great grandchildren.

She united with the Primitive Baptist Church at Sand Hills in 1911. She was baptized by Elder Gardner Bryant. During her membership with the Old Baptist she remained faithful and true until the end. She never missed filling her seat with the brothers and sisters unless unavoidably hindered.

She bore the afflictions placed upon her with patience and endurance. All was done for her that loving hands could do, but when death came, she departed from this world to rest in peace until the resurrection morn. The bereaved husband and family laid her to rest in the Sand Hills Cemetery on Monday, March 15. She will long be loved and remembered by the family, but we feel Jesus loved her best.

Pearline Whaley or
Mrs. Joel B. Whaley

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

AUGUST 1, 1954

No. 18

PROVERBS

Chapter 4

Hear, O sons, a father's instruction, and be attentive, that you may gain insight; for I give you good precepts: do not forsake my teaching.

When I was a son with my father, tender, the only one in the sight of my mother, he taught me, and said to me, "Let your heart hold fast my words; keep my commandments, and live; do not forget, and do not turn away from the words of my mouth.

Get wisdom; get insight.

Do not forsake her, and she will keep you; love her, and she will guard you.

The beginning of wisdom is this: Get wisdom, and whatever you get, get insight.

Prize her highly, and she will exalt you; she will honor you if you embrace her.

She will place on your head a fair garland; she will bestow on you a beautiful crown."

Hear, my son, and accept my words, that the years of your life may be many.

I have taught you the way of wisdom; I have led you in the path of uprightness.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

REPRINT

A Sister has requested that we reprint "Mother Shipton's Prophecy" said to have been written in 1449 AD, forty-three years before Columbus discovered America.

Mother Shipton's Prophecy

And now a word, in uncouth rhyme
Of what shall be in future time
For in those wondrous far off days,
The women shall adopt a craze
To dress like men and trousers
wear
And cut off all their locks of hair.

They'll ride astride with brazen
brow
As witches do, on broomsticks now
Then love shall die and marriage
cease
And nations wane as babes de-
crease
Then wives shall fondle cats and
dogs
And men shall live much the same
as hogs.

A carriage without horse shall go,
Disaster fill the world with woe;
In London, Primrose Hill shall be,
Its center hold a Bishop's See,
Around the world men's thought
shall fly,
Quick as the twinkling of an eye.

And waters shall great wonders do—
How strange, and yet it shall come
true.
Then upside down the world shall
be,

And gold found at the root of tree,
Through tow'ring hills proud man
shall ride,
No horse or mule by his side.

Beneath the water men shall walk,
Shall ride, shall sleep and even
talk;
And in the air men shall be seen,
In white, in black, as well as
green.
A great man then shall come and
go,
For prophecy declares it so.

In water iron then shall float,
As easy as a wooden boat.
Gold shall be found in streams and
stone
In land that is as yet unknown.
Water and fire shall wonders do,
And England shall admit a Jew.

The Jew that once was held in
scorn
Shall of Christian then be born.
A house of glass shall come to pass
In England—but, alas! alas!
A war will follow with the work
Where dwells the pagan and the
Turk.

The states will lock in fiercest
strife,
And seek to take each other's life;
When Noah shall thus divide the
earth.
The eagle build in lion's mouth.
Then tax and blood and cruel war
Shall come to every humble door.

Then when the fiercest fight is done
 England and France shall be as
 one,
 The British olive next shall twine
 In marriage with the German vine.
 Men shall walk beneath and over
 stream—
 Fulfilled shall be our strangest
 dreams.

All England's sons that plow the
 land
 Shall oft be seen with Book in hand,
 The poor shall now great wisdom
 know,
 Great houses stand in far-flung
 vale,
 All covered o're snow and hail.
 In nineteen hundred and twenty-
 six
 Build houses light of straw and
 sticks.

For then shall mighty wars be
 planned.
 When pictures seem alive with
 movements free,
 When boats like fishes swim be-
 neath the sea.
 When men like birds shall scour
 the sky;
 Then shall this world, deep drench-
 ed in blood, shall die.

But those who live to see (all this)
 In fear and trembling this will do;
 Flee to the mountains and the dens,
 To bog and forest and wild fens
 For storms will rage and oceans
 roar,
 When Gabriel stand on sea and
 shore.
 And as he blows his wondrous horn
 Old worlds shall wilt and new be
 born.

**HIS GOODNESS AND MERCY TO
 POOR SINNERS**

Elder T. F. Adams

Dear Brother Adams:

After getting your card telling me
 that Dear Sister Shackford had
 sent my subscription for Zion's
 Landmark, I want to thank her
 and you too for sending it to me,
 for I sure do enjoy reading the
 good pieces in it; it is as good
 news from a far country. Elder C.
 D. Whitley's article in the Janu-
 ary 15th issue was an excellent
 piece. It is so sweet to a poor little
 one when he feels to hope he has
 been given a crumb from the Mas-
 ter's table, and that is the way I
 am made to feel when I read such
 good letters, though some times I
 feel to be shut up, and doubt that
 I have ever been made to under-
 stand anything concerning God
 and His goodness to His children;
 but I just hope that I have a hope
 like all of you have.

I was shown the Church in a
 dream when I had been with the
 orders of men for a long time try-
 ing to gain joy by what I did, but
 when I saw the Church composed of
 babes as white as snow, all the
 same size it was the most beauti-
 ful sight I ever saw, and I heard a
 voice say they were Primitive
 Baptist. At that time I had never
 heard one preach, but oh how bad-
 ly I did want to be with them. In
 my dream I was standing off from
 them a little way. That was in 1915.
 I never have felt like I have the
 robe on that they had, but I was
 made to go to the Church and tell
 them how I felt. Before I got to
 the Church after having such an
 impression to join, I decided not

to offer and felt that there was nothing to it, for no old sinner, as I felt to be, could ever wear a robe like I saw on them in my dream. This, I believe, was the robe of righteousness given by Christ. I made up my mind that I was not fit to ask them for a home, but when the dear Elder got through and offered an opportunity for members, I was up there before I thought, and then he said, "Go ahead Brother Wilson, and tell, in your own way, what the Lord has done for you." Oh dear ones, I saw myself the biggest sinner on earth, and I said: "Dear Ones, if you all could see me as I see myself, you would not have me in your Church, for I feel to be the chief of sinners", I did not know that was their feeling too, but the tears ran down their faces; they knew what I meant. "All of these 39 years I have never felt like I was up equal with all of you dear ones, that I do love to be with so much, and love to read the good pieces that you all write and hear the dear Elders speak of His goodness and mercy to poor sinners.

When you have a mind Elder Adams, give your views on the 14th chapter, 26th verse of Luke. It seems to me it means so much; I just want you to write on it. I will do all I can to get Zion's Landmark into the home of everyone who loves the doctrine of salvation by grace. Remember me when you can as a poor beggar.

T. P. Wilson

Downsville, Louisanna

GOD IS THE BEGINNING OF ALL THINGS, AND THE ENDING.

Malachi, 1st chapter, verse 1, The burden of the word of the Lord to Israel by Malachi. 2nd verse, I have loved you saith the Lord. Yet ye say, wherein hast thou loved us? Was not Esau, Jacob's brother? saith the Lord: yet I loved Jacob.

There is much to be set forth in this prophesy, even in this day and I feel there is much more to come to pass that is set forth in these words.

First the burden of the word, what is a word? A word consists of letters, they are types in form and the letter I is the one letter that is a word. By number is the number 9 letter of the first group of letters up to nine. God is the beginning of all things and the ending, the Author and the Finisher. He created man, gave him a name and brought him forth to do his will to and for the honor and praise and glory of God.

The evil was created for judgment to break down man's idea that has anything or strength in himself.

Therefore God chose a people to be born, no not after they were born but were an elect people to go forth as was planned in the foundation of the world. Even the word was a plan for in the beginning was the word, the word was with God, and the word was God.

In this creation was planned Abraham, Isaac, and Jacob, and all that they proclaimed was surely of God. Just so it was with Esau. To our small minds it is a long way and a long process to refine or dis-

till the generations, but with God a thousand years is but a day and a day but a thousand years.

All is to bring in the light, Jacob in Spirit is the father of the divided generation of the Spirit, Esau also has his blessing, and is the father of the earthly generations, earthly power or spirit.

The dividing of anything is a breaking down in order to build and to rebuild. So does the rain fall to the earth, is separated and rises up in a vapor to water again. This is all in God's plan to fulfill His will and purpose.

Even the house of Israel is blinded and has a doubt until he is brought to the place where his earthly or Esau condition is overcome; God is Spirit; therefore He loveth His own.

3rd verse, And I hated Esau and laid his mountains and his heritage waste for the dragons of the wilderness.

Isaac loved Esau and Rebecca loved Jacob, but God hated Esau, and Jacob He loved.

Esau was a hunter of the field, the field to my knowledge or light is of the earth, earthly. There are many broken sods in a ploughed field, and there is a need that it be tilled many ways to bring in a good yield and choice grain or fruit.

Esau came to Jacob in weakness and gave his heritage to Jacob, and this must have been a dividing or added performance for Jacob; then again Jacob was blessed later by his father Isaac.

By Jacob's marriage to Laban's daughters, the house of Jacob is greatly divided by two daughters of Laban, law and love by two ser-

vants, one of the law and one of love. And there were five bearings under Jacob for Leah laid off bearing and came into bearing and finished near the time that Rachel gave birth to Joseph, this bringing a woman child, a daughter, a sister — and all has great significance in the word as to state condition place or as a part or the Spirit of the Church. Just as mountains the plural of mountain has one meaning, and the singular has another. Therefore Esau's mountains and heritage are laid to waste to the dragons of the wilderness — the Church is divided — the mountains are divided; but the one great mountain that is the spiritual mountain of God's eternal plan shall stand as the 20th verse of 14th chapter of Zach., and the pots in the Lord's house shall be like the bowls before the altar.

Unless by grace we are given of the Spirit of God, we are left to the field, yea He is a merciful, all righteous God, and in His appointed time will sift out the evil from the good Spirit and gather it together in strength to His honor, praise, and glory forever.

My desire is great to set forth the truth; yet it is in fear and trembling I attempt to do so, therefore all that is amiss I beg the mantle of charity be cast upon it.

In sincere desire of the truth I am,

Sister Marion H. Muholland

IN JOURNEYINGS OFTEN

II Cor. II:26

In our last we left the apostle just after Ananias had come to him. If the Lord is minded to be

gracious to us it is our desire to write those things most surely believed among us. Now I did not say that I desired to write these things that the worldly and ungodly believed; nor did I say that none in the institutions of men believed the doctrine of grace; nor did I say that all of our folks believe these things; but I do desire to write those things that we, "God's people, even to all those called to the truth, at home and abroad, those with us, and those not with us, in every nation and kindred and revelation that God is a Sovereign.

At this time I feel to drop back into prophecy and bring forward a thought for your consideration. God told many times, what would take place in the gospel day. Times without number he referred to a day that was coming. It is the substance of absurdity and the height of folly to assert that this day was not sure. Up until now there has not been a prediction or prophecy or promise of God that has not come to pass as He said. Here is a good place, the best place, yea, the only place, to cast all of your burdens. If God has ever said one little thing that was in vain; if he has ever made a promise that he did not keep; if he has ever decreed or declared or purposed one thing that did not come to pass, then, to that extent, and within those limitations, I must tell you that he falls short of being what you are looking for. Paul tells us that we all have come short of the glory of God (Rom. 3:23). If God has said a thing and he was not able to do it, is it not clearly demonstrated in the failure, that he has come short in glory? If not,

why? If so, then there is not any difference in the Creator and the creature.

Predicated upon this God with whom there is no failure, I hope that I delight in resting in Him, and sometimes desire above all else to present him to all that fear his name and look for his appearing. Upon this Rock, the day that was prophesied of depended. If there is any other on whom the coming of this day depended, I do not know about it. If I am wrong about Him being worthy of all adoration and praise, lease some one, shew me before I go too far. I am not being sarcastic and I do not intend to hurt any lambs, but it would be better for lambs to be offended than for his name to be lowered to a level with creatures. Falsifiers have always preached the kingdom's realm of influence as a joint affair between the Creator and creature. But we are of the circumcision that is made without hands (Col. 2:11), and if without hands, then solely and wholly of God. The circumcision that was made by hands had the trust and confidence placed in the hands. But that circumcision that is made without hands has produced in us (if so be that I am of the us) a worshiping of God in the spirit, a rejoicing in Jesus Christ, and no confidence in the flesh (Phil. 3:3).

In this day that the Lord promised us, he was to gather his people. Behold, I will send fishers to fish them, saith the Lord, and they shall fish them; and after will I send hunters to hunt them, and they shall hunt them from every mountain, and from every hill, and out

of the holes of the rocks (Jer. 16: 16). A certain, definite, blanketing decree as to the gathering. Will he do it? Where in all the world among all of Adam's family is there one, **just one**, that would say that he will not finally gather each one embraced in the promise? And now since we are not going to be crowded with denials that God will gather them, how many denials will we get of the sending for the fishers and hunters? If there is room for a denial I am anxious to know it; if there is room to doubt the veracity of God in this promise I want it now; if I am wrong in preaching salvation by grace and by the shed blood of Jesus I want to turn to the creature for the balance of my stay on earth, and, certainly my home in heaven.

Ah, dear saints, what stepping stones heavenward; what a winding upwards in the building of God (Ezek. 41:7). Have you any mind to think with me about the prophet Jeremiah that God told him the surerly of his going, of the accompanying presence of God, of his saying the right thing, of the deliverance of God (Jer. 1:7,8); and do you want to listen at the Lord as he tells Paul about him being preserved to bear witness in Rome (Acts 23:11); and would you like to hear the marching orders of heaven's King as he talks to his disciples before sending them out (Matt. 28:30); and would you like to hear the gladdening news that they went everywhere, and that even Satanic powers were subjected to them (Acts 8:4; 5:38)?

Now every soldier in the ranks of Jesus Christ is a conscript. Gid-

eon is a figure of Jesus, and he did not have any volunteers in his army. A certain class, all of the class, were sent home; a certain class, all of the class, were kept in the army. Jesus Christ calls now and they answer. God sends fishers and hunters and they fish and hunt them out. Let us leave gourds out, for just a little gourd in the pottage (gospel) of Israel produces death in the pot (2 Kings 4:39, 40). Anything that is not of the free, unconditional, sovereign grace of God, is wild in this field of the gospel dispensation. May we leave wild things alone, severely alone, and not bid it grow (Gal. 1—8, 9:2 John 10). If the promise of God to gather his people is veracious) if it is so that he would send fishers and hunters; if it is so that they would gather them from all, all the mountains and hills, and from out of the holes in the rock, then I submit to you and to you, that this is sufficient evidence to prove beyond any reasonable doubt that the journey of Paul to Damascus was fixed, predestinated, decreed, or purposed of God; further that Ananias made his journey to the street called Straight) because that he was sent of God in conformity to his promise to send man into his kingdom. Now if either of these characters could have gone in a different direction than towards each other, then it is not true that the Lord establishes the going of his people, and it is not true that God works in his people both to will and to do of his pleasure, and it is not true that God works in us the things that are well pleasing in his sight, and it is not true that the government of the

glorious kingdom is alone on the shoulder of the One called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Psa. 40:2; Phil. 2:13; Heb. 13:21; Isa. 9:6). Reader, what do you think? Is salvation of the Lord or of the creature? Has free-will been dethroned, or is it still on the throne. If dethroned, how can a man called of God preach it? If not dethroned, who will dethrone it, seeing that there is not any more sacrifice for sin?

In journeyings often,
William D. Griffin

CHRIST IS THE HEAD OF HIS REDEEMED PEOPLE

Elder T. F. Adams, Editor, and Publisher of Zion's Landmark, and to all the faithful in Christ Jesus:

This morning as I look over the beautiful landscape and view the beautiful sun rising in the east and giving light to the earth, I fancy I can see the handiwork of an All wise God, who never changes. As it was this morning, a cloud came between the earth and sun. It took me back to my first love, when it seemed to me, I would never have a doubt, but would just sing His praise forever. But not so; for soon the clouds of despair came over me, and I found I must beg for mercy and grace continually. It is most blessed and delightful to everlastingly view Jesus for all that He did. He was wrought as the sinner's surety. Christ is the head of His redeemed people. It is blessed to trace the hand of God, the Father, in all that concerns redemption. Did Jesus bear my sins in His own

body on the tree? Then He did it that I might be made the righteousness of God in Him, and it was God, the Father, not Himself, who laid those iniquities upon Him. I know not whether you enter into a rich enjoyment of those precious things, but to see the hand of God, the Father in all, is what gives stability and confidence to our truth and demonstrates that our faith is not found in the wisdom of men but in the power of God. When meditating upon the great load which Jesus bore, the very important question always arises: Are the shoulders of this sin bearer sufficiently strong to safely and victoriously bear up such a great mountainous weight as that load of iniquity must have been. True faith can only answer in the affirmative. The Lord laid help upon one that is mighty. Ps. 89:10. All power is given Him in Heaven and earth. Math. 28:18. "For in Him dwelleth all the fullness of the Godhead bodily." Col. 2:9.

While wicked men under the murderous instigation of Satan so cruelly abused Him; yet what they did was no aid to Him in His great sacrifice, for He laid down His life through the eternal Spirit offered Himself without spot to God." Heb. 9:14. It was by Himself and therefore wholly unaided that He purged our sins. Heb. 1:3. No wicked power helped Him to redeem His people. People were chosen in Him before the foundation of the world, but they are saved in time, that is, it is made manifest to them in time and through the redemption of the Savior, which was made in time, and this salvation is according to

the covenant arrangements, for their redemption which was made before the foundation of the world. 2 Tim. 1:9. One of the great causes for which "the Son of God was manifested," was "that He might destroy the works of the devil." 1st John 3:8. And if we take the whole purport of the scripture on this point, one mass in particular, we shall be led to conclude that the words between Christ, and the devil were personal. Jude 6; Rev. 12:7-9. Now when Christ came on the earth, the conflict was with this accursed enemy; hence Christ combated personally with Satan when he began his temptation and afterwards at the cross. Heb. 6:14. He doeth this also, when in His people He enables His redeemed to resist him and at length brings Satan under their feet. James 4:7; Rom. 16:20. And there is another triumph. Scriptures seem to intimate that the Son of God will have triumph over Satan before the day of judgment; namely when Satan is to be shut up and restrained from his cursed temptation over the Lord's people. Rev. 20:1-3. And lastly at the great day of all, then the devil will be brought forth for final judgment before the whole world. Rev. 20:10; Math. 25:41. It seems to be sometimes argued that God only lays iniquity upon Christ when men believe and make a profession of religion; but this is a mistake; for it is not the faith of believers that gives reality to the Lord's own saving work of laying iniquity upon Jesus. It is the Lord alone that gives an actual certainty to this graciously saving act because it is His own work and was

a positive fact at the very time He did it, so the mere believing does not give any reality to it, but is only a precious and sweet manifestation of assurance of that which was actually true before it was believed.

A sister in hope,
Mrs. G. W. Atkins

EXPERIENCE

Dear Brother and Sister Jarrell:

Today I will try in my weak way to answer your good letter that I received sometime ago. I was glad to hear from you, but I was sorry to hear that you had not been well. I hope Sister Jarrell is better by now. We get in so late from work I don't have time to go anywhere.

I will try if it is the Lord's will, to write a little of my experience. I feel that I have had a hard road to travel. I have had a burden for many years. For sometime I did not know what was wrong. I would talk to other people, but they could not give me much comfort. It seemed to me I was going to die, and hell was going to be my home. O what a terrible condition I was in.

When Albert first came down into our country, I would talk with him, and I would get a little comfort. He would tell me that all Old Baptist people were like that. He would tell me that I would never be any better until I offered to the Church, and I thought I would never be fit for that. I was carried over the pits of hell, and it seemed as if I would sink. What a terrible condition I was in! I said I was giving up, but then I heard someone preaching to me, and it seemed

like Albert's voice. I did not see any one, but I was carried to the Lord, the Creator, and He said my sins were forgiven. My burden still was heavy, and it seemed to me I was going to die, and hell would be my home. I would try to pray, and I would get some relief. I went to bed, but I could not sleep. My breath seemed to leave my body, and I was carried up to Heaven, but I could not get in. Then I got up, and I said I must go somewhere. It seemed I could not live, and I could not die. I was burdened to be baptized by you Old Baptist people. Sometime before this I joined the Missionary Baptist. But after this experience I soon found out it was not the place for me. This made me feel I was the vilest sinner on earth and mercy was clean gone forever. I went to your home, and you both were gone. I thought I could get comfort, but could find no one anywhere. I desired to find the true Church. But it had to be shown to me, and I believe it was, for I saw the new Pierces Chapel Church, and I was shown that it was the true Church of God, the Church of which Christ said to Peter: Upon this rock I will build my Church, and the gates of hell shall not prevail against it." Then I saw myself go in, and I stayed in there until God called me away, and when I drew my last breath, I went up. I came to a long hall. I went down the hall until I came to the old cross. I put my arms around it, and it was shown to me that truth and mercy had met together. This is my humble experience I feel.

I sure did enjoy all of you preachers last Sunday. Our little Church

does mean so much to me, but I feel so little. If I could feel like you good people look to me, it would go well with me. I would be all right.

You and your wife come over; it seemed like a dark cloud rolled away after I talked to you. I was the happiest I have ever been in my life. It was also a happy time when I came out of the water from being baptized. I felt then like all my burdens were gone, but it was not long until burdens came again. I find that I can not live here in this world on flowery beds of ease, but I am looking to the Good Lord for mercy and grace to lead me on; then when I am done on earth I hope He will carry me home with Him to be with Jesus and all that love His appearing.

Your least sister saved by grace if saved at all,

Grace Scarlett

R.F.D. 2

Lexington, N. C.

DID JESUS TASTE DEATH FOR EVERY MAN OR ALL MEN?

Hebrew 2:9. But we see Jesus, who was made a little lower than the Angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

11th verse — for both he (Christ) that sanctifieth and they who are sanctified are of one (Christ): for which cause he (CHRIST) is not ashamed to call them brethren. (Did the dead sinner do any thing here?)

13th verse — And again, Behold I (Christ) and the children which God hath given me. (Every one of

these children is the every man that Christ tasted death for, no more and no less.)

John 17:6-9 I (Christ have manifested thy name unto the man (every man) which thou gavest me out of the world: (left some out here, did not give all men, all the world) thine they were, and thou gavest them me; and they have kept thy word.

I (Christ) pray for them (Every man that God gave to the Son Christ, no more and no less): I pray not for the world, but for them that thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. (Every man that he tasted death for.)

John 1:11-13. He came to his own (To the Jews) and his own received him not. But as many as received him, to them gave he power to become the sons of God, (To prove to give evidence that they were the sons of God, the children, the every man that he should taste death for) even to them that believe on his name: Remember we receive without any action on our own part but to accept we have to act) (Now let us see who it was that received) Which were born (Past tense, already happened), not of blood, (This takes man out of it entirely, that is as to any action on his part because man is born of blood) nor the will of the flesh, nor the will of man, but of God. (The preacher cannot help you here, because it would be the will of man, the will of the flesh; father, mother, brother or sister cannot help regardless of their interest.)

Romans 8:8. So they that are in

the flesh cannot please God. (Then why claim that the dead alien sinner can do any thing to obtain or help obtain eternal life.) Read Romans 8:28-33. Only those called.

John 6:37-44. All the Father giveth me shall come to me. . . (those he died for, every man He died for but not all men in the world.) Jesus came down to do the Father's will and this is the Father's will — that all which he hath given me I should lose nothing but raise it up again at the last day. No man can come to me except the Father which sent me draw him: and I will raise him up at the last day. (Why ask man to do something Jesus says he cannot do?)

John 8:43-44. Why do ye not understand my speech? even because ye cannot hear my words. Ye are of your father the devil, and the lust of your father ye will do. (No hope for these, Christ did not taste death for these, they are not God's children, so Christ did not taste death for all men, Christ did taste death for every man, every child of God, every man that the Father gave Jesus.)

How may I know that I am a child of God and heaven eternal will be my home? Matt. 5:3. Blessed are the poor in spirit: for their's is the kingdom of heaven. (Already belongs to you, you are one of the every man for which Christ tasted death.) John 5:24. He that heareth my word, and believeth on him that sent me, hath everlasting life, (past tense, already is possession) and shall not come into condemnation; (no chance to loose it) but is passed from death unto life. (Just as safe and secure as Jesus Christ.)

Elder John W. Griffith

MY EXPERIENCE

I will try, if it be the Lord's will to guide my trembling hand, to write a few lines to the Lord's dear people of Zion's Landmark. I have so many times tried to write a letter, but in my mind only, for I never got it on paper. If the Lord is not this poor unworthy sinner's guide, I will not finish this, as I feel to be one of the least in all this world to attempt to write. It seems that this poor weak worm is without friends or home, here below or in Heaven; but sometimes for just a little while, I can rejoice in a Saviour's love by the grace of God, and then how dark and lonely it gets. I am not even worthy to walk on God's pretty green earth. O how lonely it is to me to step out of doors. I occasionally stop and look just for a few seconds at things our God created in this world, how it lives, grows, and then in a short time it dies away. It will be the same with us naturally. The scriptures say: Dust thou art and unto dust thou shalt return. But the inner man, the soul that has been born of the Spirit never dies. It returns to God who gave it. What a sweet thought that we may have a better home in that world beyond.

I will, the Lord willing, write a few lines about my hope, about our Blessed Jesus' blood and righteousness. I do hope and trust that a sweet home is in store for me when I depart this life, but I am wholly dependent on Jesus. I hope that Christ is the solid rock. I know that all other ways is sinking sand.

Dear loving people, I was reared

to go to the Missionary Baptist Church. I thought then they were the only people God had, but the more I went the worse my condition became. Then I decided to be baptized, and I thought everything would be all right. I thought I would never have any more troubles. So I was put under the water in the swimming pool at the Baptist Orphan Home at Thomasville, N. C. I was satisfied for awhile, but for only a little while. All the preaching changed and was for some one other than me. The longer I went the worse it became until I decided I wouldn't ever sit under the sound of another preacher's voice. The next time I heard of an Old Baptist meeting. I went to hear them, and that was the first preaching I had ever heard. It seemed he preached to me alone. I felt no one else was hearing him but me. From then until now, when it's the Lord's will, I go to hear the Old Baptist preach, and I am still lower down and less fit to be there, but it seems there is no where else I can go, for I know in my own poor mind that Jesus doesn't have those shining mansions built for people, who worship like many others pretend to do. I was condemned ever to think of going into the other Churches; although I think God has a few in other Churches, but if I am not deceived in it all, I believe there is only one true doctrine.

I will try to tell what an experience I had on the day our little 15 year old boy was drowned. About 11 or 11:30 he came into the house and said: "Mama, I want something to eat." So I put out

his dinner for him. He had been working at a saw mill, and he had cut and skinned his hands right badly on the pine timbers. I looked at his hands, and had this thought, "O dear Lord, why does a little fellow have to work so hard at a saw mill and cut and skin his little hands here in this sinful world, and get his clothes torn and soiled when there is such a beautiful place waiting in Heaven with Jesus around His white throne where there will not be saw mill work or trouble, but all is pleasure and joy." I have never had such a tender, pathetic feeling for a child as I had at the time I looked up at his face. He was looking at me with the sweetest smile I have ever seen, and he left home about 2:55 in the afternoon; and 5:30 his sister came and said he was drowned.

Dear people, if not deceived, God gave that experience that morning to reconcile me to some extent to the death of that dear son, and I believe he will be resting when He comes for him. I do not grieve over his grave, but the vacancy in our poor lonely home can never be filled and often causes our hearts to ache. It's like a rose you set out, and it comes up and buds and blooms, then in a short time it's gone away and fades out, but sometimes we feel that God does give us our children just a little while, then He takes them away from us for a purpose unknown to us. They are much pleasure a little while and are then gone.

Well, I did not aim to take up so much of your precious time, so I will close. If it be God's will,

when you have a mind, pray for us. Remember my companion, myself, and children in your prayers.

I would love for some of you good people to write me a letter or write me through the Landmark. Please print this if you think it's fit; if not, put it in the trash basket.

From a poor unworthy writer,
Mrs. Sylvester Hill
R. F. D. 2, Box 351
Lexington, N. C.

EXCELLENT WRITING

Dear Brother Adams:

My subscription to the Landmark expired April 15. I am enclosing check for \$5.00 for two years.

I enjoy the Landmark very much. I can not remember when it first came to the home of my father and mother. My father, N. M. Worsley, joined the Church at Cross Road Edgecomb County September 1879, and my mother united with the same Church April 1878. They were both baptized by Brother R. H. Harris. They moved their memberships to Conoho, Martin County on January 1898. My father was Church clerk from February 1898 until July 1920 and was ordained a deacon third Sunday in March 1905 and served until his death September 1925.

Brother Adams, I always look for your editorial and have enjoyed everyone, but like the Bible they are sometimes a sealed book, but when the Spirit leads me, later I have a feast.

I am in my 76 year of age; if I fail to send in my subscription

in due time, stop the Landmark, as you may know I do not need it.

I hope you and other good writers may be blessed to continue to write for the feeding of the sheep and lambs.

I enjoy the experiences and wish I could write.

May the Lord bless you.

Sallie L. Johnson or

Mrs. B. L. Johnson

Oak City, N. C.

ENJOYS THE LANDMARK

Dear Brother Adams:

Knowing my subscription to the Landmark has expired I will write and renew it. I greatly enjoy the dear Landmark. I get so much comfort from the experiences of like precious faith. I have been blessed to enjoy a part of the Spiritual food that Brother Whitley has so carefully handed out before the divine flock of God.

I want to relate a dream I had of our former pastor of Flat River, Elder J. J. Hall. He served our Church years ago. In my dream I saw him. He was clothed in a robe of the glory of God. I said to him, "Brother Whitley has good and deep writings in the Landmark." He said, "Yes, Brother Whitley of Albemarle?" This is the first and only time I have dreamed of our former pastor, he was a faithful servant of the Lord.

I get low down in my feelings, yet the Good Lord has sustained and kept me above the trials of this world. It is my desire to be kept in the true path of our Lord and Saviour. How sweet it is to my soul to mingle with God's fold. '

With love to the household of

faith and hoping to be remembered in their prayers.

Alice Blalock

R.F.D. 4

Roxboro, N. C.

DEACON LEWIS LEROY MIDGETTE

By request of the family, I will try to write a few lines in memory of Brethren Lewis L. Midgette. He was born March 1st, 1860 in Carteret Co., N. C., the son of Joseph and Elizabeth Mann Midgette. He moved to Onslow Co. as a young boy and lived there for the remainder of his life.

He was married in early manhood to Ann Jane Hobbs who passed away March 2, 1938. He leaves to mourn his passing, two sons, Joseph R. Midgette and Lester Midgette, both of Sneeds Ferry, N. C. Three daughters, Mrs. Bessie Batts of Hampstead, N. C., Mrs. Rebecca Edens and Mrs. Eunice Jarvis of Sneeds Ferry, N. C., twenty-two grandchildren, several great grandchildren and two great, great grandchildren.

Brother Midgette united with the Primitive Baptist Church at Yopps about fifty eight years ago and shortly thereafter was ordained Deacon. This office he filled faithfully and well as long as his health would permit, he was very much afflicted for several years but bore his afflictions with much patience to the end although his hearing was much impaired, he enjoyed having his Brethren and Sisters visit with him. His conversation was of Heaven and things Divine, manifesting his great love for the doctrine of salvation by the Grace of God.

It was my privilege and pleasure to visit him many times during the latter years of his life, and I firmly believe that he manifested the life of a Christian as much as anyone I have ever known, he was blessed with a rich experience of Grace which his brethren greatly enjoyed hearing him relate.

He departed this life January 8th., 1954. Funeral services were held at Yopps Church by his pastor, Elder R.W. Gurganus who spoke comforting words to a host of relatives and friends, we feel assured that his spirit is now resting in the paradise of God, waiting for that great day when Jesus shall come again with a shout and the voice of an arch angel and shall call his saints home to that eternal Heaven there to see him and be like him, and to praise his wonderful name forever.

May the dear Lord comfort his bereaved family, reconcile them to his divine will, and may they be prepared by Grace to meet him in that world that has no end.

One who loved him,
J. B. Pollard

Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS
Jacksonville, N. C.

WILSON, N. C. AUGUST 1, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL. LXXXVII No. 18

TRIBULATION WORKETH PATIENCE

Dear Elder Adams:

While lying here on a bed in a hospital at Elkin, N. C. unable to sit up because of a bruised or strained back, I will attempt to write a few words to you, as I would like your views on the following in St. Matthew, chapter 6, verse 10, "Thy kingdom come. Thy will be done IN EARTH, as it is in Heaven." I notice in the late or new version of the Bible they have it "ON EARTH". The question in my mind is: which do you think is right, "in earth" as King James version says. or "on earth" as the new version says?

Please let me have your views through the Landmark.

Your unworthy brother in hope.
A. L. Presnell
Elkin, N. C.

I feel confident this brother believes that Jesus had reference to this earthen vessel in which we

have this treasure, rather than this natural earth or globe on which we dwell; but when men change the wording of the Holy scriptures, which were written by the direction of the Holy Ghost, and say "on earth" instead of "in earth", we begin to search and inquire if we are mistaken in our conception of the meaning of the scriptures.

For the consideration of those who may read these lines, I will record the whole prayer. "After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory for ever. Amen." Matt. 6:9-13. It will be observed that Jesus did not say that His disciples should use the same words as that He used, but He said, "After this manner therefore pray ye—the substance must be the same. When one of His disciples (on another occasion) said to Him, "Lord, teach us to pray, as John taught his disciples. And He said unto them, when ye pray, pray, Our Father which art in Heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in Heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." Luke 11:1-4.

God the Father, as well as the Son knows the need of the chosen vessels of His mercy, and He (Jesus) intercedes to God for them. I wonder if this intercession is done through the Spirit within us? His intercession is always according to the will of God. The children of God do not know their need, nor do they know how to pray as they ought, but the Spirit intercedes for them. Paul said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercessions for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He madeth intercessions for the saints according to the will of God. Rom. 8:26, 27.

When the souls of God's people have been sorely tried through severe trials and tribulations, then patience will surely follow, for Paul said, "Tribulations 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." Through this suffering, the soul is conformed to the will of God, and they can indeed and in truth pray the prayer which Jesus taught them and say, "Our Father which art in Heaven, Hallowed by thy name. Thy kingdom come. Thy will be

done in earth, as it is in Heaven" which means that you are willing for God's will to be done in or concerning you. We are overshadowed by the Spirit and endowed with faith from on high when we are enabled thus to pray.

T. F. Adams

ANGIER UNION

The next session of Angier Union is appointed to be held with the Church at Old Union in Johnston County fifth Sunday and Saturday before in August, 1954.

Elder T. F. Adams was chosen to preach the introductory sermon and Elder N. S. Davis, alternate. All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren. The Church is located 10 miles from Smithfield on the old Goldsboro-Smithfield Road about ½ mile from Brodgen School.

J. R. Thompson, Union Clerk

ASSOCIATION NOTICE

The session of the Salem Association will be held at Bunker's Hill Church beginning on Saturday before the 3rd Sunday in September.

Bunker Hill Church is located three miles south of Kernersville, N. C. on hard surface road leading toward High Point.

This Association is being entertained by Broad Street Church of Winston-Salem, but it is being held at Bunker Hill Church because of the parking space and other conveniences.

Our corresponding Associations together with all those of like faith and order are invited to meet and seat with us.

If any further information is desired, write to (Elder) S. J. Reich, Association Clerk, Winston-Salem, N. C., R.F.D. # 7.

AUG 12 1954

Zion's Landmark

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

AUGUST 15, 1954

No. 19

PROVERBS

Chapter 4

When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

Take fast hold of instruction; let her not go: keep her; for she is thy life.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away.

For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

For they eat the bread of wickedness, and drink the wine of violence.

But the way of the just is as the shining light, that shineth more and more unto perfect day.

The way of the wicked is as darkness: they know not at what they stumble.

My son, attend to my words; incline thine ear unto my sayings.

Let them not depart from thine eyes; keep them in the midst of thine heart.

For they are life unto those that find them, and health to all their flesh.

Keep thy heart with all diligence; for out of it are the issues of life.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

FO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

THE MYSTERIES OF GOD

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

Dear Elder Adams,
and brother I hope, in gospel bonds:

If not assuming too much, I would like space in the dear old Landmark to jot down a few thoughts in connection with the above scripture, which arrested my mind with much force while at work a few days ago.

I fully realize my inability to see, understand, or write anything that would comfort God's humble poor except I be guided by the unerring Spirit of Almighty God. I feel so little and unworthy, so weak and helpless, my mind is too finite to comprehend any of the hidden mysteries pertaining to the kingdom of God, except by divine revelation. I feel I can witness with Paul when he said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything 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 the enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men,

but in power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." (First Cor. 2:1 to 9)

The wisdom of God is a mystery to the world because "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Jesus thanked His Father, saying, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so, Father: for so it seemed good in thy sight." Math. 11:25-26.

The scripture quoted at the beginning is the words of Jesus to His disciples as recorded by St. John 14:19. Before going further, let us go back to the first verse and read the entire chapter. Jesus was speaking words of comfort to them before He left them to return to His Father. He said to them, "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 to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We find in this, the promise of the Comforter, or Holy Spirit, which Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. He also says, "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him: for He dwelleth with you, and shall be in you." John 14:15-17. In the 19th verse again we read: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Before His crucifixion, the world saw Him, but knew Him not. Some said, "Is not this Joseph the carpenter's son?" Some said He was Elias, others Jeremias, or John the Baptist, or one of the prophets. But when Jesus asked of His disciples saying, "Whom say ye that I am?" "Simon Peter answered and said, Thou are the Christ, the Son of the living God. And Jesus answered and said, unto him, "Blessed are thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou are Peter, and upon this Rock, I

will build my Church; and the gates of hell shall not prevail against it." Math. 16:16-18.

"Yet a little while, and the world seeth me no more, but ye see me; because I live, ye shall live also."

I have never found in Holy writ, where the world ever saw Jesus after His glorious resurrection from the dead. But we find that He appeared from time to time to His chosen disciples. He appeared first to Mary Magdalene, out of whom He had cast seven devils. We also find that when He appeared to her at the sepulchre and said, "Woman, why weepest thou? whom seekest thou?" that she knew Him not, but "Supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou has laid Him, and I will take Him away. Jesus saith unto her, "Mary". Then it was that she knew Him, and turning herself said unto Him, "Rabboni which is to say, Master. Jesus saith unto her, "Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." John 20:13 to 18.

Paul's testimony to the Corinthian brethren is another witness to this, for we hear him saying unto them, "I delivered unto you first of all that which I also 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: And that he was seen of Cephas, then of the twelve, after that, He was seen of above five hundred brethren at once; of

whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the apostles, that I am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am what I am: and His grace which was bestowed upon me was not in vain: but I labored more abundantly than they all: yet not I, but the grace of God which was with me." First Cor. 15:3-11.

Having this record, and being compassed about by so great a cloud of witnesses, I am made to wonder how anyone could advocate that there is no resurrection of the dead. Paul says, "If there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then our preaching is vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised; And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." I Cor. 15:13-20.

But some men will say, how are the dead raised up? and with what body do they come? Paul says,

"Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: But God giveth it a body as it hath pleased Him, and to every seed His own body." "It is sown in corruption; it is raised in incorruption." The same "it" that is sown in corruption is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a Spiritual body." It is CHANGED, not exchanged; but changed and fashioned like into His own glorious body, whereby He is able to subdue all things unto Himself. Jesus is the way, the truth, the life, and the resurrection. He is our all in all. In Him dwells all the fullness of the Godhead bodily. We hear Him saying, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." John 11:25. No wonder he could say, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." John 14:19.

Dear reader, if you were arrested and brought before a court of justice, no matter how serious the charge, and had all those witnesses to testify in your behalf, you would have no fear of the outcome, it goes without saying, that you would be acquitted. Jesus was not a sinner, yet He was the sinners' friend. He committed no sin, neither was guilt found in Him. Yet Paul says, "He hath made Him to be sin for us, who knew no sin;

that we might be made the righteousness of God in Him." 2 Cor. 5:21. The Lord hath laid on Him the iniquity of us all. He was wounded for our transgressions, He was bruised for our iniquity. The chastisement of our peace was upon Him, and with His stripes we are healed. It pleased God to bruise Him. He hath put Him to grief. Isaiah 53:5, 6, 10. All the sins and iniquity of the Bride (Church) was charged to the Bridegroom (Christ). And He made the full and complete atonement, paid the full redemption price with His own precious blood, He suffered, the Just for the unjust. When Jesus was crucified, Barrabas, a murderer was released. The innocent suffered, and the guilty went free. Oh! what a wonderful love is this. Yea, greater love hath no man than this, that a man lay down his life for his friends. Is it any wonder that the poet could sing,

"What wonderous love is this, O my soul, O my soul

What wonderous love is this, O my soul,

What wonderous love is this, that caused the Lord of bliss

To bear the dreadful curse for my soul."

"Yet a little while and the world seeth me no more, but ye see me: because I live, ye shall live also." These are sweet comforting words, dear saints. "Because I live ye shall live also." Yes, Jesus, the great Captain of your salvation is alive, and alive forevermore. We hear Him saying to the apostle John whom He appeared to in the lonely isle of Patmos, "I am He that liveth, and was dead, and

behold I am alive forevermore, Amen. And have the keys of hell and of death." Good news dear saints. Satan doesn't even have the keys to his own kingdom. He has no power except that which God permits. For there is no power but of God, the powers that be are ordained of HIM. When God says get thee behind me satan, he obeys, because He speaks as man never spake. We find that, "In olden times He spake and IT WAS DONE He commanded, and IT STOOD FAST." There is none that can deliver out of His hand. Jesus says, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." And because He lives, they shall live also.

The world cannot receive this Comforter, the Spirit of truth, because it seeth Him not, neither knoweth Him. But His sheep know Him, because He dwelleth with them, and shall be in them; therefore, because He lives, they shall live also. Jesus is the Head, and they are the body. Each member of this mystical body is so firmly joined to the Head, that nothing can separate one member of the body from the head; because they are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. While the Head lives, the body lives, and He is alive forevermore. In the Head is all the seeing all the hearing, all the speaking. All the food

and drink, all the nourishment, everything that is necessary for the sustenance of the body must come through the head. It is in Him that they live, and move, and have a being, because He is their life, Paul says, "For ye are dead, (to sin) and your life is hid with Christ in God. (Could you think of a safer hiding place?) When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3-4. No wonder Jesus could say, "Yet a little while and the world seeth me no more, but ye see me, because I live, ye shall live also."

Oh! If I could only know that I was embraced in this number, that I was one of the members of this body, one whose life is hid with Christ in God! But so much of my time I am made to doubt and fear that I am deceived, and that my hope is vain. Yet that hope is sweet to me. I would not exchange it for all the wealth of this old sinful world. Whether I have a well grounded hope, or am deceived in it all, I feel I can say with Paul, "Never-the-less the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." And because He lives, they shall live also.

Brother Adams, in closing I would like, with your permission, to acknowledge a letter which I received recently. It is with a feeling of great unworthiness, that I quote a portion of it.

"C. D. Whitley:

Dear brother, if you will allow me to call you brother. I have read your piece in the Landmark, "A garden inclosed is my sister." I

have read that piece many times, and shed many tears. This poor sinner can't write much, and you may have to wipe the tears off so you can read this from this poor sinful creature who is ninety two years old. If I could only know that I was in that garden, how happy I would be. But instead, I am a weak helpless sinner.

Please excuse this scribble, and pray for me a poor helpless sinner, and write a lot to the Landmark. Let me know if you get this through the Landmark. As ever, Love." Cora Oakley.

Dear Sister Oakley, You will never know just what your letter meant to me coming from a mother in Israel. It meant more to me than I can ever express. I hope sometime to meet you in person here on earth. But if I never have that privilege, I feel to hope, that we will meet some day in the sweet by and by, where there is no sorrow, where pain and death is felt and feared no more, on the sunny banks of sweet deliverance, where all the saints shall be gathered, to join in the song of redeeming grace forever and ever. May God continue to bless you with every needed blessing, both temporal and Spiritual, and if not asking too much, please pray for me and mine.

Humbly submitted,
C. D. Whitley
328 S. First Street
Albemarle, N. C

EXPERIENCE

Dear Brother Pate:

I do not feel worthy to address you as the above, but have written you this makes three times I

hope I may be able to pass this on to you. I had a mind to write you before I asked for a home with you people. I wanted you to know I loved the Old Baptist, and I wanted to write of some of the reasons of my hope. I want to know if you think I am deceived. I can't explain why, but I have only been able to talk about my feelings or experience three times. I get so full at times, I can't talk without crying so I am making my third attempt to write you, with the help of the Lord.

I was an only child in my family; my mother—Sister Fields as you know her—attended the Johnston County Old Union Church as long ago as I can remember. As a small child I always went with her. Elder Elijah Pearce was the first preacher I remember when we would go to the Church in Goldsboro. Elder J. W. Gardner was pastor there. I did not understand or know anything they were preaching then. When I was about ten years old, my school friends attended Sunday School at another Church near us. I wanted to go there too, so Mother let me go. It was so much different, Sunday School classes, music, and a lot of young people. I enjoyed going there, the Primitive Baptist people seemed old fashioned; and they were mostly old people.

As a child I was happy, I did not have worries; I have heard and read people's experiences of when they were young. They worried over their souls' welfare, but that's not true with me. I saw some people in Churches when I thought: "Well, I am living a better life

than they are, no need for me to join a Church. The Church won't save you."

I have heard you say, one time you wanted justice, but later found you wanted and needed mercy. That was my experience exactly, then I wanted justice, but how wrong I was and did not know it. I thought if I could only get justice I would be all right, but I have been made to beg for mercy, and I feel the Lord has been so merciful to me.

When I was twenty years old, I married; my husband was no Church member either. Five children were born to us. We had some troubles and sicknesses, but I thought we were getting along fine and doing well until six years ago the past September. Our baby was three months old. I suddenly became tired, nervous, afraid, everything looked so dark. I found I was sick, soul-sick I believe, not sick in body. I did not know it was sin sickness at the time. One night something came over me, I did not have any pain, but I had a feeling I never had before. I was so weak my husband helped me to the bed; then he went to get a doctor. I thought, "I will be dead when he gets back." I had worked tobacco all day and had not taken my bath for the night. I asked my daughter to wash my feet; I hated to die with them that dirty. The doctor soon came, gave me an examination, said I was very nervous. He did not find what it was coming from. I got weaker. All the while it seemed I could not raise my head, but found I could. I thought: "There is something ter-

ribly wrong with me. The doctor just did not find it; I know I am going to die and leave my family, but that will not be so bad, they can get along, but how about me?" I did not know there was so much sin in me until then; I felt to be as little and helpless as my baby, not one good thing had I ever done for anyone. I had even failed being a good wife and mother it seemed.

My husband called the doctor again when I had another sinking spell. I thought again, "I will be dead when he gets here." The doctor was out; his wife said she would send him when he came back. I knew I could not last that long and before I knew it, I was crying, "Lord, have mercy on me," and I know He did. The next day another doctor came to one of our neighbors. My husband wanted him to see me, he said maybe he would find something the former doctor did not. When he came, he said, "She is awfully nervous, in other words, she has just hit the botton." That better describes how I felt than I could have described myself. My husband said, "If you can cure her, I will pay you somehow." He said, "Sure I can, she will soon be well." I felt in my heart the Lord had surely sent him into our neighborhood, the Father being the great physician and this doctor being His servant. I began to get better fast; every one seemed so happy except me; I had much on my mind I could not tell.

I have failed to mention something that happened six years before the above time. As I said before, I did not care to go to the

Old Baptist Church. I went to about every one near except that. We lived near Dudley at the time. Mother was nursing a patient at the time, but finished and came home. She said, "There is a Primitive Baptist Church at Dudley, do you want to let's go Sunday." I said, "Yes, we will take you." So far as I was concerned, it did not matter, I thought. When we arrived there, you were there. You went into the stand. I thought to myself he is the first young Old Baptist preacher I ever remember seeing. I remember you preached on the building of the ark. If not deceived, my ears were opened that day, and I could hear when you preached the word.

As stated before, my general condition improved, but I had a burden and everything seemed different. One night while awake I was thinking over my condition when these words come to my mind, "The Lord is my Shepherd." It seemed something jumped in my breast, and this thought appeared to me, "If the Lord is my Shepherd, surely I am His sheep." That was my first hope, and through these years it has been precious to me. The burden lifted for awhile, and I got better. I tried to pray and thank God. I realized I was saying, "If thou will heal me and make me well, I want to go to the Old Baptist Church in Goldsboro and hear Elder Pate preach again."

I was made able to go and did go, but I feel Satan was with me. He showed me I had no business there; I was trying to deceive you people. I had not had an experience; it was only because I was

weak. I did not go again for some time. My husband would take Mother to Church, but I would find excuses not to go. I believe Mother knew my feelings; she never questioned me but would let me read each dear old Landmark. An old friend of our family came one Sunday while I was sick. She said, "Why don't you read your Bible; that's the most comfort for me!" I tried to read but felt more condemned; there was no comfort in it for me. When I read the experiences in the Landmark, I found more hope and comfort. Intermittently I would become ill again. With each attack my husband carried me to the doctor, who said he could cure me. My faith in the Lord would fail; I found myself trusting in man again. My going was hard. When in this weakened condition, I would think I was going to die, I would try so hard to do something for myself and would trust the doctor to cure me. When in this feeble condition verses of the Bible came to my mind. "When I am weak, then am I strong," came to my mind. I could not understand the meaning, then at once, it was made plain, when I was strong, I did not think of the Lord. I had no need of him. When I am weak I am begging for mercy, and my faith is strong. In my weakness my appetite would leave; I just could not eat. I thought if I could just eat, I would get stronger. This came to my mind, "Thou shalt not live by bread alone, but by every word that cometh from God." I thought of my Bible, that was the word of Jesus, so I began to read Genesis: "In the beginning God

created the Heavens and the earth A love began to grow; that was who I wanted to trust in— a God who made everything. Everything seemed brighter after reading the Bible, and the Old Baptist people were on my mind. I planned to attend Church again, but again I found excuses. In May of 1952 I was carried to the hospital for a small operation. I was carried to the operating room door on the stretcher and had to wait several minutes before the doors were opened. I did not seem to be nervous or worrying over anything when these words came to my mind, "If God be for us, who can be against us." That stayed with me until I was put to sleep. When I awoke it was still there. I feel God was with me and still is.

Last fall Mother and I were blessed to attend the Association at Willow Springs on Sunday. On Saturday before, I was sick most of the day and could hardly do my work, I knew if God had started a good work in me, He would finish it at His appointed time; and I tried to pray if it were His will, to make me strong and able to attend the meeting the next day. Sunday, I felt like a different person. I was blessed to hear several of God's servants. I came home more sure of my hope than ever. Surely the Pimitive Baptists were God's children, and how I longed to be with them. We also went to the Association near Wilson a month later, on Sunday. I was made to feel that "My cup runneth over, surely goodness and mercy shall follow me all the days of my life." After the services were over sev-

eral of the Goldsboro members along with others sang several songs. That was the sweetest music I ever heard. I think I have a love for all Old Baptists but have had a longing to be with you people at Goldsboro and have a home there for so long. I can't express the joy that was mine when I was made willing to ask for a home and was received and baptized the same day, October 4, 1953.

I want to mention another experience. Brother Pate, I realize this is getting to be a long letter but feel I can write all night about the Lord's dealings with me, if not deceived, in bringing me home (to the Church). the sickness I first spoke about and the doctor that could cure me. As months went by when I would be ill and go to the doctor, I did not get well and strong as before; my husband would want me to try another doctor, or I would suggest I would like to go a certain one and away we would go. One week I went to three doctors; on Sunday I was worse then ever. My family was so discouraged! I can't say I was; I had the hope that it was the Lord dealing with me. I have the greatest respect for doctors but feel my sickness was of a nature they are unable to cure. By the mercy of God, I regained my strength. We planned to attend the Association at Corinth 18, 19, 20th of September. On Wednesday night a friend and her husband invited me to go with them to Virginia to see her sister, another friend of mine. I told them I planned to go to Church, but they had a pretty picture before me, since I had been

sick, the trip would do me good. My family could manage for me to go if I wanted to. Well, on Friday, instead of going to Church I went to Virginia. It was a beautiful day, I was feeling as well as I had for sometime. But we had not gone as far as Wilson, N. C., before I was feeling sick. I thought of Jonah, I knew I wanted to go to Church to be with the people I love; here I as running away, going another direction. We had a seven hour ride; when we got there, I was a sick, nervous wreck. The friends were so nice to me, trying to make me comfortable, I thought of the trouble Jonah made for the people he was with. That night I thought surely I will die tonight unless the Lord rescues me. I had never had my heart beat so fast nor had I been so cold as then. I had never told any one in that six years, my experience or the hope that I had. I did not want to die and not let my people know about it, so I started telling the friends I went with about it and believed I was being beaten with stripes for rebelling. I had no idea what she would say as she belonged to another Church.

She said: "I broke a promise to the Lord once, and I surely suffered for it. We can break promises to each other, but when you promise God anything, I would do it." I said "If He will spare me to get back home again, I think I will ask for a home with the Primitive Baptist Church in Goldsboro." After saying those words, I felt calm, my heart beat seemed normal. I got warm; I could vow, "Salvation is of the Lord."

I returned home; my family looked so good to me. I felt better all the while and the nearer the first Sunday came, the better I felt. I was going to ask for a home. I had not told any one except the friend. On Sunday I could hardly wait to get to Church. I heard Brother Hines preach several months before and it seemed he was preaching just to me. The week before the first Sunday I thought I would like so much to hear Elder Hines again.

When we got to the Church on Sunday, there were Elder Hines, Elder Lamn, Elder Mann, and you, Brother Pate. I thought, "This is not the day to ask for a home. These preachers can see the sin in me if the members can't." When Elder Hines started preaching, the tears started flowing. It was the same with Elder Lamn, Elder Mann, and when you announced the door was open to the Church and they began to sing; I thought: "I will walk out, so not one can see me." But it seemed I could not stand. I thought "I know I will die if I can't join today." I found myself being helped to the front asking for a home. I don't know why I was received, but am happy I was. I felt some relief then, but when you and Brother Mann brought me out of the water, I was so happy and I did not have a doubt or fear.

This past Saturday I felt weak, and doubts began to appear. I began begging for help. These words came to my mind, "Take thy only son, Isaac." That did not have any meaning to me at first. It came the second time; I thought of Abra-

ham; when I thought of Abraham, I thought of faith. That is what I need more—faith.

Brother Pate, please pray for me that the faith needed will be supplied, and I desire so much for you and Sister Pate and the members to come and see us when you will.

If the Lord willing, we will be at the Association at Memorial Sunday.

Sudie Mae Taylor

R.F.D. 1

Goldsboro, N. C.

BIBLE HELP ON HEBREW CHAPTER ONE.

Verse-1. Numbers 12. If there be a prophet among you I will speak to him in a vision, in a dream—MIRIAM'S Leprous.

Verse-2. Gal: 4:4 But in the fullness of time God sent fourth his son made of women, made under the law, to redeem and adopt sons. John 1:17. For the law came by Moses, but grace and truth came by Jesus Christ. John 15:16. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit. . . . Rom. 8:16-17. The Spirit itself beareth witness with our spirit, that we are children of God. And if children, then heirs; heirs of God and Joint heirs with Christ. (We did nothing to obtain the new birth and if we lose, then Christ will lose as we are joint heirs with Christ.) John 1:3 All

things were made by him (Christ), and without him (Christ) was not any thing made that was made.

Verse-3 John 1:14 And the word (Christ) was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 2 Cor. 4:2-3. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded. 1 Cor. 1:18. For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God. Rev. 4:11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. Heb. 9-12 Neither by blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Verse-4 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Eph. 1:20-22. .. and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. (Then if we are poor in spirit, Christ says to us, "The kingdom

of heaven is ours and that we are joint heirs with him in glory and that nothing can separate us from this inheritance.) Romans 8:38-39. For I am persuaded, that neither death, nor life, nor angels, principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creatures, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Realizing that on the resurrection day there will be no judging for us his children; Matt. 25:34. Then shall the king (Christ) say unto them (unto us) on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

To me a sinner saved by grace and grace alone this is all I want. With my eternal salvation bought and paid for with the blood of Jesus Christ let me give my body a living sacrifice to the honor and glory of God and Christ.

Elder John W. Griffith

GOD IS LOVE

Elder T. Floyd Adams
Willow Springs, N. C.
Dear Brother in hope,

My thoughts are on the different so called denominations, each of which believes itself to be the right Church. Question? Why should they not feel that way? If we feel and recognize God as all powerful, then it is their privilege and in accord with God's will that they feel they are right in what they stand for;

for God created all things, and it is by grace we even exist, for God is God of all.

To my knowledge there is only one Church, that is the Church of Christ; as we see a multitude or even a single flock, and it shall have to be refined in God's appointed time.

There are works, and works without the Spirit, but when by grace the Spirit works within, we are brought to realize the great and glorious power of God. But surely that is a process that needs be. Prov. 16:6 says, "By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil."

Then why or how can any one say or boast of any single order or performance in any denomination? It is faith in man's own self that sets forth rebellion in man. Man has taken from the truth by setting up ordinances, law and order so as to dictate to their fellow men and push them about. Oh no, it does not entice them to good works but often drives them to rebellion and their destiny.

The books of the Apostles or any place in the New Testament give the one and righteous way for order, that way is by love. Love in Christ is truth. This was included in the yoke that Christ wore; therefore, the book of the truth is truth enough, could it be searched and practiced to the effect of truth.

Not that I feel it should not have been just as it has been, for it was all set forth at the beginning, comes to past and stands as declared.

Christ neither cried in the street

commanded nor demanded of men, but looked unto His Father for all guidance by prayer and in many states and conditions of prayer as upon the mount upon the ground and in the garden, etc, and looked upon the weakness of man with mercy and compassion. This is love, the gold and silver and precious jewels of the truth and Christ is the truth, the life, and the way. Just to express myself, not with authority but in love for and to the Church, and as I feel I would like to be also.

Should this be an error in any way, may God give you a forgiving heart and a desire to pray for this poor sinner of the dust.

One in humble hope,
Sister Marion H. Mulholland
Lambertville, N. J.

PRECIOUS VERSES

Elder T. F. Adams
Willow Springs, N. C.
Dear Brother Adams:

I am sending you a money order for \$3.00 to renew my subscription to Zion's Landmark for the year 1954. I have been reading this good paper ever since I was 10 years old, for my parents always took it as long as they lived, and I hope and pray that I can keep able to take it as long as I live. I do wish I could write like my good brethren and sisters can.

Brother Adams, I can remember when my parents were living, and how I enjoyed the good old Elders who would come and spend the night with my parents, and how I did really enjoy their being there. We would have preaching and singing at night, and we would go to

Old Country Line Church on Sunday. I got a lot of joy out of it. I often wonder whether I am a child of God or not. I have a great desire to write my experience, and here are some verses which are on my mind.

Psalm 27

Elder Adams, I feel impressed to write these words, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that I will 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." "When my father and my mother forsake me, then the Lord will take me up.

Brother Adams, I just had a mind to write some of those verses. They are so precious, because I feel I have experienced them. I sometimes have an urge to write, but I have put it off because I do not feel worthy, and my writing is rather poor.

Love to all of your family,
Ms. J. A. McKinney
924 S. Beaumont Avenue
Burlington, N. C

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Editor

OBITUARY OF BROTHER LUTHER HALES

I bow in humble submission to the request of this precious brother in writing this obituary. Though it pleased our Lord and Master to take him from our midst, he yet lives in our hearts as one who has been called out of nature's night and transformed into the marvelous light of His precious Son.

Though he suffered much, the God of Mercy gave him strength and blessed him to bear it patiently.

Brother Luther Hales was born January 11, 1878. He was married to Bertha Crawford in 1902. She was taken from him in 1906. One son, Wilbert, was born to them. In 1908 he was joined in holy wedlock to Nilla Pope, who is a member of the New Chapel Primitive Baptist Church. Unto this union was born eight children, five of whom are now living; namely, Edna, Joseph, Hubert, Aaron, and Roland.

This dear brother united with the church of Goldsboro by the water side in October 1951. He professed a glorious hope in Christ Jesus and was a faithful member as long as his health would permit. He manifested much love for the church and the people and often spoke of his unworthiness. His Christ-like walk and Godly conversation caused us to feel that our loss is his eternal gain and that he is truly "Asleep in Jesus."

After several months of sore afflictions, brother Hales was made reconciled even unto death. On October 17, 1953, a few hours before death, he told his wife of seeing a beautiful place. He was made to witness with the poet; "And when my Savior calls me home, Still this my cry shall be, Hinder me not-come welcome death, I'll gladly go with thee."

Humbly submitted,
Barlian Caraway

Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS
Jacksonville, N. C.

WILSON, N. C. AUGUST 15, 1954

Entered at the postoffice at Wilson as second class matter.

VOL LXXXVII No. 19

LOVE THE LORD FIRST

Brother T. P. Wilson of Downsville, Louisanna, requests my views on Luke 14th chapter and the 26th verse, which reads as follows: "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 can not be my disciple." Perhaps the word "hate" as it is used in connection with the above quotation is what Brother Wilson is chiefly concerned about. If we apply in the same way as it is commonly used among us, we would conclude that Jesus was teaching contrary to the Law of Moses: which he never did. For it is written in the Law of Moses, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12). We find almost the same word recorded in Deut.5:16, and Jesus himself refers to the above scripture in speaking to the scribes and pharisees, "For God

commanded, saying, honour thy father and mother: and he that curseth fathers or mothers, let him die the death." Math. 15:4. Paul said, "Husbands, love your wives, even as Christ loved the Church, and give himself for it." Eph. 5:25. He also refers to the law of Moses, "Honour thy father and mother": which is the first commandment with promise. Eph. 6:2. The above scriptures are sufficient to show that Jesus did not teach contrary to the Law.

The true sense of this scripture is; if we love father or mother, son or daughters more than we do Jesus, we are not worthy of Him. As it is written, "He that loveth father or mother, more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross, and followeth after me, is not worthy of me." (Math. 10:37-38) The love of God which is shed abroad in the hearts of the redeemed family of God: by far exceeds, the natural love of the father, mother, son or daughter.

When this love of God is felt in the soul, the richness and sweetness of its flavor is so great and wonderful, it by far exceeds the natural love of earthly ties. By this love you are drawn to Jesus and to all of those of like precious faith. The riches of this world and earthly ties will fade away. The love of sin and the treasures of Egypt will mean nothing more to you than it did to Moses who "choosing rather to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a

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season; esteeming the reproach of Christ greater riches than the treasures of Egypt. For he had respect unto the recompense of the reward." You feel in your heart that the glorious principles of God our Saviour are to be honored and respected above all flesh and earthly ties. As we are led from Law to Gospel and get a glimpse through the lattice, or as Paul said,

"Through a glass darkly" and behold a little of the wonderful scenery of the work of God: and are made to exclaim, "Great and marvelous are thy works Lord God almighty, just and true are thy ways thou King of saints." Such a view of the precious Redeemer will make you hate every earthly principle that is in opposition to the meek and lowly Lamb of God, whether it be yourself, your father, mother, wife, children, brother or sister: and when God turns the search light on within and you behold the filth and corruption in your nature: you can say with Paul, "I know that in me (that is in my flesh) dwelleth no good things, and the good which we would do, we do not, and the evil, which we would not do, that we do." When we have felt the miserable pangs of sin, and the loathsome disease of sin penetrated through our whole body, we are made to exclaim with Paul, "O wretched man that I am." Surely such an experience as this will make us hate every evil principle that we possess or recognize in others, even our near kindred, and our own lives.

Humbly submitted,
T. F. Adams

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Upper Black Creek, Wilson County, N. C. The fifth Sunday and Saturday before in August 1954 Elder J. T. Williams is appointed to preach the Introductory Sermon and Elder W. G. Pate his Alternate.

All lovers of truth are cordially invited to attend and a special invitation is extended to our ministering bretheren.

J. T. Boyette,
Union Clerk

ASSOCIATION NOTICE

The Abbott's Creek Association will convene with the Church at Oak Grove on Friday before the 4th Saturday and Sunday in August, 1954, the Lord's will. The Church is located on Highway 150 in Davidson County. We cordially invite all our correspondents and lovers of the truth and gospel order to come and be with us. Any further information please write or call me. My phone No. is 78380 and my address is 2101-A Guyer Street, High Point, N. C.

S. T. Atkinson, Sr.

UNION NOTICE

The Skewarky Primitive Baptist Union will convene with the Church at Spring Green, Martin County, North Carolina, 5th Sunday in August 1954, Friday and Saturday before D. V.

Elder J. D. Fly was appointed to preach the introductory sermon and Elder A. B. Ayers, alternate. Church is located on Highway No. 903 near the intersection with No. 125 North of Williams- ton. A cordial invitation to our bretheren and friends.

E. C. Harrison, Union Clerk

ASSOCIATION NOTICE

The Seven Mile Association will convene with the Church at Primitive Zion about 6 miles north of Dunn, about four miles south of Coats, about 4 miles northeast of Erwin beginning on Friday before the third Sunday in September, 1954. All are cordially invited.

L. D. Reaves, Assistant Clerk
Coats, N. C.

ANGIER UNION

The next session of Angier Union is appointed to be held with the Church at Old Union in Johnston County fifth Sunday and Saturday before in August 1954.

Elder T. F. Adams was chosen to preach the introductory sermon and Elder N. S. Davis, his alternate. All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering bretheren. The Church is located 10 miles from Smithfield on the old Goldsboro and Smithfield road about 1/2 of mile from Brodgen School.

J. R. Thompson, Union Clerk

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

SEPTEMBER 1, 1954

No. 20

PROVERBS

Chapter IV

Put away from thee a froward mouth, and perverse lips put far from thee.

Let thine eyes look right on, and let thine eyelids look straight before thee.

Ponder the path of thy feet, and let all thy ways be established.

Turn not to the right hand nor to the left: remove thy foot from evil.

Chapter V.

My son, attend unto my wisdom, and bow thine ear to my understanding:

That thou mayest regard discretion, and that thy lips may keep knowledge.

For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil:

But her end is bitter as wormwood, sharp as a two edged sword.

Her feet go down to death; her steps take hold on hell.

Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

Hear me now therefore, O ye children, and depart not from the words of my mouth.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

...

Devoted to the Cause of Jesus Christ

"YE SHALL KNOW THEM BY THEIR FRUITS"

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jermiah 13:23)

My dearest kindred in Christ:

Feeling so destitute, and void of understanding, it is with a feeling of great fear that I again undertake to submit these lines for publication in our family paper, the dear old Landmark, if Elder Adams should feel it is sound and worthy of space.

The above scripture came very forceable to me yesterday, and inasmuch as my mind seems to be burdened with the impression to write, I desire to express a few thoughts which I sincerely trust may be in harmony with your experience, and above all, in keeping with the Standard of Truth. I have no desire to set forth anything new, or unsound. God forbid, that I ever write, or speak, anything that would cause confusion or unrest among the household of faith. For if I know my heart, I love the blood bought Church. And my chiefest desire is to see peace and prosperity in Zion, to see "The Bride, the glittering Bride, close seated by the Saviour's side", and that I might find some humble seat beneath my Dear Redeemer's feet.

In the above text, we find a question. "Can the Ethiopian change his

skin, or the leopard his spots?" How would you answer this question, dear reader? Would you answer in the affirmative? Would you say that it is possible for an Ethiopian to change his skin, or a leopard his spots? If this is possible, "Then may ye also do good, that are accustomed to do evil." Who are they that are accustomed to do evil? "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. (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses evenover them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.)" (Rom. 5:12-14)

Adam, our federal head, fell by transgression in the garden of Eden, involving all mankind, for we are Adam multiplied; therefore, all mankind are accustomed to do evil. All are sinners by nature, and also by practice. David says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me. Psalms 51:5. Men in nature are as prone to sin as the sparks are to go upward. It is just as possible for the Ethiopian to change his skin or the leopard his spots, as for those to do good, that are accustomed to do evil. Some advocate that men are sinners because they commit

sin, but if I have any understanding of the Holy scripture, they sin because they ARE SINNERS. The fact that a man commits sin doesn't make him a sinner. Instead, it is a manifestation of what he is. In other words, it establishes the fact that HE IS A SINNER.

Jesus says, "Ye shall know them by their fruits. 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." He also says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Math. 7:16-18. Good fruit comes only from a good tree. Even so, evil fruit comes only from corrupt trees. Jesus says, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." Math. 12:33. How is a tree made good says one? With man, this is impossible; but with God, all things are possible. Job says, "Who can bring a clean thing out of an unclean?" Job answers his own question thus, "NOT ONE. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Chap. 14:4-5.

By whom were his bounds set? We find the answer to this in Deut-32:8-11. "When the MOST HIGH divided unto the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance.

He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of his eye."

Not only are the bounds set, but the writer emphatically declared that He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance. We see Jacob here as a type of the Church. Jacob didn't find the Lord. The Lord found him. And He found him just where He found all that have been quickened by the divine power of God. "He found him in a desert land; and in a waste howling wilderness: He led him about, He instructed him, He kept him as the apple of his eye." Paul says, "And you hath He quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 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;) And hath raised us up together, and made us sit together in Heavenly places in Christ Jesus." Eph. 2:1-6. The apostle didn't say that He hath invited us to sit together, or that He wants us to sit

together, but "made us sit together in Heavenly places in Christ Jesus." "For by grace are ye saved through faith: and that not of yourselves; it is the gift of God; Not of works, lest any man should boast. For we are His workmanship, created IN CHRIST JESUS UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM." Eph. 2:8-10. God, before the foundation of the world, for a purpose of His own glory, did elect, make choice of a certain number of men and angels, and this election was unconditional on the part of the creature! The cause of this election was the great love He had for them. They were His portion, His inheritance. An inheritance is something we receive because of relationship. This elect (church) fell by transgression in Adam their federal head. They had sold themselves for nought, but were redeemed without money. Eternal wisdom had prepared a cure even before the disease (sin) entered into the world. Grace was treasured in the Lord Jesus Christ for all the heirs of promise. Some say that Jesus is the remedy for sin. But remedies sometimes fail. Jesus did not fail; therefore, He is not the remedy; He is **THE CURE**. We hear the apostle Peter saying, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; But by the precious blood of Christ, as of a lamb without blemish and without spot." I Peter 1:18, 19. Every heir of the kingdom of God was chosen in

Christ before the foundation of the world. Their names were written in the Lamb's book of life when there was yet none of them. We hear David speaking by the Holy Ghost, saying, "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." Psalms 139:15, 16. He was not speaking of the members of his (David's) natural body. But David, as a type of Christ, was speaking of the members of his mystical body, the Church of the living God. Every member of this body was foreknown of Him, and Paul says, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them he also justified: and whom He justified, them He also glorified." Rom. 8:29, 30. This people, at God's own appointed time is "called with an Holy calling, not according to their works, but according to His own purpose and grace, which was given them 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 brought life and immortality to light through the gospel." 2 Tim. 1:9, 10.

The gospel does not give life, but brings life to light, by the appear-

ing of our Saviour Jesus Christ. The gospel is good news to the poor and needy. It is both food and drink to the inner man. The natural man cannot receive this because, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are Spiritually discerned." I Cor. 2:14. Paul says, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:7, 8. It is just as possible for an Ethiopian to change his skin or a leopard his spots, as for a man in nature to serve and worship God; because "God is a Spirit: and they that worship Him must worship Him in spirit and in truth," for He seeketh such to worship Him as do worship Him in Spirit and in truth.

The natural man cannot worship God because "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is Spiritual, but that which is natural; and afterward that which is Spiritual. The first man is of the earth, earthy: the second man is the Lord from Heaven." Every good thing must come through and by this second Adam (Jesus). In Him, dwelleth all the fullness of the Godhead bodily. He is all in all to the Church. It is in Him that we live and move, and have our being. I hope no one will misunderstand what I am trying to

say, and think that I am trying to justify the wicked and sinful acts of men. I am not going to tell you that God loves sin, but I am going to tell you that He loves sinners. And that love is so great, that He sent His only Begotten Son into this sin cursed world to suffer, bleed, and die, in their room and stead. The apostle says, "For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

Some advocate that God made Adam able to stand, but liable to fall. If this is true, why was grace treasured in the Lord Jesus Christ before the foundation of the world? This grace would not have been needed if Adam had stood; and if he were able to stand, but liable to fall, would he not have been as likely to have done one as the other? Also, what did Paul mean when he said, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope"? Rom. 8:20. According to the apostle's own words, there was a reason for him being made subject to vanity. I feel confident, it was all according to God's Holy purpose and decree. And that Adam was a type or figure of Christ, and Eve, a type of the Church. He knew it meant death to eat of the tree which God commanded him saying, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." But for the great love which he had for the woman that God had given him which was bone of his bone, and flesh of his flesh, he chose to go

into death with her rather than be separated from her. Much more the great love which Jesus had for His Bride (Church) which God had given Him in that great covenant before the foundation of the world, caused Him to leave the shining courts of glory, come to this sin cursed world, being born of a woman, born under the law to redeem them that were under the law, that they might receive the adoption of sons, and if sons, then heirs, heirs of God, and joint heirs with Christ. Yea, "Greater love hath no man than this, that a man lay down his life for his friends." We hear Jesus saying, "I am the good Shepherd; the good Shepherd giveth His life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." See John, chapter 10, read the entire chapter.

Yes, He laid down His life for the sheep. He lived for them; He died for them; He was buried for them; He arose for them the third day, after which He shewed Himself alive to His chosen apostles, being seen of them forty days. And speaking of the things pertaining to the kingdom of God, saying unto them, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He

was taken up; and a cloud received Him out of their sight. And while they looked stedfastly 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." Acts 1:8-11. Yea, He rose a victorious conqueror over death and the grave, ascended back to the Father and is now seated on the right hand of His Father, making intercessions for His saints according to the will of God. And some sweet day this same Jesus is coming again, this time to claim His Bride and carry her to that Heavenly mansion which is prepared for her. He will call for His sleeping dead, and they shall come forth in His glorious likeness, purified, justified, sanctified, and glorified. The apostle says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in

the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:13-17. No wonder the poet could say,

"When we've been there ten thousand years

Bright shining as the sun,
We've no less days to sing God's praise

Than when we first begun."

Humbly submitted, by the very least brother if one at all,

C. D. Whitley
328 S. First Street
Albemarle, N. C.

GLORY TO HIM, WHOM GLORY IS DUE

A recent dream on or near this time has given me much concern; this is one of many dreams and visions which have impressed me, besides often a dream opens the door to the scriptures which give me much thought about this day and age.

As in many of dreams, I was at the one and only school I ever attended. The people of the community and my daughter were all gathered about for a feast at the school, when all who were assembled there took off to the north to visit a friend and distant relative of mine, who had recently lost her husband and who also was a friend of mine and of our Church. I was alone awaiting their return and became so hungry I went to a place where I lived when I was married. (which is so often a scene of my dreams). There a turkey lay cooked and carved; I ate my fill and when the throng came to where I was they were very distant with me.

Next I was at my ex-brother-in-

law's home in the town. A little girl seemed to be there also (a daughter) I gave thought that my sister had been dead seven years when I dropped some fresh celery leaves upon the floor and picked them up.

Next I was at a place about twenty miles from home and started to journey toward home northward along a canal near the Delaware river, being on the west side of the river in the state of Pennsylvania about opposite my home in Jersey; my husband being with me I called his attention to a building ahead. It was an estate and we were within the fence of that estate, so we wandered a little way toward the south to find a way through the fence. We came to a great barn with great black horses tied within. Their legs were higher than my head and great fear came over me as I wondered where and how we would get out of this private place. In confusion I darted amid all these black horses, my husband was fearful for me; then appeared a very pale and delicate man and took hold on me and led me to safety from under the horses and to a place where I saw two gates leading out to the east toward the river and home.

The gate we went through was of fresh clay of a golden hue and had just been built, when we were outside of that gate I was so relieved, for I was where I did not belong.

From here I looked to the east toward the river and there stood a great stone dome with just one long narrow window in it. I tried to see beyond the dome through the win-

dow from which I could see a light like the sky beyond, when two or three times a mighty flash of light came from the north, and I awakened.

The thought on this lingered with me and when I was given to open the Bible to Zachariah, I am given to meditate upon this dream much, as often is the case after many of my dreams.

Horses have great significance in the word of the truth, and I have witnessed many color kind and performances I have not forgotten. In the following I hope to set forth some thought I have been given as to the meaning of such a dream.

It is with doubt and fear that I set these thoughts before anyone; yet there seems to be a force to urge me on, so I beg forgiveness should I offend the truth in the least and beg God's mercy to lift me above such.

The school of my dreams I feel is a type of the school of grace which has brought me to where I am today, for even in reality it was a rough and hard way I had to travel to be brought into the beautiful light of the truth. Could I exchange it for a better way: Oh no, neither would I if it could be done, for Christ is the truth, the life, and the way, and Christ is love.

Those assembled about me and going forth are those who are seeking and going out to make a way by self works, as all of us who are of the earth earthly, glorying in one's own work, looking for honor and praise for their work and wisdom.

They are given a great desire, for the truth and the love of the

truth but still are over shadowed and are groping about in the shadow of the law, and ever shall be until God in His mercy and grace establishes the better way. This I am assured of by experience, for I have been within the horse gate searching my way to no avail with fear and trembling, but grace taught me how useless it was to struggle and strive when all that I was seeking had been amiss, and I was humbled and made contrite, and weak.

When I was found at the place where I lived when I was married, by those who were seeking and I was filled, those about me were indignant and felt to persecute me, just so I am witnessing this at this time, when I feel to express the greatness of God, speak of grace and glorify His name.

Yes, there is a walking away, a change of turning of conversation and often I am given a chance to prove a point to my own satisfaction and leave it rest at that, as surely it is not for me to force an opinion, still there is so much satisfaction in giving all the praise to the Lord.

The place I lived when I was married was the place my mother started in her own home, my daughter was born there. Now to give a thought is Mother, daughter, in-law, and a child, brother, husband all need much consideration when reading scripture for we are many types and figures. The data, the direction, whether up, out of, down, across, needs much thought, for there are many states and conditions throughout like and throughout eternity.

The black horses of enormous size gave thought to Solomon's chariot. It was richly built but was covered with purple, a chariot is drawn by horses it was paved with love. 3rd chapter, 9th verse, Sol.

But these horses were tied, fenced, in a barn, they are not in action — there is a waiting — and I did not go from among them by myself. The great gentle tender man led me to the gate and through and directed me to the river where stood the great tower or dome.

Thought, Hananeel, who God graciously gave which in the 14th chapter of Zachariah 10th verse is found, the prophesy was, is, and is to come, is a thought for there is nothing new or nothing old with God.

Vision, dream, prophesy or whatsoever is a name, there is only one power and that is the power of the Almighty God of grace.

Therefore wait upon the Lord and see the salvation of the Lord.

These lines I am sending to you to search and to do with as you see fit. Things like this are foolish to the world I know; yet in my language it is glory to Him whom glory is due.

It need not be that I refer to scripture as there are those who are so far above me in thought and knowledge of the truth; yet it is more palatable when we are accompanied at a feast.

Marion H. Mulholland

IN JOURNEYINGS OFTEN

II. COR. 11:26

I am afraid of some outstanding natural things. For some reason I fear water more than most peo-

ple. Other natural things have fastened themselves into my mind so that I am counted different from most people, concerning these matters. Advice as to overcoming this has been useless. My fear is greater than the weight of the friendship and love of those that would save me from my affliction. This I cannot help. Others who are not afraid of such things cannot fear them. I do not see how anyone can come into a condition that he does not know anything about. But if he is in that condition and does not know any other, I do not see how he is going to be any other way.

I love the beaten path. The unknown I fear. I am going to stay on the beaten path if I can. I am going to shun the unknown if I can. Now the natural wilderness may be to your like; you may find fascination and ecstasy in reaming into dense wildernesses. But I am afraid of them, and purpose in my mind to stay out of them. However, I have purposed many things in the life that I live here in the world that I have not been able to do, and full of folly it is to me, to hear people going around boasting of their freedom and ability to steer clear of things that they cannot master. I have never known a person who was not beset with some limitations on his conduct. In every phase of life as I have met it (and it has covered all walks of life) I have observed my associates as being encumbered by powers and conditions that had them hedged in. The life that we live here is not a power that we, while in nonentity or before we ex-

isted, took upon ourselves. Our being in the world, and in possession of this life, is not from our choice. We were born of a certain man and woman. Our birth came about at a certain time. We were given by inheritance certain features and mannerisms from our parents. We had desires and ambitions which served to send us forth into efforts to accomplish these things.

As long as I can avoid that that I fear, I will do so. As long as I can stay away from being subjected to such powers, I will do so. Do you do this way? Or do you volunteer to be afraid? Or not to be afraid? Do you volunteer to be sick? And if so, do you then volunteer to get well? Do you volunteer to diaster — to the losing of your home? Do you volunteer to dreadful disease, to hospital bills, to death? Do you court some enemy to bring persecution to you and yours? No, please, dear child of God, do not bring such flimsy doctrines into the sanctuary of the Lord.

The children of Israel did not choose the wilderness road. It just is not in keeping with the history of God's people to say that they choose this road. If they had been given the right of choice where would they have gone? Would they have chosen the wilderness road or the smooth well beaten highway? Unless we would want to set forth thoughts contrary to all reason, we will be compelled to say that they, with all of us, would choose the highway. But the Lord led them into this way. I am not able to see the difference in the Hand that delivered at the Red Sea, and the

hand that led in the wilderness. Of this I am sure, if there is a difference in the hands, there is a Hand of God to deliver and a HAND OF MAN to keep.

If this wilderness journey of the children of Israel has a counterpart in the experience of the Lord's people now, what is it? If this journey is a type, what is the antitype? If God was the sender forth of his people in this wilderness road, who is the chooser and the sender forth of them now? If this choice of their journey in the wilderness is a type of our travel after our deliverance or our change, just what role do we play now in the choice of our travel? If the type is one thing, will not the antitype be the same thing? If not, why did God choose a type that would not show true in the antitype?

Why did God lead them in the wilderness in the first place? Was the journeying from Egypt of God or of men? Have we any reason to think that deliverance would have ever come to the children of Israel based upon anything short of the power of God? Just who was it that delivered the children across the Red Sea? Just how much human merit was exemplified in that deliverance? The part that the children of Israel played in this deliverance is shown forth in the part that the apostle, as well as all of us, played in our deliverance from the power of the law. Now just here I am looking at the apostle as I contemplate the children of Israel. Just where did God deliver them? Did he deliver them in to a place unthoughtedly? Did he bring them to this particular place with-

out knowing the conditions that would exist on the other side? Is it not a fact that if we were going to send a loved one across a rugged and turbulent stream, that we would not do so unless we knew what they would encounter on the other side? I would not, and you would not. If I possessed the power, as God possessed the power, I would send my loved ones across at a place that would land them in circumstances that conformed to my feelings regarding them. Thus I do not want to accuse our God as dealing with his people indifferently, nor of attempting to handle a situation that he did not have complete omniscience and omnipotence over.

Now, Dear Brethren, let us not bring God into a ridiculous position. Let us ascribe greatness unto our Rock, he not being as other rocks, the inhabitants of other rocks being the judge. He delivered the children of Israel across the sea. Unless our God and his dominion ended when they got across, he was as much their God across, as he was before the crossing and while crossing. Paul was as much a chosen vessel **IN ALL HIS JOURNEYS** as he was before he began the journey and while in the journey or crossing or of the being translated from darkness to the light. Paul was delivered across, all the way across, and into liberty, and into a commonwealth that lacked nothing. As, and in like manner, no more nor no less, than circumstances which **WERE** in the land into which they were delivered caused them to move, just so, no more nor no less, did circumstances cause the apostle to move.

This moving and journeying on, how wonderful it is. What a glad-some sight to my eyes as I view the spiritual landscape over. Journeying on and on, being led, and as led, made to feel that I count not myself to have apprehended, but that there is an apprehension in Christ which causes us to press on towards a better and brighter day

William D. Griffin,
Covin, Alabama

RESOLUTION OF RESPECTS

Brother Macy E. Langdon was born June 15th, 1882 and died April 23rd, 1954 making his stay on earth seventy-one years, 10 months, and 8 days.

Brother Langdon united with the Primitive Baptist Church at Bethsaida in Harnett County, N. C. at the water side on the first Sunday in August 1909 and lived with the Church in full fellowship forty-four years, eight months, and eight days always firm in the faith and practices of the Church, and he always filled his seat unless providentially hindered. He was loved and esteemed by all the brethren and sisters of the corresponding Churches, and we, the Church at Bethsaida, miss the great love and fellowship he manifested to the Church as well as his presence with us. We feel too, that Brother Langdon has just fallen asleep in Christ, there to await that Blessed call in the morning of the resurrection, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Be it resolved:

1st. We, the Church of Bethsaida, believe his suffering is over and that our loss is his eternal gain. We desire to bow in humble submission to the will of Him that hath power over all to call His Jewels of mercy home to reign with Him in peace forever more.

2nd. That God may visit the bereaved family and all that were near and dear to him, that He may lead and guide them to walk in the way of righteousness and that He may spread the banner of love over them to the extent that they will know there is no other to look to but the very God of Heaven.

3rd. That a copy of these resolutions be sent to the family, and one spread on over Church minutes, and one sent to Zion's Landmark for publication.

Drawn and submitted to the Church for its approval by the order of Bethsaida Church in conference this June 5th, 1954.

W. B. Tart
B. F. Wood
L. D. Reaves

Zion's Landmark

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

Editor

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

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ELDER R. W. GURGANUS
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WILSON, N. C. SEPT. 1, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL LXXXVII No. 20

"IF YE BE WILLING AND OBEDI- ENT YE SHALL EAT THE GOOD OF THE LAND"

"If ye be willing and obedient,
ye shall eat the good of the land;
but if ye refuse and rebel, ye shall
be devoured with the sword: for
the mouth of the Lord hath spoken
it." Isaiah 1:19-20.

In giving my views on this as
well as other expressions of scrip-
ture, I realize that what I write of
my self alone, will not be worth
anything, but I hope that the Lord
may guide me in this effort.

It is imperative that our views
on any passage of scripture not
conflict with any other scripture.
Isaiah 8:20 says, "To the law and
to the testimony: if they speak not
according to this word it is because
there is no light in them." So the
law in us and the testimony as laid
down in the scriptures must agree
or there is a conflict.

Our text does not say if ye **will**
be willing and obedient, but if ye
be willing and obedient. It is a state

of condition over which we have no
control. David said, "Thy people
shall be willing in the day of thy
power." Psa. 110:3 Hence the wil-
lingness is by the power of the
Lord and not voluntary. In my ex-
perience, I have found that my na-
ture is to "refuse and rebel" but
when we are made to see the pow-
er of the sword of justice and judg-
ment, we are then made willing
and able to perform "for it is God
which worketh in you both to will
and to do of his good pleasure,"
Phi. 2:13, hence the same power
that makes us willing also makes
us obedient and causes us to obey.

I do not believe that when we
obey we receive a natural blessing
for it, but in my experience when
I have been made to obey, I have
been given a sweet feeling of rest
which was far richer than any na-
tural wealth; for it was joy un-
speakable. The blessing is in be-
ing willing and obedient, but if we
are left to nature and not made to
obey, then the sword of justice is
so applied that we are devoured by
it. Paul said, "There is therefore
now no condemnation to them
which are in Christ Jesus, who walk
not after the flesh, but after the
Spirit. Rom. 8:1. This language
was addressed "To all that be in
Rome, beloved of God, called to
be saints." Rom. 1:7.

I feel that there are times when
God's people are permitted to walk
after the flesh — that is, they are
not restrained from evil doing —
that in their condemnation they
may be humbled. Paul says Rom.
8:28, "And we know that all things
work together for good to them that
love God, to them who are the

called according to his purpose.”

In hope,

R. W. Gurganus

**RESOLUTION OF RESPECT OF
MY DEAR WIFE**

It is with a sad heart that I attempt to write of the life, suffering, and death of my dear wife and companion. She was a daughter of our deceased Stand and Ellen Smith. It has made my stay heavy since my dear wife passed away. It is hard to part from the one we loved so well. Neither pen nor tongue can tell the sorrow that lives in my heart.

My wife was born in Onslow County, N. C., July 9, 1880 and departed this life November 16, 1953, making her stay on earth seventy-three years, four months, and seven days. She and I were married and stayed together fifty-six years, two months, and twenty-eight days. She was called away to the prepared place for His elect. When the One above calls, we have to go to the home which is prepared from the foundation of the earth. She was a true and faithful companion until death.

Three sons were borned. The first lived 9 days and died, leaves two living, Roy James Yopp and Lonnie L. Yopp, besides her lonely husband she leaves to mourn her departure, one sister and two brothers, eight grandchildren and ten great grandchildren.

She united with the Primitive Baptist Church at Southwest, N. C. She was a faithful member as long as she lived in the Church about 35 years; in her young days her health was very good up until about four years ago. Then she had 2 strokes, and I thought that I would lose her, but the Good Lord spared her until the 16th day of November, 1953; then it was not for me to keep her any longer. She told me that she had seen a pretty place and a lot of little babies, and she knew that she could not stay with me much longer. She is better off than me. I feel that she is at rest; if she is not, what will become of me. I am so lonely without my dear one that she is gone from me, I get so low down I have to mourn about her, hoping that someday I will be with her in peace and rest with the One above all, the One who has all power in Heaven and on earth. At her last few minutes she smiled and was gone in God's hand. She spent her life from seventeen years old with me. She and I was married and lived together over fifty-six years, never stayed apart one week at a time. I was crippled on crutches, was taken when I was twelve years old. Now I have passed eighty-one years. She lived to be seventy-three years on the 9th of July, 1953, and was a member of the Southwest Church. She was taken to the Southwest Church. Her funeral by Elders

E. F. Pollard and R. W. Gurganus, and a host of friends and brothers and sisters of the Church. She was taken to the cemetery on the Richlands Road, leads from Jacksonville, N. C., Onslow County. God works and none can hinder; He can hinder, and none can work; none can stay His hand.

This is written by her husband in love. I am all, all alone. Pray for me if you get low enough at heart in Spirit. This is not our home. May God bless all is my desire.

Come, Dear Friends, and mourn with me;

For I am sad as you can see.

As you are now, so once was I,

But I'm left alone to mourn and cry.

My afflictions and trouble are so great,

I am unable to relate,

The time is set for one and all,

We must obey when He doeth call.

I am alone, no one to cheer,

My dear companion is no longer here,
Grief, pain, and sorrow my life enthralls,

While here alone till Jesus calls.

Her life was spent while here on earth,

In humble desire to please Him who doeth

His will among men

The sinner's friend.

She is at rest, I do believe,

No other destiny I can conceive,

Because while here, His fruits she bore,

And her hope was centered on the other shore.

My grave of Heaven is so great;

Oh may I meet her at the golden gate;

Where all the saints of God will dwell,

To sing His praise as none here can tell.

A friend and lover of the doctrine of Christ which came from above all in Spirit,

R. J. Yopp, Sr.

**IN MEMORY OF
MRS. ALCIE BAKER**

Mrs. Alcie Baker, daughter of the late Daniel and Martha Baker, wife of the late George Baker, was born in Gardner's township March 5, 1867 and departed this life June 27, 1954, making her stay on earth (86) years, (3) months, and (22) days.

Born to this union were (7) children, Maggie, Effie, Floyd, Flora, Pattye, Paul and Jimmie, three of which preceeded her to the grave, (Pattye) the former Mrs. Lonnie Skinner, Effie, and Paul — there are four surviving, Mrs. Jim Proctor, Mrs. Will Winstead, Floyd and Jimmie,

a number of grandchildren, great and great, great grandchildren.

Cousin Alcie, as she was affectionately known to me, lived her entire life in the same community, working diligently and faithful in behalf of her family and the community in which she lived. She, in my estimation, was a devoted mother, a loyal friend, and trustworthy neighbor.

She united with the Primitive Baptist Church (Moore's) later in life, the same Church that her mother so faithfully served during her life-time and attended regularly so long as her health permitted. In her declining years of inactivity she was pleasant and interesting, never complaining — accepting her incapacitated state with serene humility and a sense of humor that was quite amazing.

To her bereaved family, mourn not her departure. Her consecrated life of loyalty and friendship will live on in the community in which she lived and in the lives of those who were privileged to share it, and no greater tribute could be attributed to the esteem and affection in which she was held, than by the loving care ministered to her by family, neighbors, and friends during her illness.

For two years or more previous of her recent illness her two daughters nursed and cared for her with unceasing love and devotion, rendering every available comfort at their disposal. Sometimes their tired muscles and nerves were almost exhausted, from loss of sleep and worry. Her oldest daughter confided to me that she prayed silently and unceasingly that the Lord would give her strength and sustain her that she might be able to carry on as long as Mother needed her; this He did for which she was humbly thankful.

To them I would say Mother is not dead but sleeping. She has fought a good fight and is gone to reap the reward that is prepared for those who hold out faithfully till the end of their sojourn here.

A precious one from us is gone,
A voice we loved is stilled.
A place is vacant in our home,
That never can be filled.
All is dark within our dwelling,
Lonely are our hearts today.
For the one we loved so dearly,
Has forever passed away.

Written by request,
By (Mrs.) Eva F. Webb

RESOLUTIONS OF RESPECT

It is with a sad heart that we, the members of the Tarboro Church, bow in submission to what we feel was God's will to take our dear sister, Luna Barnes Harrell. She was taken by death on May 9th, 1954 to where we hope is that glorious Home above for which she longed.

Sister Harrell was born Nov. 30th, 1886 making her stay here on earth 67 years. We have no exact date as to when she joined our Church, but she was blessed

to be a faithful member for many years. She served as clerk and treasurer of our Church for many years after the death of her first husband, Brother George Barnes. In 1940 she was married to J. D. Harrell and at the time of her death she was a widow living with her daughter in Danville, Virginia.

Now her body is at rest in our Church cemetery beside her first husband, Brother George Barnes. We trust that her soul is with Christ, our Dear Saviour.

Therefore the Church at Tarboro resolves:

1st: That our loss is her eternal gain.

2nd: That God may reconcile her children to His will and that they may be enabled to follow the path that she has trod.

3rd: That three copies of this resolution be made, one for the Church record, one to be sent to the family and one to be sent to Zion's Landmark for publication.

Done by order of the Church in conference at our July meeting.

Elder Joseph D. Fly, moderator
John H. Coker, clerk

OBITUARY

My mother, Mrs. Rosa Ellen Lewis, was born on June 6, 1879 and passed away on April 16, 1954, making her stay here on earth 74 years. She was a true, kind, and faithful member of the Old Primitive Baptist Church for 56 years. She was buried on Easter which was her regular meeting day. Elders J. E. Mewborn and G. G. Travathan conducted her funeral. Many relatives and friends attended her funeral.

She was the widow of John William Lewis. They laid her to rest beside her beloved husband in Maplewood Cemetery in Kinston, N. C. She has four children surviving; they are: Parrott Lewis, Winifred Lewis of the home, Mrs. Milton Gooding of Trenton, N. C., Mrs. Ross Bergamino of Charlotte, N. C. She also has four grandchildren, a sister, Mrs. W. C. Whitfield of Kinston, and a brother, Dr. J. H. Mewborn of Kinston, N. C.

Written by her daughter,
Miss Winifred Lewis
Kinston, N. C.

SISTER MATTIE J. LANGDON

Our Divine Creator in His infinite wisdom has called our beloved sister, Mattie J. Langdon, to her eternal reward. For a number of years Sister Langdon was a member of Bethany Primitive Baptist Church. She was always faithful to attend when her health would permit, and was a friend and neighbor to all who knew her.

Sister Langdon was born Feb. 17, 1896 and passed away May 21, 1954. Leaving to mourn their loss are her beloved husband, Willie C. Langdon; two daughters, Mrs. Pearl L. Denning and Alice Langdon. Two sons, Willis H. Langdon, and Cleveland R. Langdon; and twelve grandchildren.

We, the Church at Bethany, feel our loss, but we feel that our loss is her eternal gain. Therefore be it resolved:

1st. That the Church at Bethany bows in humble submission to the will of the Almighty God who doeth all things well.

2nd. That the Church at Bethany extends to Brother Langdon and their children our heart felt sympathy, hoping God may fill the vacancy incurred by the loss of Sister Langdon, with His blessed presence to comfort and reconcile them to His will.

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

Done by order of Bethany Church in conference, Saturday July 24, 1954.

W. H. Woodard, Church Clerk

IN MEMORY

David W. Overman was born July 31, 1888 in Wayne County, the son of the late Richard and Penny Moore Overman, and passed from this life on April 23, 1954. He was first married to the late Nellie Collier, who died in 1921. On September 5, 1924, he was married to the former Annie Frances Redmond, who survives. Also surviving are seven children, seventeen grandchildren, and one sister.

Funeral rites were conducted at Hudson Funeral Chapel by Elder J. W. Gilliam, assisted by Rev. C. Nixon Royal. Interment followed in Woodlawn Memorial Park.

Brother Overman joined the Primitive Baptist Church at Wilson, North Carolina and was baptized by the late Elder Hooks. In August, 1923, he joined Durham Primitive Baptist Church by letter from the Church at Wilson. Of his faith, it is enough to say that he believed in salvation by the grace of God alone, and he had been given a precious hope that he was one of those for whom Christ died. Those who knew him appreciated his sincerity and his humble—yet forthright—manner of speech. During his illness, especially, his mind was continually exercised in the Scriptures. In his afflictions he was wonderfully favored with patience and submission to the will of God. Shortly before his death he stated to his loved ones that he did not fear death and we feel that he passed from this life in joyful anticipation of everlasting life beyond the grave.

"The memory of the just is blessed". (Proverbs 10:7)

Submitted in love,
Catherine M. Copley

RESOLUTIONS OF RESPECT

Emma E. Houston, born June 16, 1881, united with the Church at Sand Hill June 10, 1905, and was baptized the following day by the pastor, Elder Gardner Bryan. She departed this life June 8th, 1954.

We, the Sand Hill Church in conference

assembled, go on record as approving these resolutions.

1st: That the Church has lost one of our most faithful members having had membership with us 49 years, always filling her seat when not providentially hindered.

2nd: That the community has lost a good neighbor, and her children a good mother.

3rd: That the Church bows in humble submission to Him who works all things after the manner of His own will, and commends the children to His charge and keeping.

Done by order of Sand Hill Church in conference, Saturday before the second Sunday in June, 1954.

Owen Kennedy, Clerk

RESOLUTION OF RESPECTS

It is with sadness of heart that we attempt to write a few lines to the memory of our dear Brother Floyd R. Tart, who was born September 24th, 1919 and died February 16th, 1954, making his stay on earth thirty-four years, four months, and twenty-two days.

Brother Tart united with the Church at Bethsaida during the Union on Saturday before the fifth Sunday in February of 1948 and was blessed to live with the Church almost six years. He was firm in his faith and his delight was in Heavenly conversation. We believe that death to him was a blessed exchange leaving this world of sin, sickness, and sorrow entering the kingdom of eternal rest. Therefore be it resolved:

1st. That we, the Church at Bethsaida, bow first in humble submission to the will of our Heavenly Father and cherish the memory of the life Brother Tart was blessed to live.

2nd. We extend our sympathy to his wife, children, and all the family who feel the sad separation caused by his death and pray that the love and grace of God may keep them in the footsteps.

3rd. 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 the order of Bethsaida Church in conference on March 4, 1954 and submitted to the Church on April 3, 1954 for approval.

Brother W. J. Tew
Brother P. E. Langdon and Wife

RESOLUTION OF RESPECTS

Brother John W. Stancil was born June the 29th, 1881 and died January the 13th, 1954, making his stay on earth seventy-two years, six months, and fourteen days.

Brother Stancil united with the Primitive Baptist Church at Bethsaida in Harnett County, one of the Churches composing the Seven Mile Association, on Saturday before the first Sunday in July, 1913.

On Saturday before the first Sunday in July, 1919, the Church called a Presbytery to lay hands on Brother Stancil and ordained him as one of its deacons. Brother Stancil through these years until death, served the Church as a great yoke fellow with his brethren, especially those wearing the burden and yoke as he did. Brother Stancil was kind and loved all who had a hope in Christ who saw fit to call him from our midst to his long awaited home, and we, the Church at Bethsaida, believe that our loss is his eternal gain.

Whereas we, the Church at Bethsaida, bow in humble submission to the will of Him that doeth all things according to His own will and according to the grace and truth which was given in Christ Jesus before the world began.

2nd. That the Church at Bethsaida extends its heart felt sympathy to the bereaved family and desire that God may visit them and lead them in the path of righteousness that they may know the truth as it is in Christ Jesus, the Lord.

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

Done by order of the Church in conference.

L. D. Reaves
W. J. Tew
P. E. Langdon

IN MEMORY of a DEAR BROTHER in the Faith of our LORD

Brother A. D. Tillet (Fonnie) was born May 1, 1881 and departed this life June 5, 1954. He served as clerk of the Providence Primitive Baptist Church in Kitty Hawk from 1946-1953. When because of ill health he could no longer write, he was still faithful to attend Church meetings and came many times when he seemed not able. He was liked and loved by all who knew him, old and young alike. We believe our loss is his eternal gain, and we hope he has an eternal home of rest with our Saviour.

This is written by order of conference.
Elder G. G. Travathan, Moderator
Milton Perry, Clerk

ASSOCIATION NOTICE

Bear Creek fall session of Association will convene with the Zion Church if the Lord will in Cabarrus County, N. C., on Friday before the first Sunday in October, 1954 and continue through Sunday. Zion Church is located about 3 miles south of Concord, N. C. just off highway No. 601. Turn off to right on hard road after crossing over bridge on No. 49 highway about 1½ miles to Church. For further information contact Brother P. M. Hartsell 129 Dewal street, Concord, N. C. or undersigned. All orderly Baptists are invited to attend.

Troy A. Williams,
Association Clerk

NOTICE

Several readers have called our attention to the scripture used on the front cover of recent issues of Zion's Landmark, reminding us that it was taken from the "Revised Version" instead of the King James Version of the bible.

It has for many years been the custom of the publishers to use a portion of scripture on the front cover of Zion's Landmark. I had not noticed the change from the King James Version to the Revised Version until the August 1st. issue. This will not occur again because I immediately discussed this matter with the publishers and requested them to kindly use scriptures from King James Version of the Bible, and this they assured me they would do—Editor.

ASSOCIATION NOTICE

The New River Primitive Baptist Association will convene with the Church at Flower Gap, beginning on Friday before the second Sunday in September, 1954. The Church is located 10 miles Northwest of Mt. Airy, N. C., in Carroll County, Virginia. We cordially invite all of our correspondents and lovers of the truth and gospel order to come and be with us.

Cecil C. Phillips, Clerk

LITTLE RIVER ASSOCIATION

The next session of the Little River Association is appointed to be held with Bethany Church, Johnston County, N. C., on September 24, 25, and 26, Friday, Saturday, and Sunday, services to begin on Friday at 11:00 o'clock A. M.

The Church is located in the town of Pine Level on Highway #70A about two miles east of Selma, N. C.

Those coming by the way of Raleigh will take U. S. 70 from Raleigh through Smithfield. Those coming from the west may come through Lillington, take U.S. #210 through Angier and on to Smithfield, and then take U. S. #70 to Pine Level.

We invite all lovers of truth to come and worship with us. We especially invite the ministering brethren to be with us.

Elder T. F. Adams was appointed to preach the introductory sermon.

D. E. Young, Clerk

APPOINTMENTS FOR ELDER B. H. MARTIN

Atlantic, 3rd Saturday and Sunday, September 18th and 19th. Sea Level, Saturday night, September 18th. Ruhama, Sunday night, September 19th. Newport, Monday 11:00 a. m., September 20th. Wilmington, Monday night, September 20th. Southwest, Tuesday 11:00 a. m., September 21st. Cypress Creek, Wednesday 11:00 a. m., September 22nd. Muddy Creek, Thursday 11:00 a. m., September 23rd. Sand Hill, Thursday night, September 23rd.

(Elder) S. Gray

Carolina

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

SEPTEMBER 15, 1954

No; 21

PROVERBS

Chapter V.

Remove thy way far from her, and come not nigh the door of her house:

Lest thou give thine honour unto others, and thy years unto the cruel:

Lest strangers be filled with thy wealth: and thy labours be in the house of a stranger.

And thou mourn at the last, when thy flesh and thy body are consumed,

And say, How have I hated instruction, and my heart despised reproof;

And have not obeyed the voice of my teachers, nor inclined mine ear to them instructed me!

I was almost in all evil in the midst of the congregation and assembly.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

10 ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

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ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

"THE PEARL OF GREAT PRICE"

Matt. (13; 45-46)

When Jesus bowed His precious head

On rugged Calvary;

He gave His all to pay the price
And set this pearl free.

This Merchant Man was full of grace,

He had the price to pay;

By virtue of the price, This pearl
Will live in endless day.

This pearl had sold herself for naught-

She did in Adam fall,

But grace was treasured in the Son

For all whom He shall call.

A merchant man both buys, and sells,

And has the price to pay.

The greatest price—His Holy blood—
Was shed on Calvary

Laid down His life, sold all He had,
And bought this pearl so dear,

His love, His dove, His chosen Church,

His precious bride so fair.

The Apostle John was given

To view this pearl so fair,

Clothed with the Son of righteousness,

She was beyond compare

A crown of stars adorned her head;
Redeemed on Calvary.

The number twelve we see;

This glorious Church adorned with grace

The moon was seen beneath her feet,

Her Lord fulfilled the Law.,

And with His loving kindness,

He does her gently draw.

She hears His voice and follows Him,

And cannot from Him stray,

The flaming sword which keeps her in

Keeps out the beast of prey.

This specked bird, this chosen pearl,

Obeys her Lord's command,

And all the power of satan

Can't pluck her from his hand.

He feeds this pearl like a shepherd,
He gathers the lambs with His arm;

He carries the all in His bosom—
A safe place indeed from all harm.

No wonder this pearl is so precious,

She's the Kingdom of Heaven you see;

She's the chosen of God, and redeemed by blood,

Which was shed for poor sinners like me.

This pearl could not redeem her-
self;
She did not have the price.
No one except the Son of God
Could make the sacrifice.

This Merchant Man redeemed her
By His atoning blood;
In Him was all the fullness
Of the righteous law of God.

She wears no filthy garment now,
Her robe is spotlessly clean,
It's cleansed by the atoning blood
Of Jesus Christ her King.

O what amazing love is this!
That caused the Bridegroom dear
To bear the dreadful curse of sin
For guilty sinners here.

To sit in heavenly places
With His beloved near
To worship God in Spirit
And shed a joyful tear.

I feel so vile and sinful,
Unworthy of His love.
That I through grace and mercy
Shall join the saints above.

It seems too much for such as I
To have this hope so sweet,
That I shall see Him for myself
When 'round His throne we meet.

O may His endless praises
Forever tune my tongue,
That such a guilty wretch as I
Shall join that heavenly throng.
Written by,

C. D. Whitley
Rt. No. 1,
Oakboro, N. C.

JUST .

St. Matt. 17th chapter, 20th verse,
"And Jesus said unto them, 'Be-
cause of your unbelief, for verily
I say unto you, if ye have faith
as a grain of mustard seed, ye
shall say unto this mountain, re-
move hence to yonder place; and
it shall remove; and nothing shall
be impossible unto you.' "

Belief in one's self alone as to the
strength and power of our bodies
of flesh or carnal minds is unbel-
ief, but belief in the power of
Jesus' love is this mountain, and
as thou hast been given, so shall
ye sow and as ye sow, so shall
ye reap. The faith of and in man
alone is a deceitful faith and much
of the time conceited, but the faith
that thou hast in Jesus Christ is
by grace. Grace is a gift of God,
and He sets it forth and it shall
not return unto Him void.

No man looks unto Jesus by him-
self, for all that he is or he has
is given to him; therefore, if we
are drawn toward the Lord and
Saviour Jesus Christ, it is all of
God that draws you, and when He
draws you, there is no backing a-
way or going forth until His ap-
pointed time or His purpose is ful-
filled. Ye who have faith in just a
man is of this earth earthly, and
the Spirit abideth not in you, but
he who has faith through out Lord
and Saviour Jesus Christ is as the
gold of Ophir. They have been re-
fined, cleansed of the dross to shine
forth with Christ in the light, as
Christ shineth forth brighter than
the noon day sun, and the light of
Christ is the truth, the life, and the
way. Faith, hope, charity, love,
truth, patience, peace are fruits of

the Spirit and are evidences of the light of the love of Christ; therefore the mountains that were a stumbling block unto you are removed through Christ. Those mountains of trials, depressions, rebellion, and strife are not any more in the way of seeing beyond one's mere little self.

Oh that we may fear God and give all praise, honor, and glory to Him who created Heaven and earth, the sea and the mountains, flowing rivers and fountains, of water. When we become reconciled to God's will, it is then we do praise Him and feel to say, "Thy will be done, and not mine."

One in humble hope,
Sister Marion H. Mulholland

A LETTER WRITTEN MANY YEARS AGO

Dear Brother Bodenheimer:-

I have for a long while at different times had a desire to communicate more extensively of what I conceived to be the goodness of the Saviour of sinners showed to me, and never having had the opportunity of traveling but little, I have concluded to write as much as I can on this sheet respecting the same. I have been edified and delighted by reading the communications from brethren and sisters, many of whom I never saw, and feel that I am indebted to them and also to my Lord and Master. Therefore I will try to write a part at least of my experience.

I will begin where I was first divinely illuminated, as I believe, leaving out the exercise of my mind from infancy to that time, as I think it will fill my sheet to at-

tend to what I realized from the time I was first effectually called until I was delivered.

At the age of seventeen or eighteen I was one day sitting in my brother William's house waiting for him to pray in and for his family. We had just dined and I was about ready to go to work when he said, if the family would be composed he would try and pray for them. I resumed my seat and waited until my patience was getting quite weary, being anxious to get out to work. No vocal noise was heard, but an inward whisper said to me, "There shall be two men in the field together, one shall be taken and the other left." These words were quick and powerful to me. Yes Friends, they brought life and death at the same time, for in the twinkling of an eye I saw I was a justly condemned sinner in the sight of a Holy and Merciful God. I arose from my chair instantly and went out of the house, hearing nothing more said in the house, at that time, and as I passed through the year Oh, what fears I had. I thought the earth would part assunder and I would sink to rise no more. I went begging but had no recollection where I went; I suppose, however, it was not long until I was at my labor in the field again, lest my brother might come and suspect something was the matter with me, I kept my feelings, sorrows, and troubles all to myself until I was delivered and even much longer than that as I did not take that for religion. Now my brother and I were daily in the field for awhile, and I discovered a great alteration in his appearance

which brought me to the conclusion, previous to the time I was arrested that he was under conviction and frequently when he was absent I would say to myself "Don't pray to long", but I have no recollection that I ever did afterwards.

And so it was that I thought the Lord was about to take him and make him a Christian and I should be left to perish in my sins. And now I can say, with the view which I had of the Holy One, together with His forbearance, his beauties and excellencies, that my soul loved Him and longed for His salvation, and the thought of being driven from the divine presence through all eternity, my poor tongue can never describe the sorrow and grief of my soul. But how strange to think after all this I appeared to forget occasionally so far as to be found disobedient and practicing that which I ought not to have done, and hence I was fearful all the time that I never had been convicted by the Lord for my sins, that would have given me some comfort. And I engaged in prayer until I dozed and then I dreamed and in my dream I had a view of the heaven of heavens, and language fails me to describe the beauty of the place. However, I will say it was all attracting, alluring and captivating to my soul in this view of the gloriously beautiful city with its seats prepared for the redeemed. For though the building appeared to have walls high and large they were of such materials not to obstruct a clear discovery of seats of rest neatly arranged within. At

the first glance these seats were all occupied and such was the beauty of all I saw. I could only behold it for a very short time and would have to turn my eyes downward. But upon looking again every seat was filled, and not one empty for poor me, and the thought occurred to my mind, heaven is complete and I am left out, and such was my sorrow and grief that I awoke in an instant with tears of penitential grief rolling from my eyes. Then I thought I understood the meaning of the whisper said to me when I lay down: "You know not what the morning may bring forth", that is, that the Lord had shown me there was no place in heaven for me. My grief was inexpressible, and being on the verge of despair, a small still whisper within said, "Per-adventure this is a call to you." I could but hope it was and my increase of desire was great and I thought to myself, If I died and went to hell I would go begging.

I strove against sin to live a holy life, and poor me, my nature was unholy and the fountain being corrupt made all my actions so. And there I was lost and lost forever too, and I went mourning in the dark and was not comforted, but continued to beg and plead for mercy by day and by night until I had another dream.

It was so that I seldom slept any night then, but I feel asleep trying to pray, when the Lord spoke to me and said "The time of the end is so near that if you were never to commit another sin of the least magnitude until the end of time it would not be that you could

possibly escape eternal wrath." And in my dream I felt the earth shake and tremble at the sound of the voice, which was good evidence to me that it was the Lord who spoke, and the shock was such that I awoke with an increase of trouble and sorrow, for I thought to myself that, "He who could not lie, said it."

And so having tried so long to live without sin and having failed, I concluded there was but one alternative — to believe that the Lord had power to do all His pleasure and He could keep me from sinning if it was His will, and my prayer was, that He would preserve me from sin, and I intended at the same time to try and water over my passions to the utmost of my ability. But I had now, as it were, to hope against hope. I spent most of that night in weeping and begging. Before the close of the next day I did something, I do not remember what now, which caused me to fear greatly that my favor of grace was gone; nevertheless the everlasting arm being underneath me I was upborne amidst all my sorrows and fears.

Not long after that I had the last dream, I was lying and pleading for mercy one night, as I had been for many nights, until as I think, about midnight, viewing, I believe, the goodness and mercy of the Lord manifested toward me in that of my having been preserved and favored as I had in the midst of so much deserved wrath.

It seems to me I became passive in the hands of the Lord. And to my great comfort I was unexpectedly delivered of the burden of sin

and guilt and clad with a garment of love. And that love ascended to God.

And my mind being caught upward with the eye of the same saw Jesus looking down upon me with a smile, together with a fullness in Him to save to the uttermost all that come to Him.

And such was my love for all mankind that my prayer was, Lord save the world. I did not take it for religion but did believe that the time would come when my desire would be granted.

My sheet is full and I must close. I would like to continue it, however, and if this comes to be again in print I will try to do so.

Yours in love,
Robt. Shreve
Rockingham Co., N. C.
March 8, 1868

THE FEAR OF THE "LORD" IS THE BEGINING OF WISDOM

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." (Eccle. 9:14-15)

First of all, let us consider who is said to be the writer of the text quoted above, and the position he occupied in Israel of that time, as a king and wise man which was 'SOLOMON' who was a type of 'JESUS' and who, in his time, was ruler over all Israel, in a temporal way as our LORD and SAVIOUR is in the CHURCH IN A Spiritual manner.

Now this city spoken of in the text has reference to, or is a figure of the Church in the world, if I have the correct understanding of the meaning of the text; and since it is said to be little, it is a good description, because there have never been many of the LORD'S people on earth at any one time. But there is a deeper meaning to the text, than just being small in number for the Church of Christ feels to be little, they feel to be insignificant; they are made to feel to be less than the least. That is in keeping with the scripture that is in Gen. 13:16, when He told Abraham that his seed should be as the dust of the earth, and if that could be numbered so could his seed, now all of us know that there is nothing smaller than dust.

Now there were few men in this city, that is, it was weak and unable to defend itself, how true this is in the life and experience of the children of GOD. They are taught of the LORD, just how little they are and are made to know that without HIM, they can do nothing. But we hear the Apostle Paul saying that he can do all things, through CHRIST who strengtheneth him.

"There came a great king against it," that seems to appear to be world, that is the world of wickedness as we are told in I John 5:19 that the whole world lieth in wickedness, and so every one that is born of the Spirit, is besieged by this king, or the world of carnality that is in the flesh, and they begin to have a great conflict within themselves so that they cannot do the things they would like, and this fight of faith against this king, can

liken to water impounded behind a dam whereas it appears calm and peaceful, yet underneath this calmness there is great pressure, that is ever seeking for the weak point.

And the great bulwarks are the powers of darkness that are in the world, by reason of the prince of the power of the air, that are ever seeking to overthrow the faith of the children of GOD, through the enmity of carnal mind.

Now the poor wise man, who is our LORD and SAVIOUR in type and figure, who was the poorest of the poor, and wisest of the wise, delivers the city or Church. So let us here consider that wisdom is and how it works. In I Cor. 1:24 we read that "Christ is the power of God" and the "wisdom of God." And in Proverbs 8:1 it is recorded, "Doth not wisdom cry? and understanding put forth her voice." So some one might ask how is this Wisdom applied and from what source does it spring? Well the scriptures tell us that the fear of the "Lord" is the beginning of Wisdom, and to depart from evil that is understanding.

Now this Wisdom is in His Word which is the power of "God" through our "Lord and Saviour" that is sent by His mercy into the heart and soul of a sinner that is dead in trespasses and in sin, thereby quickening him into a sense or knowledge of his sins, thus bringing him under the condemnation of the law, and at the same time causing him to realize or know how helpless he is because of sin that dwells in the flesh. And so we hear the Apostle Paul speaking in Rom-

ans 5:13, For until the law sin was in the world; but sin is not imputed when there is no law. And again Romans 7:9, For I was alive without the law once: but when the law or commandment came, sin revived, and I died.

So by the law is the knowledge of sin, and in this knowledge is the beginning of this Wisdom, for it causes fear such as you never knew before because the law is a school master to bring you to Christ.

Now after having been taught under the law of your sinnership, you set out to try to fulfill the law's demands, but by reason of sin in the flesh you find you are unable to do this, so sin is working death in you by that which is good "that is the Law" that sin might become exceeding sinful and this brings about the understanding that causes us to want to depart from evil.

Being unable to do so of our own strength we are exercised under the law to plead for mercy and to repent of our sins. For the law being just, and holy, and good, it points us to Him, who by His wisdom has fulfilled the law, and delivered the city, that is the Church.

And now we come to the last part of the text, "Yet no man remembered that same poor man." In John 16:21 we read, A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. In connection with the above scripture, let me quote from Jer. 2:32, "Can a maid forget her ornaments, or a bride her attire? yet my people have forgot-

ten me days without number.

What a serious indictment this is to His people, yet nonetheless true for this reason, we are told by the 'Lord' that without Him we can do nothing, and we have it that we cannot remember Him, except as He works the remembrance in us through the Spirit, and since no man in the world can remember "Christ" as He was in the world, so no man in the world can remember Him, except through the Spirit.

But let us here return briefly to the scripture in John 16:21 and consider how it is applied in an experimental way, to those who are born of the Spirit as touching the law. We know that when we are made conscious of our sins through the law, it means suffering under the wrath of a just and Holy "God" which is poured out without mercy because there is no mercy under the law, and so the law or letter killeth, but the Spirit giveth life, so when we are under the law, we suffer because our hour has come, but when deliverance comes by one who was able to keep as well as fulfill the law for us, we are made to rejoice because that a man has been born into the world, the young man Jesus born in you, the hope of glory.

Now wisdom resteth in the law, but He who has fulfilled the law for us is made unto us Wisdom, Righteousness, Sanctification, and Redemption, that is has Taught us, Justified us, Called us, Resurrected us, who is remembered no more as the poor man, under the law, but as a Risen, and Glorified, and exalted King by the Holy Spirit.

Now in conclusion, let me here state that I hope I have not said or written anything that is not in accord with sound doctrine, as it is my desire to write only those things that are a comfort to the household of faith.

(Elder) T. L. Grimes
Wendell, N. C.

"IF GOD BE FOR US, WHO CAN BE AGAINST US"

Dearly Beloved Brothers
and Sisters:

I have been given a mind to write again, and it is with fear and trembling that I make the attempt. Knowing that if I am not blessed of the Lord, that I will not be able to say anything that will be of any comfort to His little ones, and I have a desire to bring to your remembrance certain truths as contained in the scriptures that you have already been taught, experienced and rejoiced in.

Dearly Beloved, if I know my poor heart, it is my desire to know nothing among you, save Jesus Christ and Him crucified, the truth the life, and the way.

"As by the sin of Adam all men have become sinners, even so by the death of Christ have all been made alive." Men by nature have been big boasters; bragging about what they can and have done, but we are taught in our experience as well as the scriptures that all bragging and boasting is vain and has no foundation in truth. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber." St. John 10:1. "Therefore

by the deeds of the law there shall no flesh be justified in his sight: For by the law is the knowledge of sin. For all have sinned and come short of the glory of God." Romans 3:20-23.

"No man can come to me except the Father which has sent me draw him, and I will raise him up at the last day." St. John 6:44. Man being born in sin is entirely helpless and unable to do anything that will bring himself into favor with God, the question is asked, "Then how are we saved?" "It is written in the prophets. And they shall be all taught of God. Every man therefore that has heard and has learned of the Father cometh unto me." St. John 6:45. "Who hath saved us and called us with a 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 Timothy 1:9. "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." Jeremiah 31:3.

So my dear friends, we see who it is that doeth the sinning; likewise, who it is that does the saving. But let us proceed. Have you ever felt to be afflicted and poor in Spirit when it seemed the Lord was clean gone forever, and you were left all alone in sorrow and sadness? Then you must be embraced in the following people. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zephaniah 3:12. Why will they do this? Those poor people

have been taught of the Lord that salvation is of the Lord and that all blessings come from Him, and there is no one else to trust. "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 land springs of water." Isaiah 41:17, 18.

My Dear Friends, when we are brought down in the valley and are made to feel our dependence on Him, made to cry unto Him for mercy, it is then that He hears our cry and answers our prayers. "By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season." Hebrews 11:24. Is that our choice today? It should be or are we enjoying the things of the world to that extent that we almost forget the Savior that has been so good, merciful, and kind to us all the days of our lives, and the only one that can comfort us or keep and save us from the pitfalls or snares of the world and satan. "Then let me intreat you as well as myself as one who loves you. If ye be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are

dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with Him in glory." Colossians 3:1-3. "Let us lay aside the weight that does not easy beset us, and let us run with patience the race that is set before us, ever looking unto Jesus, the Author and Finisher of the Christians' faith." "And press toward the mark for the prize of the high calling of God in Christ Jesus." What shall we then say to those things, if God be for us who can be against us. If He spared not His own Son but delivered Him up for us, shall He not with Him freely give us all things."

My Dear Friends, I know that I have been scattering in the quotations that I have put forth and have said but little concerning them. I feel that they are so plain to the poor child of God that has been thus blessed that they have already been explained.

And in conclusion let me beg that you cast the mantel of love over my imperfections, and if what I have said is not in accord with your experiences and thus sayeth the Lord, then don't accept it; but if it is then give God all the honor and praise, for it all belongs to Him; and please remember me in your prayers; and so I say farewell in the Lord.

Yours in hopes of a better Home beyond the grave,

Mack K. Alford

Nichols, S C

Zion's Landmark

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

Editor

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Willow Springs, N. C.

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WILSON, N. C. SEPT. 15 1954

Entered at the postoffice at Wilson
as second class matter.

VOL LXXXVII No. 21

"LEAST IN MY FATHERS HOUSE"

"Thus saith the Lord of host, the God of Israel; take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days." Jer. 32:14.

To get a better understanding of what Jeremiah had under consideration, it would be well for the readers to at least begin at the 6th verse of this chapter and read through the 15th verse. It will be observed that Jeremiah was a true prophet in Israel, and inasmuch as his prophecy pointed to the downfall of Zech-e-kiah, king of Judah, he had him shut up in the court of the prison, which was in the king of Judah house. We find another case similar to this, recorded in 1st Kings, 22th chapter in which King Ahab had the true prophet Mi-caiah put into prison because his prophecy was not pleasing to the King.

When Jeremiah was put into prison, he said, "The word of the Lord came unto me, saying, Behold, Ha-name-el, the son of Shallum, thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Ha-name-el, mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth which is in the country of Benjamin: for the right of inheritance is thine and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. And I bought the field of Ha-name-el my uncle's son, that was in Anathoth, and weighed him the money, even seventeen sheckels of silver, and I subscribed the evidence, and sealed it and took witnesses, and weighed him the money in the balances. So I took the evidences of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch, the son of Ne-riah, the son of Ma-aseiah, in the sight of Ha-name-el mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison." Jer. 32:6-12.

Speaking from a natural standpoint, this would be a very discouraging time to purchase a field, since the chaldeans had taken possession of Judah and dethroned the king. Jeremiah did not hesitate to purchase the field, because the word of the Lord came to him and said, "For thus saith the Lord of

host, the God of Israel: Houses and fields and vineyards shall be possessed again in this land." Jer. 32:15. Ha-name-el said to Jeremiah, "For the right of inheritance is thine and the redemption is thine." That is, Jeremiah was the next nearest heir which gave him the right of redemption. If Ha-name-el had sold the field to another, upon his death, Jeremiah would have been obliged to have redeemed it. The custom law as well as the law of Moses give the rights of matrimony as well as purchasing land to the nearest kin. The nearest kin was reckoned by age, as will be seen from the scriptural record, in which Laban gave Leah to Jacob first, instead of Rachel for whom he had labored seven years. Jacob complained to his uncle about having beguiled him, "And Laban said, It must not be so done in our country to give the younger before the first born. Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years." Gen. 29:26, 27.

We have another example similar to this recorded in the 4th chapter of Ruth. After the death of Elimelech, his wife (Na-omi) sold the land which was formerly owned by her husband. The redemption was the right of his next oldest brother, which was the right to purchase the land, but since he could not buy it also of Ruth, lest he mar his own inheritance, he conveyed his right to the next oldest brother (Boaz) and this was done by plucking off his shoe and giving it to his neighbour in the presence of ten elders of the city. This appears

to have been a provision in the law of Moses.

According to the law and custom, Jeremiah took the evidence of the purchase, which was a deed. A deed describes the boundary line of the property under consideration.

One of the most striking things about the field that Jeremiah purchased, which was according to the law and custom was that he received two deeds (or evidences) both were signed by witnesses. One was sealed, the other which was a copy of the original was left open. (The reading of both were the same). When Jeremiah weighed the money and gave it to Ha-name-el, he received the deed which was evidence that he was the possessor of this field. These evidences were to be put in an earthen vessel and continue there for many days. If Jeremiah should die, his heirs could bring these evidences to prove that they were the lawful owners of this field, when houses, fields, and vineyards were again possessed in this land.

The purchasing of this field and the receiving of the evidences was in the law days, and they portray a shadow, which is a pointer to good things to come. Paul said, "For this law having a shadow of good things to come." Heb. 10:1. Again he said "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

Inasmuch as the sealed evidence and the open evidence that Jeremiah had, was proof that he was the legal owner of this field, the

same is true with all of those who bring the evidence which is in accord with the law and testimony that they are the possessors of Heaven. Isaiah said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. The Phar-i-sees and Saducees who came to John when he was baptizing in the River of Jordan, felt that because they were the natural offsprings of the seed of Abraham, that in itself was sufficient evidence that he should baptize them. Gal. 3:16 says, "Now to Abraham and to his seed were the promises made," but he adds, "He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ." So this was no evidence at all, since it did not agree with the testimony. Paul said, "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

There are perhaps many people like the Phar-i-sees and Saducees who believe that they are the children of God, when in reality they do not possess one evidence of possessing this life. On the other hand, God's humble poor, so often fear that they do not possess one evidence, and yet the sealed evidence which they have within, fully agrees with the experience of the prophets and apostles. Paul taught the Gentile brethren that they were built upon the foundation of the apostles and prophets. He said, "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cor-

nerstone: In whom all the building fitly framed together groweth unto an Holy temple in the Lord." Eph. 2:20, 21. Inasmuch as all of the redeemed family of God are taught by the Spirit of God, their experiences are woven together. In making cloth the filling is woven in the work. Even so the experience is in accord with the doctrine of the apostles and prophets.

When the Lord sent Gideon to save Israel from the hand of the Mid-i-an-ites, he complained of his family being poor, and that he himself was the least. "And he said unto Him, Oh my 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." Judges 6:15. Here Gideon portrayed that sealed evidence. The Apostle Paul's testimony fully agrees with that of Gideon. He said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. This, also, is the fruit of that evidence. All of those who are members of this "poor" family, those who feel to be the "least in my father's house," portray that they have that sealed evidence and the open evidence (fruit) in this earthen vessel. 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." Zeph. 3:12. Many times you have said, "If I am numbered among the redeemed family of God, I feel to be the least of all."

If you do not feel worthy of the many blessings of God, this is another evidence of the purchase.

Your experience is in accord with the testimony of those recorded in Holy writ. Jacob said, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." Gen. 32:10. John said, "There cometh one mightier than I after me, the latchet of whose shoes, I am not worth to stoop down and unloose." Mark 1:7. The centurion said, "For I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee." Luke 7:6, 7. The Prodigal Son said, "And am no more worthy to be called thy son." Luke 15:19. What a chain of evidence recorded in the Holy scriptures for the comfort of all of those who feel so unworthy of the many blessings which they have been the recipients of by the hand of God. These evidences which are sealed in these earthen vessels are a confirmation of what Paul said, "The Spirit itself beareth witness with our Spirit, that we are the children of God." Rom. 8:16. Jesus said, "The words that I speak unto you, they are Spirit, and they are life." Jno. 6:63.

Another evidence of this purchase is that one feels to be wretched, vile, the chief of sinners, and is able to accomplish the good which he would, because of the evil that is present. All of the above is confirmed evidence, which was spoken by Holy men of God. Job said, "Behold, I am vile." Job. 40:4. Paul 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." I

Tim. 1:15. "O wretched man that I am." Rom. 7:24. "When I would do good, evil is present." Rom. 7:21. Peter begins his epistle by writing to the strangers, I Peter 1:1, "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Ga-latia, Cop-pa, Do-ci-a, Asia, and Bi-thyn-ia." Who can these strangers be but those who battle with flesh and Spirit and are made to realize that each and every victory is won through their Redeemer (Jesus Christ).

The evidences which Jeremiah had; both the open and the sealed, were put into an earthen vessel. Paul said, "We have this treasure in an earthen vessel."

These evidences are "evidence of the purchase." Christ purchased His bride with His own blood; He died that she might live. I Jno. 4:10 says, "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 says further, "No man hath seen GOD AT ANY TIME. If we love one another, God dwelleth in us, and this love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." This Spirit is the sealed "evidence of the purchase," and the fruits of this evidence, love for one another, humbleness, a knowledge of our vileness and unworthiness; a realization of our dependence on Him is "this evidence which is open."

The things of Jesus were taught His disciples by Him under the law and revealed in the gospel. He said, "If I go away the Father will send another comforter in my name,

which is the Holy Ghost. He will take the things of mine and shew them unto you and bring to your remembrance all things whatsoever I have said unto you."

How amazed you have been at times, when the Lord reveals a little of this previous truth, which was taught in your experience. You will say, I knew that but I did not know that I did know it. The sealed and the open evidence corresponds.

T. F. Adams

OBITUARY

Mrs. Alice Ann (White) Hinson, born April 29, 1870, died August 7, 1953. Funeral was conducted by Elder W. C. Tuttle (in the unavoidable absence of her pastor), assisted by Elder J. R. Worrell. Interment was made near her deceased son, George, in Smith Grove M.E. Church Cemetery near Petersburg, Virginia. Her newpewhs were pallbearers.

Surviving are the following children: Brother Preston E. Hinson, near Petersburg, Virginia; Mrs. Lucille Echols, near Blackstone, Virginia, and Mrs. Catherine N. Wyatt of Hopewell, Virginia. Also two sisters and four brothers; Mrs. Rebecca Willis of Swansboro, N. C., and Sister Lucy DeLoatch of Petersburg, Virginia; John and Reubin White near Petersburg, Virginia; Lewis White of Scotland Neck, and Zollie White of Maysville, N. C.

Her husband, Brother Samuel G. Hinson, died July 18, 1934.

Sister Hinson was born near Scotland Neck, N. C., the daughter of Lawrence White and his wife, Rebecca Catherine Harvell White. Both parents were Primitive Baptists.

Sister Hinson, her husband and Sister DeLoatch were baptized by the writer and were, and are faithful members of Hopewell Primitive Baptist Church.

A true wife and mother, kind neighbor, and devoted member of our Church has gone to that world beyond, where pain, sorrow, and disappointment cannot reach her.

By one who greatly appreciated the family.

"Precious in the sight of the Lord is the death of His saints." Psalms 116:15.

C. W. Miller

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from our midst by death the following members of South West Church, Sister, Lizzie J. Yopp, Sister Julia Hemby, Sister Lucy J. Raynor, Sister Laura Rochelle, and Sister Nina

Blake.

Resolved that, first, we bow in humble submission to our Heavenly Father's will, feeling sure that all He does is right, and while we, the Church, feel our loss deeply, yet we feel that our loss is their eternal gain, and they having lived their allotted time on earth, are now resting in the sweet paradise of God, there to await the second coming of the Lord Jesus Christ, who shall call their sleeping dust to meet Him in the clouds, and there be taken on the wings of His love to that home eternal in the Heaven, there to sing forever the praise of Him who hath redeemed them by His blood.

Second, resolved that we extend to each bereaved family our deepest sympathy, trusting that the Lord may in His great mercy reconcile them to His divine will, and may they feel in their hearts to say, the Lord's will and not ours be done.

Third, resolved that a copy of these resolutions be sent to Zion's Landmark for publications and a copy placed on our Church record.

Done by order of conference Saturday before first Sunday in August, 1954.

Elder L. L. Yopp, Moderator
W. A. Lanier, Clerk
Elder R. W. Gurganus
J. B. Pollard

**IN MEMORY OF BROTHER
JAMES RUSSELL JONES,
Davidson County, N. C.**

Brother James Russell Jones was born in Surry County, North Carolina, April 23, 1902 and was happily married to Miss Sadie Irene Mosley, on November 20, 1926.

To this union, was born five children, four daughters and one son, all of whom preceeded him in death except one daughter, Mrs. Virginia Allred, Jamestown, North Carolina.

We feel that Brother Jones fell asleep in His Blessed Lord, on May 16, 1954.

He united with the Primitive Baptist Church at Oak Grove in Davidson County, North Carolina June 11, 1949 and was baptized by his dear pastor, assisted by Elder C. D. Whitley. He lived and died, a most loyal, loving, and faithful member, and was a firm believer in the doctrine of salvation, by the electing grace of God and was always ready to come to the aid of his Church, in time of need.

Brother Jones was a great sufferer, as it pleased God to afflict him with the dreadful disease called cancer, some six years before death. He suffered untold misery the last few months of his life; but his suffering did not move his great faith in his God. He begged for mercy until his very last breath and continued to talk of God's great power.

All was done for him that medicine and human hands could do, until God saw fit to call him to rest.

His funeral was conducted by his dear

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pastor and Elder C. F. Farmer, at Old Hollow Church and his body was laid to rest underneath a most beautiful mound of flowers at Oakdale Cemetery May 18, 1954, in Mt. Airy, North Carolina.

We, the Church at Oak Grove, bow our heads in humble submission, to our Heavenly Father's will, with the blessed hope of meeting this dear Brother again where sickness, sorrow, pain and death, will never be felt nor feared any more.

Submitted in love,
Elder S. T. Atkinson, Sr.

Moderator
Mrs. Warren Snider Church clerk

DELILAH WILLIS LUPTON

God has seen fit to remove from our midst our much beloved sister, Delilah Lupton. She was born February 12, 1876 and died June 11, 1954, making her stay on earth seventy-eight years.

She leaves one daughter, Mrs. Herbert Dickinson, two sons, John and Harry Lupton all of Sea Level, also a host of relatives and friends, to mourn her loss.

She united with the Primitive Baptist Church on the fourth Sunday in August, 1898 and was baptized by the late Elder John R. Rose. Her greatest desire was to be faithful to her Church and to visit the sick and afflicted.

Surely she was a mother in Israel and sound in the faith. We have great hope that her spirit has gone where Jesus is, to enter into the joys of her Lord. Oh, the happy place where Jesus is! the place where Christians all shall meet, in everlasting bliss.

Funeral services were conducted by her pastor, Elder Eddie Humphrey, assisted by Rev. T. C. Smith, her children's pastor, at Bay Sea Level Primitive Baptist Church.

Be it resolved that:

1. We bow to Him who rules in the armies of Heaven and among the inhabitants of the earth.

2. We extend our sympathy to the bereaved ones.

3. These resolutions be recorded on our Church book, a copy be given to her children, one sent to Signs of the Times, and one to Zion's Landmark.

Written by request of the Church,
Lula T. Mason, Clerk

THERESA NELSON

This dear sister was born October 8, 1869 and died July 4, 1954, making her stay on earth almost eighty-five years. She was united in marriage to Mason Nelson who preceded her to the grave by almost thirty years.

She united with the Primitive Baptist Church on Saturday before the fourth Sunday in June 1891, and was a true and faithful member until her death, always filling her seat unless providentially hindered and even after she was not able to attend because of ill health, some of the family of her nephew, Luther L. Smith,

with whom she made her home, would carry her to Church, sit beside her, and attend to her needs. We wish to commend the entire family for this kindness as they attended to her every want and need as loving children to a loving mother.

Her funeral was conducted by Elder B. L. Godwin amidst a throng of sorrowing relatives and friends, and she was laid to rest beneath a mound of beautiful flowers there to await that bright and glorious resurrection morn. We believe she will be among that number who will come forth from the grave together with those that remain and be caught up to meet the Lord in the air and be forever with Him.

Now may we all be reconciled to His Holy will and be enabled to say from a true and contrite heart, Thy will O God, and not ours, be done. We desire that a copy of this notice be sent to Zion's Landmark, one to the Old Faith Contender, one to the family, and one placed on our Church book.

Done by order of the Church in conference this, Saturday before the third Sunday in July, 1954.

Elder S. Gray, Moderator
J. D. Smith, Church Clerk

WHITE OAK ASSOCIATION

The 1954th, session of the White Oak Association will be held with the church at Sand Hill, Duplin, N. C. on the third Saturday, Sunday, and Monday, in October, 1954. The church is located on highway #41, 4 miles from Beaulaville, N. C. via Goldsboro, highway 111 to junction at Beaulaville, turn left on 41, via Kinston, highway 11 to Pink Hill, turn left on Beaulaville highway not numbered, 41 left to church. via Wallace follow 41 to church. Via Warsaw highway 24 to Beaulaville, turn left one block then right on highway 41 via Wilmington highway 17 to Jacksonville, then highway 24 to Beaulaville turn right to No. 41 right to church.

An invitation to those who wish to be with us.

L. E. Bryan, Clerk
Pink Hill, N. C.
Owen Kennedy, Asst.

ASSOCIATION NOTICE

The one hundred eighty-ninth annual session of the Kehukee Primitive Baptist Association will be held (D.V.) with the Tarboro church in the High School building at Tarboro, N. C., located on highway #64, the first Sunday in October, Saturday before, and Monday following.

Elder J. D. Fly was appointed to preach the introductory sermon; Elder R. B. Denson to be his alternate.

We extend an invitation to our visiting brethren and ministers of our faith and order.

Elder A. B. Ayers, Moderator
Elder R. B. Denson, Clerk

SEP 25 1954

Carolina

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

OCTOBER 1, 1954

No. 22

PROVERBS

Chapter V.

Drink waters out of thine own cistern, and running waters out of thine own well.

Let thy fountains be dispersed abroad, and rivers of water in the streets.

Let them be only thine own, and not strangers' with thee.

Let thy fountain be blessed: and rejoice with the wife of thy youth.

Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

He shall die without instruction; and in the greatness of his folly he shall go astray.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

"MY CUP RUNNETH OVER"

I don't know how to put my thoughts into words, there seem to be no words to express what I would like to say. David's expression—"My cup runneth over"—comes nearest it. You, dear Sister, and Paul, my dear companion, walking calmly to the arms of those you love and who loves you seems an indelible picture in my mind with that same love that reaches from Heaven to earth and embraces every child of God. It seems to me that I saw two Angels entering into Heavenly bliss. I felt like I had to get up and go meet you before you reached the front of the Church. This morning I saw your dream about the little boy behind the screen. He was Christ and you have been trying to get to Him all this time and could only see Him vaguely, "as through a glass darkly", but He was leading you nevertheless, and will continue to do so. He never starts a work and then leaves it undone but performs His Father's will to very jot and tittle. When you saw this little boy, which was Christ, you felt dirty, ragged, and ashamed, and wanted to run away and hide from His face so that He could not see your condition. That is what every child of God tries to do. But remember that He kept His eyes on you, and you could not get away without His notice. You continued to run but He has kept up with your

foot steps and led you to see that new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband, the Holy city of God. When John saw a new Heaven and a new earth, the first Heaven and the first earth were passed away, and there was no more sea. So it is with every child of God who is blessed to reach such blissful heights. He leads us into paths of righteousness for His name's sake. David said, "The Lord knoweth the days of the upright, and their inheritance shall be forever."

Sometimes I think I have such a little evidence of grace, if indeed I have any at all. But the grace of God is not weighed as a balance, be it ever so small to our minds it is sufficient for us. When we think of the widow who gave just a mite it was as much as though it were tons for it was all she had.

You remember Joseph ordered his brethren to bring Benjamin in order that they might get corn during the famine. He was all that was left at home, and they were struggling to keep him back, yet they must bring him in order to survive. We have to come to the end of our own way and present all our evidence. It was not enough that part of them should come, but they must present Benjamin their younger brother, which was the evidence and fruits of repentance. Joseph, who is a type of Jesus, put

them through the test because he loved them, and all who have a part in the great eternal plan of God's salvation must also be brought through much tribulation and suffering with Him who died that we might live. I don't know why such a sinner as I should be made so happy as I was yesterday, it is more than I deserve. It will probably seem a long time until next meeting time for me as well as for you and Paul. May the grace of God be with you both and enable you to say, "Get thee behind me, satan" when he comes and tries to make you believe that you are wrong in it all. Believe me he is a sly one, and his business is to destroy the hopes of them that believe on the name of the Lord. I'm glad I believe that God has all power both in Heaven and in earth. When Job was given into the hands of satan, God commanded him to "not touch his life." When God commands it stands fast, and satan has no more power. Satan can never touch the life of light that the Lord has planted within our souls, his only power is to try to deceive us into following after him. May the abounding grace of God be with us all forever.

I look forward to having you come back with us the first Sunday in July.

Meta Belle Rohrbaugh
 Hq. Btry., 550th AAA Gn. Bn.
 Ocean View Station
 Norfolk 3, Virginia

**GETTING THE LANDMARK
 60 YEARS OR MORE**

Dear Brother Adams:

I am sending you a sweet letter

that Sister Clyde Munden wrote to me a little more than a year ago when I lost my oldest sister by death. It was sad and sweet too, to me, for my sister was a sweet person. She was a music teacher for several years, but commenced teaching in the public schools in Danville and taught there for 30 years when her health failed, and she has to give it up and only lived a few months longer. She died of the dreaded disease, "cancer."

My father's family was large, there were 13 children in all. All are gone now except four of us. I am the oldest of them all. It seems so strange that I should be living when I never was so strong; but I get about very well and go over into Norfolk to Church every 3rd Sunday. Elder Denson is the pastor there.

My father (W. H. Wilson) was the deacon at our Church for years. Brother Gold would come to see us often and spend a week. He has been there with each one of his wives.

I have been a member of the Primitive Baptist church since I was 20 years of age. I have 2 sons, who are getting along in years as well as I.

I live at the home for the aged here in Portsmouth because my oldest son had to go to World War II, and they thought it was best for me to be at this home, but God was good to him, and he came home safe and sound. He was a pharmacist on the U.S.S. He is now in the Post Office at Norfolk and has been for 28 years. He is a foreman there now.

My other son has been at the

Naval Ammunition Depot for 23 years. I will be 84 years old the 30th of October this year if I am spared that long.

I thank you so much for sending me Zion's Landmark, I have been getting it for 60 years or more. Please pray for me that I may hold out faithfull to the end.

Mary Magdalene Wilson Moss
Portsmouth, Va.

Dear Sister Moss:

I want to write you a few words, but unless God directs mind and pen, I am sure the writing will be very little comfort or meaning to you.

It is so hard to give up our loved ones, but God knows best, and we see little in this world that one would want to stay here for. If we can be blessed to say within our hearts, "They are so much better off and their sufferings and cares have ceased."

God gives us the strength from day to day to go on. He will not forsake His little ones. I do hope I am one of them, and that He will enable me in all things to say, "Thy will be done." This flesh knows not what it best for us, knows not what to say as we ought.

His ways are as high above our ways as the Heavens are above the earth. God is merciful to those that fear Him. Just having given up a brother myself makes me know something of your grief, and I want you to know you have my sympathy.

I am made to think of this hymn:

Surrounded with sorrow, tempta-
taton and cares

Thy truth with delight will survey
And sigh as we pass through this
valley of tears

Longing for the realm of that
endless day.

Written in love to you,

Ina Clyde Munden and

Clyde Munden

**IMPRESSED TO WRITE OF
THINGS THAT MAKE FOR
PEACE**

Dear Elder Adams,

As there is so much talk at the present time of trouble, I have an impression to write you of things that make for peace and tell you how merciful and good the Lord has been to us poor sinners in this section. I want to tell you, and of course you realize, I can only hint of the goodness of God to the four Churches that I have been serving. First I was blessed to baptize six into the fellowship of the Church of my membership, Indian Creek, last year between the sittings of the Association.

I also baptized six into the fellowship of Wilson Grove Church which I have been serving about twenty-eight years and thanks be to God there has not been any discord in the Church during that time. I have also baptized one into the fellowship of Montgomery Church recently which I have been serving about twenty-seven years, and two into Valley View Church. The past Sunday, May 16th, I was blessed to baptize ten and one is awaiting baptism at the present; of these, six are retaining membership with Indian Creek Church. I had already baptized one into the fellowship of the Church since our

last Association and one has been restored. Three of the most recently baptized ones are members of the Church of Valley View, one at Wilson Grove, one at Montgomery.

In my time among the Baptists I have never seen as much love, fellowship, affection, and interest manifested among the Churches and friends of the Churches.

The attendance seems to get larger all the time. We have very much to be thankful for.

Brother Adams, I can not tell you how unworthy I felt to administer baptism to those 10 last Sunday morning. I did not feel worthy to be in their company, and oh! how I felt to take them into the liquid grave.

We hope the Lord will make way for you to visit the Churches up this way in the near future.

Yours in tribulations,
Golden P. Harris
2219 First St.
Radford, Va.

GOD IS OUR HELP

Dear Brother Adams:

No one knows but my Lord the many sore trials I have had to undergo during the last year, and I will not undertake to try to tell them, for I know all my help and strength is in the God in whom I hope I am trusting. There is no help in man; he is but the dust of the earth. All of his words are vain; his ways are destruction. As many as are led by the Spirit of God, are the sons of God. And if I am not led by that true Spirit to walk in paths of righteousness, then I am not numbered with His precious, humbled poor O how I feel to need

someone to guide and lead me by the hand, someone to lean on, for I am in the dark so much of my time, and who can I look to but my Lord, one who is able to bless me with all my needs in this life? He has made my rough ways smooth, my dark hours light, and I trust He will deliver me out of all my troubles here in this life in His own appointed time. If I could have my way, I would never have any more trouble; but the scripture tells us, "Suffer little children to come unto me, for of such is the Kingdom of God; and I hope the Lord has shown me His people. They are poor, afflicted, and helpless. "The whole need not a physician, but they that are sick." My prayer is that He will lead all the family of them that are His for whom He gave His Son in the covenant promise before the world was into everlasting life, where there will be no more trouble and heavy hearts. All will be peace and praise unto the Father, Son, and Holy Ghost forever and ever in a world without end.

A little sister I hope,
Mrs. J. R. Daughtridge
915 Branch Street
Rocky Mount, N. C.

**PREDESTINATION
AND
FOREKNOWLEDGE**

Through the help and guidance of God, who has all power both in Heaven and in earth, I hope to humbly relate some of my views, which I hope are from the Lord, concerning predestination and the foreknowledge of God.

First, let us inform ourselves of

what the definitions of these two terms are. Webster defines predestination thus: to predetermine or foreordain; to appoint or ordain beforehand by an unchangeable purpose. Foreknowledge he defines as: knowledge of a thing before it happens; prescience.

One of the most promising, perfected, and wonderful attributes of God is foreknowledge. God foreknew all things; therefore nothing has, is now, or will ever be of which He did not know and which He did not declare or before ordain. He rules in Heaven and in earth. Since God declared all things from the beginning, it is an indisputable fact that God possesses the attribute of foreknowledge, which is also proof that He has all power to perform or bring to pass what He declared. We read further, "and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?" Daniel 4:35. If what He declared did not come to pass and His foreknowledge were not causative, then He would not be a God of all power and His foreknowledge would not really be foreknowledge. "Remember the former things of old: for I am GOD, AND THERE IS NONE ELSE. I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Isaiah 46:9,10. If this were not true, He could not be classified as an Almighty and all powerful God. He would cease to be God, but He says, "For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." God not only has this wonderful attribute of acknowledge, but He is also unchangeable. We find in Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed," and also in Hebrews 7:24: "But this man (Jesus Christ), because He continueth ever, hath an unchangeable priesthood." But I desire not to digress from the subject which I had in mind.

Our most baffling question concerning foreknowledge is whether or not foreknowledge is causative. Romans 8:28-30 says, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." This is undeniable proof that foreknowledge and predestination are one and the same and are in accord with each other; therefore, those whom God did predestinate to be conformed to the image of His Son He did also foreknow. Finite man has no part in his own

salvation. He is subject only to an all wise, all powerful God; One who "spake, and it was done; He commanded, and it stood fast." The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect." Psalms 33:9,10. Ephesians 2:8, 9 says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." It is not left to use to accept, receive, or believe in Christ. "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: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." St. John 1:12,13. John 1:10-13 says, "He was in the world and the world was made by Him, and the world knew Him not. He came unto His own (Israel) and His own received Him not. 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: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The people who received Christ and believed on His name were the ones who were born of God; hence their coming into the Spiritual birth or regeneration, which was give unto them by Christ Jesus, was not the result or because of any act of the creature but by the will of God through His Son, Jesus Christ.

Let us never forget that God possesses foreknowledge, purity, goodness, holiness, righteousness, all powerful strength, along with His

other attributes: also never forget that God is the great cause of all causes.

R. L. Fish
R.F.D. No. 1
Willow Springs, N. C.

A GOOD LETTER

Dear Bro. Floyd & Sister Pauline.

We received a very sweet letter from Aunt Matt Pearce of Norlina. We enjoyed it so much, that we thought perhaps you would like to read it too. She is eighty years old and has afflictions and cannot get about very well. Her blood is high and she is on a very strict diet. She has also had cataracts removed from her eyes and cannot see well; although she can see to read and write some. She does not have membership with us, but we feel she is one of the chosen jewels of mercy and has a hope that is an anchor of the soul both sure and steadfast. I have heard her say she rather come to Willow Springs Church and hear our pastor than to go anywhere she goes, and we are always glad to have her visit us in our home and go with us to Church. We have had a lot of sickness in our family, and she has too; therefore, we can witness with each other in this experience. This letter means a lot to us. Come to see us. I love you all for Christ's sake, I hope.

A little sister in hope,
Eva Pearce
R.F.D. 1
Willow Springs, N. C.

Dear Eva & all the family:

I received your card and am glad you were all feeling better

Here are a few lines to you for remembrance. I feel that Paul meant for us to understand that all our trials, tribulations, temptations, afflictions, sorrows, sufferings, persecutions, and heartaches are working together for our good, for we read in 2 Cor. 4:17, "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory;" also we read where David said in Psalms chapter 119: verse 67, "Before I was afflicted I went astray, but now have I kept thy word." It is good for me that I have been afflicted that I may learn His statutes for then I remember the Lord. Although this is contrary to nature because in the carnal mind, or in the flesh none of us like to suffer; and none of us can rejoice in trials and tribulations; but we would like to keep in mind that it is only through Him that loves us and has done all these wonderful things for us, that we are redeemed; for He 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 anything to the charge of God's elect.

May the Lord of all grace and mercy bless you all is my prayer, and when He puts it in your mind, please pray for me. I hope the Lord helped me write these few lines
May God bless you.

Much love always,
Aunt Matt
(Mrs. J. H. Pearce)
(Box 64)
(Norlina, N C)

ENJOY'S THE LANDMARK

Elder T. F. Adams

Dear Brother Adams:

Please find enclosed post office money order for two dollars and 50 cents for my subscription to the dear old Landmark another year.

Husband and I love its contents dearly and do not feel to do without it. There was so much good reading in the May 1st issue and all of it was sweet and sound to us. We enjoyed Elder Wingfield's article so much, also Miss Mollie Salmons, in fact every article in it.

May the Dear Lord continue to bless you and others to keep up the blessed work of writing and publishing it and us to keep able to take and read it.

We dearly love the things set forth in it, and also the Old Faith Contender.

The divisions and misunderstandings that are among our people have been a real grief to us, but in most of it we have tried to go to see and hear at all of the Churches as we always have and hope to still go everywhere we can and to beg the Dear Lord to forgive each and everyone of us, and to watch over us and keep us in the strait and narrow way, and especially to forgive our sins and shortcomings, enabling us to esteem each other better than our own selves, and to love each other.

The scriptures say, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. Love not the world, neither the things that are in the world. If any

man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

It seems to me there is so much of this trouble due to lust and pride. Oh may God help us to overcome it and to love each other. Christ said, "By this shall all men know that ye are my disciples, if ye have love one to another."

Brother Adams, please look over me for taking up so much of your time, I only intended sending in my renewal for Zion's Landmark when I sat down.

A little sister saved by grace if saved at all,

R. E. Carter and wife

R.F.D. 1

Henry, Va.

LANDMARK A GREAT COMFORT

Dear Brother Adams:

Just a few lines to Zion's Landmark, which has been a great comfort to me. Many of your articles make me feel as though I was in conversation with God's people, and I eagerly look forward to each issue .

It seems I must write a few words concerning God's bountiful hand that reaches out to every one that is His. His mercies are ever present whether we recognize them or not; His great power that rules in Heaven and earth; His love and kindness that pardons the sins of the humble and poor, gives food and drink to them that do hunger and thirst for righteousness; and knowledge to know where all their blessings come from; it is then we

become as a little child looking over each other's faults with all malice put away and a heart of rejoicing; though when His children cry in darkness, traveling in great fear, they are groaning loudly within. His bountiful hand reaches every case not necessarily when we want it, but when we need it.

Have the chilly winds blown upon you dear Friends, seemingly hardening your hearts, closing your ears to the sweetness that you have so greatly enjoyed which flowed from that Great Tower through His servants that refreshed your love, renewing your hope as gently as the dew that falls just before dawn? At such times, I am made to wonder, "Am I mistaken?" There are times I feel so bleak, unsheltered, and wonder, "Do I know the joyful sound?" Unworthily I try to thank God for the numerous blessings that have been placed in my pathway by His bountiful hand. God has been so good to me! Dear Friends, I have no desire to ask for more, though I humbly trust He will lead me on that I may mix and mingle with His people here on earth, which is more than I deserve.

Sometimes days pass before I can sing,
Then suddenly my winter turns into spring,
I feel I must shout and tell everyone,
What a wonderful work the Lord has done,
Placed in my heart another sweet song,
Which I have waited for er'e so long
With this warm and beautiful day,
I know darkness will appear as the light fades away

I cannot be thankful not as I should,
To the Heavenly Father who is
pure and good.

Mae Belle S. Roberts

R.F.D. 1

Willow Springs, N. C.

**REPRINT FROM THE GOSPEL
STANDARD
TRANSLATION OF AN ARABIAN
PRAYER**

"Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God." — Acts II. 1.

Most high, incomprehensible, and eternal Lord God, glorious in holiness, fearful in praises, doing wonders; the heavens are not pure in Thy sight, and yet Thou are pleased, in Jesus Christ, to look down and to dwell in poor man, who is sinful dust and ashes. Thou livest in the highest heavens, and in the lowest hearts. Good Lord, make my heart so low in mine own esteem that it may be so high in Thine that Thou mayest delight to dwell in it for ever.

When I consider all that I have done against Thee, I am ashamed; confusion covers my face as a vail, having transgressed all Thy Holy laws, from the first to the last, from the least to the greatest, as well by omission as by commission, as well by actual as by original sin, knowingly as well as ignorantly, both wilfully and well as willingly; on Thy days as well as on our days, in Thy House as in other houses, in doing Thy work as in doing my work, in duties as out of duties, in praying sins, reading sins, meditating sins, in hearing the preached word sins, and other or-

dinance sins; so that my repentance must be repented of, and my prayers prayed against. My sighs and groans have need of tears, and my tears of redoubled tears. How, Lord, I have made Thy holy things unholy, and turned Thy grace into wantonness, quenching the motions of Thine Holy Spirit by wilfulness. How have I treasured up wrath against the day of wrath unto my poor soul, and made Thee a savour of death unto it, when Thou camest a savour of life! How have I hated to be reformed, and run from Thee when Thou wast running to meet me in love and in mercy! How have I cast Thy promises behind me, and trampled Thy precepts under my feet! How many times have I broken my promises, vows and covenant made with Thee in my straits! With how much eagerness and earnestness have I served my sinful lusts, more than Thee in Thine ordained services! How much more pains have I taken for earthly things than for the things appertaining to Thy Kingdom! How far more delightsome have things here below, and the remembrance of them, been to me than the things above! How much sweeter has sin been to me than grace, and how have I bent my will against Thy will in all things! How have I run in the ways of destruction, labouring delightfully to bring others into a participation of my own sins, tempting them to the same things! How easily did I believe the suggestions of the devil, and with what ardour have I left Thy work, and how often, good Lord Jesus, to do his! Nay, many times have I tempted Satan to tempt me

to sin, when I knew the wages of sin was death temporal, spiritual, and eternal! I have done my utmost to destroy both body and soul. But what are these sins to those I cannot recollect, both for greatness and multitude? Nay, what are all the sins I have committed, hadst Thou not in love and in mercy, O most loving Lord, restrained me and come into my help and succour when I was helpless and without prospect of succour?

Thou ownedst me when I would not own Thee; Thou didst run after me when I ran from Thee; Thou continuedst knocking when I would not open my heart to Thee, and was contented to stand at the door without until Thy locks were wet with the dew of Heaven; and when I was most pitiless, then Thou didst pity me most; pity me, and even dist take me from myself, and out of the power of all my adversaries, and didst enter into forcible possession of my heart, there to sup, lodge, and dwell for ever, which Thou didst find more unclean than a dunghill. And is not this enough to make all the creatures in Heaven and earth stand amazed at the condescension of so great a God as Thou art?

Lord, what couldest Thou have done more for me than Thou hast done, to bring me out of the death of sin to the life of grace, out of the vicinity of hell into the possession of Heaven. Thou has not only delivered me out of the paw of that roaring lion, the devil, who had well-nigh devoured me, but hast given me of Thine own power and strength to overcome him, to trample him under my feet, and

to despise him to his face! Thou hast discovered to me his falseness and malice, and the dreadfulness of my own heart, which has so often betrayed me.

What can I render, then, Blessed Jesus, to Thee for all Thy beneficence, who am a poor, vile, wretched, and miserable sinner, — a worm and no man? What render to Thee, who are almighty and the giver of all things? O that Thou wouldest accept of what I have to give Thee, which is only these two mites, my soul and body. It is true, Lord, I confess they are not worthy to be put into Thy rich treasury; but if Thou, almighty Father, wilt be pleased to stamp upon them the image of Thy Son Jesus Christ, I am sure they will pass current in Thine heavenly courts, and Thou Thyself wilt esteem them portions of Thine especial and peculiar treasure. Set me, then, as a seal upon Thine heart, and let Thy love be set upon me; so that, being out of love with all else, I may be in love with Thee only.

When, Lord, shall sin be utterly destroyed and rooted out of me? When shall the time arrive that it shall be crucified into me, and I to it? When shall I neither feel nor see it more, and when wilt Thou give me a final conquest over it, and utterly destroy it in me? When shall come the cheering day wherein I shall not sin, when I shall put off sin as an old garment, and never thenceforth put it on; when all tears, sighs, and groans for sin shall be expelled and extinguished, and Thou, Lord, be All in all?

Yet though sin be in my heart,

let not my heart, dear Lord, be in sin; and though sin rule over me as a tyrant, let it not reign in me as a sovereign; and though I cannot live without sin, yet let me live without consenting to or approving of any sin; and though temptations fall upon me, suffer me not to fall into temptations, but deliver me from all evil. Knowing that Thou hast provided me with a kingdom, let me here demean myself as if I were already a subject thereof. Write Thy laws in mine heart by the finger of Thy Holy Spirit, and so check me by Thy rule and guidance over me that I may neither go astray to the right hand of pleasure not to the left hand of profit. Wean me from the world ere Thou takest me from the world, and to all things in the world, which are its honours, pleasures, riches, the lust of the eye, and the pride of life. Give me those things only which can make me Thine, and only Thine; teach me to use the world as if I used it not, that I may not abuse it, myself, nor Thee who hast given it to me to use. Give me grace to be ever mindful of my last hour, and of the reckoning that I must make before Thee, Thou Judge of all. Remove all my doubts, fears, and the cares for the things of this life, that I may cast all my care upon Thee, who carest for me; for the earth is Thine and the fulness thereof. Grant that I may know how to want, and how to abound and to be content in every condition, knowing that all things shall work for my good, and that though affliction reign during the night, joy cometh in the morning. Let my

last thoughts, loving Lord, be my best thoughts, and my last day the best of my days. Order so that I may be willing to lose all to gain and to retain Thee, esteeming it no loss but great gain. Let me be willing to decrease that Thou mayest increase; to spend and be spent for Thee; and be as content to wear the crown of thorns here as the crown of glory hereafter. Let me be as willing to suffer for Thy glory as to reign with Thee in glory, that I may desire Heaven more for Thee than Thee for Heaven.

Would, Jesus, that I could with Mary be content to sit at Thy feet, and to wash them with my tears, standing behind Thee, being ashamed to come before Thee. How willingly do I, with the prophet, wish mine head were a fountain of waters, that mine eyes might gush out rivers of tears! O that I could with David weep continually, with Magdalene abundantly, and with Peter bitterly, that I might suffer my soul no rest until I come into Thy blessed arms, the saving ark of rest, which shall for ever cause me to swim above all the storms and tempests of Satan. Grant, Christ, that having passed the time of my pilgrimage here in Thy fear, I may die in Thy Favor, write me to thy blessed Self so closely that I may become bone of Thy bone, and flesh of Thy flesh. Make me a member of Thy mystical body here, that I may be a member of Thy glorious body hereafter for ever.

Sanctify all afflictions and temptations to me, and lay no more on me than Thou wilt enable me to bear; and take not Thy Holy Spirit.

the Comforter, from me. Be Thou my help in want, my strength in weakness, my joy in sorrow, my comfort in grief, my riches in poverty, my pillow in prison, my home in banishment, my health in sickness, and my life in death. Let me to see my cursedness out of Thee; let Thy fulness cause me to see mine emptiness, Thy beauty my vilness, Thy riches my poverty, Thy obedience my disobedience, Thy perfection my imperfection, Thy Heaven my deserved hell, and Thy glory my ignominy.

Dear Lord, Thou camest from Heaven to earth to exalt me from earth to Heaven. Thou tookest my vile nature on Thee to make me partaker of Thy divine nature; Thou becamest an heir of misery to make me an heir of mercy; yea, a co-heir with Thy blessed Self of which is Thy Father, Self, and Holy Spirit. Thou wast made a curse that I might be made a blessing; Thou diedst once that I might live for ever; Thou didst wear a crown of thorns that I might wear a crown of glory; Thou sufferedst Thy Father's frowns that I might enjoy His smiles; Thou didst drink up the dregs of Thy Father's wrath that I might drink to the bottom of His love; Thou didst bear all my sin that I might appear without sin; Thou didst shed all Thy heart's blood to wash me from my blood; by Thy stripes I am healed, and by Thy wounds all my deadly wounds are cured.

Thy love, O loving Lord, surpasseth all understanding; Thy goodness all human love, that did so much for me when I was not a friend but an enemy; not when I

was in covenant with Thee, but when to all feeling out of covenant; not when I loved Thee, but hated Thee; not when I was comely, but uncomely; not when I was Holy, but unholy; not when I desired Thy favour, but when I desired it not; not when I asked for it, but even thought not of it; not because I did anything for Thee, but when I had done all things in my power against Thee; not when I was Thy servant, but the devil's; and all this not for Thine advantage, but for mine; not for Thy good, but for mine; not for Thy glory, but to bring me to glory; which Thou didst, looking for no adequate return, for Thou lovedst me only because Thou wouldest love me.

O the height, length, breadth, and depth of divine love! That an offended God should sue, woo, and pray, and pay, and promise, and give, and die, and live, to reconcile to Thyself offending man, cursed man, vile man, wretched man, worthless man, nothing man, less than a drop of a bucket or the dust of the balance. Let these Thy wondrous mercies and compassions cause me ever to admire and adore Thy lovingkindness and exclaim: Lord, what is man that Thou art mindful of him, and the son of man that Thou so regardest him as to visit him, to magnify him, to dwell in him, to delight in him, to set Thy heart upon, and to give him and do him all the good Thou couldest; having provided for him an incomprehensible and eternal weight of glory in Heaven, where Thou art; for with Thee, and in Thee, is fulness of joy, and at Thy right hand are pleasures for

evermore. To which fulness, Lord, bring me in Thy due time, that I may behold Thy beauty and Thy glory, and see Thee face to face; that by the light of Thy blessed countenance my body may shine brighter than the sun and my soul be made wholly perfect as Thou art.

Grant these things, O Heavenly Father, and whatsoever else Thou deemest needful for me, both for soul and body, for the above merits of Thy Son my Saviour, Thy Christ, my Jesus, for whom I bless Thee that He is the Lord my righteousness, and to whom, with Thy glorious Majesty and the Holy Spirit, three Persons in one God, be given, as it due, all honour, glory, dominion and thanksgiving by me and Thine elect, now and for evermore. Amen. —From an old magazine.

“BUT HE THAT SHALL BLASPHEME AGAINST THE HOLY GHOST HATH NEVER FORGIVENESS, BUT IS IN DANGER OF ETERNAL DAMNATION.” MARK

3:29

We notice in the 22nd verse of the 3rd chapter of Mark who it was that blasphemed against the Holy Ghost. The scribes who came down from Jerusalem said, “He hath Beelzebub, and by the prince of the devils casteth He out devils.” Notice it was the scribes that said this, it was not the children of God; the people of God do not blaspheme against the Holy Ghost. The 23rd verse reads, “And He called them unto Him and said unto them in parables, How can satan cast out satan? He was not

revealing Himself to those scribes in the Spirit, but He was asking the scribes this question, and in this way telling them He was not Satan at all. The scribes were calling our Blessed Saviour, satan. What He said to them means this: now you have called me satan. If I be satan, how can satan cast out satan. Then in the 24th verse, He told them, If a kingdom be divided against itself, that kingdom cannot stand.” 25th verse, “And if a house be divided against itself, that house cannot stand.” 26th verse, “And if satan rise up against himself and be divided, he cannot stand but hath an end.” 27th, No man can enter into a strongman’s house and spoil his goods except he will first, bind the strongman, and then he will spoil his house.” Our old house of clay we try to hold to as long as we can, as long as we have the strength to do so, but when Jesus comes into our old frames, that is into our very beings and causes us to see our dependence on Him, He kills us to dead works and causes us to flee to Him for refuge. We have nothing to hold to then; we are made to confess that salvation is of the Lord, then our old house of clay is spoiled, and we are made to trust in God, in the strong man, Jesus Christ, the one that said when He was raised out of the tomb, that all power was given into His hands. He is able, has all power, He spoils our goods and makes us trust in God, the strong man. 28th verse, “Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:” 29th verse, But he

that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:" and here is the answer in the 30th verse of what shall never hath an unclean spirit." This 30th verse tells us very plainly exactly what the sin was that shall never be forgiven (that is why blasphemy against the Holy Ghost is). We know that all the sins that the people of God ever commit were blotted out when our Blessed Saviour died upon the tree of the cross, so the people of God can not commit this sin. The scribes were the ones that did this. When Jesus was on earth, He went about on earth with His people teaching them the blessed truth, "and the multitude cometh together again, so that they could not so much as eat bread." Christ and His people were gathered together, and the scribes were standing off looking on, seeing Jesus with His people, and they scorned the very authority from Heaven. Notice it was the scribes, not the people of God, but the devil's crowd scorned our Blessed Saviour and tried to condemn His power, His wonderful blessings; and they scorned the Holy Ghost and made light of it, made light of Jesus, His power, the Spirit of God, and of the Holy Ghost. They did everything they could to defame the Holy Ghost, Jesus, and His Blessed Spirit. They called Him evil names; they could not praise God like His Blessed children were praising Him. They could not be happy in the Lord because they were not the people of God. Those scribes were not ever in the eternal arrangements of God to be saved.

They were the followers of the devil, so there was no forgiveness for them. They were blasphemers against the almighty work of our God; they accused Him of having an unclean spirit. Notice it said all manner of sin and blaspheming would be forgiven except the blaspheming against the Holy Ghost, and that would never be forgiven. We need not think for a moment that the people of God will ever blaspheme against the Holy Ghost, because there is no Heaven for the ones, who committed this sin. The people of God do not feel like saying that Jesus has an unclean spirit. That was the sin that will never be forgiven. 30th verse, "Because they said He hath an unclean spirit, the dead children of God feel to say that Jesus' Spirit is clean and pure, the only Spirit that will ever do them good. They yearn to be more like Him; they feel to call Jesus their Blessed Saviour, the Saviour of sinners. They want to praise His Blessed name for His Spirit dwelling in their poor souls. We know the Spirit of Jesus never leads us to commit wrong or evil doings, but His Spirit leads us to do right and to hate sin. David said, "Ye that love the Lord, hate evil: He delivereth them out of the hand of the wicked."

Matthew 12:24-28 we find similar reading, "But when the Pharisees heard it, they said this fellow doth not cast our devils but by Beelzebub, the prince of the devils. And Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation and every city or house divided against itself shall not stand.

And if satan cast out satan, he is divided against himself. How shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The 30th verse says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad. Those mentioned in the 30th verse are blasphemers too, as are the scribes in the 30th verse of the 3rd chapter of Mark. These people knew nothing of Jesus and his word, nothing of the Spirit of God, and nothing of the Holy Ghost. We read further Math. 12:31, 32, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." I studied many years and wondered in my feeble mind what blasphemy against the Holy Ghost was, and I often inquired of my bretheren to have it explained to my satisfaction. I could never understand the meaning of it until I feel the GOOD Lord did show me.

Many Old Baptists have asked me what the unpardonable sin is, and I have explained my understanding on this subject, wherewith they have invariably agreed with me. If anyone sees different there will be no hard feelings about it. If any of you see this as I do, I would be glad to hear from you,

dear children of God. O Lord, have mercy on us all and show us the truth. O Lord, we want to be right, but we know Dear Lord, we cannot understand, except as we are blessed. I recently used this text before an audience with unusual liberty. I felt to be blessed to tell the dear children of God who it was that blasphemed against the Holy Ghost, and that the children of God do not commit this unpardonable sin, and many of the dear children of God were praising the name of the Lord before I was through with my discourse.

Please pray for me and mine when you feel to and can. I want to live with you all, the few days I stay on earth. You Old Baptists gave me a home with you 34 years ago the coming October. I have been an unprofitable servant, but I have no where else to go. I want to be submissive to the Old Baptist and live with them and die with them. I want to recognize what Old Baptists do in their Churches and Associations as long as they are orderly and preaching the truth, and I am satisfied genuine Old Baptists will do that.

Your humble brother I hope, and I hope a servant of the Lord Jesus Christ,

W. E. and Alma Jarrell
R. F. D. 2
Lexington, N. C.

ANNOUNCEMENT!

Elder T. F. Adams
Dear Brother:

Please publish in Zion's Landmark that the Church at Lamm's Grove has agreed to hold an all day meeting the fifth Sunday in October of this year. We invite all lovers of this doctrine to come. Lamm's Grove Church is on Highway 27 in Moore County between Carthage and Sanford.

In Hope,
R. Lee Comer

OCT 27 1954

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

OCTOBER 15, 1954

No. 23

PROVERBS

Chapter VI

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

Give not sleep to thine eyes, nor slumber to thine eyelids.

Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

Go to the ant, thy sluggard; consider her ways, and be wise; Which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

Devoted to the Cause of Jesus Christ

UPON ONE STONE SHALL BE SEVEN EYES

"For behold the stone that I have laid before Joshua. Upon one stone shall be seven eyes. Behold, I will engrave the engraving thereof saith the Lord of hosts, and I will remove the iniquity of that land in one day." Zech. chapter 3, 9th verse. This stone is Christ which stands for our protection in grace and providence. This stone is laid by God, the Father, for upon one stone shall be seven eyes. I look at the seven eyes resting upon the stone as being the seven Spirits (seven denoting completeness) of God resting upon Christ, being gifts of the Holy Ghost, the trinity is in every word of God. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one. There are three that bear witness in earth, the spirit, the water, and the blood: and these three agree in one." I John 5: 7, 8. The spirit answering for the Holy Ghost in Heaven, and the water answering for the Father in sanctification. It seems to me that there are three blessings that go with each of the seven spirits. The Kingdom power, the ruling power, the healing power, the supreme power over all the ordained powers, faith, and miracles. The power of God is over all things. Satan is held back in his bounds in the power of darkness. God can

as easily prevent the explosion of the A bomb, the H bomb, and the C bomb as He could stop the flames from devouring the three Hebrew children, so there was not a smell of fire upon them; and as easily as He shut the mouths of the lions from devouring Daniel. God can dry up the oceans of water if it be His will and that with a small portion of His power. He speaks and it is done, commands and it stands fast. I look at the Spirit of prophesying as being one of the seven Spirits, with it the knowledge, the assurance and the will of God. Wisdom is one of the seven Spirits; understanding and the purpose of God in all things. Holiness is one of the seven Spirits, also purity, and sanctification. Our souls are created in righteousness and true holiness. Love is also one of the seven Spirits and charity and justification. Love sweetens all of our trials. It flows from the fountain head in glory. I look at mercy as one of the seven Spirits; mercy, redemption, and salvation flow as one blessing together. Justice and mercy embraced each other when Jesus was crucified for our sins and transgressions that brought justice and mercy together in the pardoning of our sins. Without this great blessing justice would have closed her door upon us forever. With justice is judgment. When justice and judgment meet, righteousness from on high and truth em-

brace each other, then the iniquity of that land is removed. God delivered us out of the desert land into the pastures of living green, but we are still in a wilderness land in heart, but now we are blessed to drink of the living water of life and eat of the bread of life by faith through His glorious righteousness. The seven Spirits produced the seven colors of the rainbow; there are three shades to every color. I look at yellow, the richest color, represented the everlasting love of GOD: wine (red) representing the healing balm of the Spirit, the blood of Jesus shed for our sins, and the rich blessings of grace bestowed upon us, the blood answering for the Son in Heaven in sanctification.

It was proven by Thomas that He, Christ, had a body of flesh after His resurrection, and I am sure that our Lord ascended to Heaven with His body of living flesh. I dreamed of being on a high mountain looking up at the rainbow. I looked down, and the rainbow was under my feet. I then believed I was standing on the rainbow of His promise. I often dream of walking on a high roof and rafters by faith; and leaping off, safely reaching the ground by faith. I once became weak in faith and could not look off; because to fall would be death was my fear and weakness. Oh! what a blessed thought that we have been delivered out of Satan's power of darkness into the light of life having passed from death unto life in peace, joy, and love, and our sin cast into the sea of forgetfulness to come against us no more forever.

God may save a nation or a city

from destruction, but it must turn from its wickedness through repentance, and repentance is through "the goodness of God," (Rom. 2:4) as He saved Ninevah from destruction when Ninevah repented of her evil deeds. "And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not." Jonah 3:10. There is a godly repentance that He works into the hearts of His children that God is pleased with. If they backslide, God will chastise them according to their works, and they are made willing in the day of His power. Heb. 12:5, 6 says, "My Son, despise not thou the chastening of the Lord, nor faint when thou are rebuked of Him; For whom the Lord loveth He chasteneth, and scourgeth every one whom He receiveth."

All the elect are chastised according to their sins; then they will turn unto the Lord, and He will have mercy upon them. He feels for us, and they that touch us, touch of the apple of His eye. Zech. 2:8.

God predestinated, purposed, and decreed all things. Predestination is God's determined will. It seems to me His word can not fail to be accomplished. He made the wicked for the day of evil. They are for the trial of our faith and correction and judgment. He uses them as His sword, His wrath, His indignation for the day of evil. One of old said, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved;" yet a great multitude is saved that no man can number said the Apostle

John. Rev. 7:9. "And it shall come to pass, that in all the land, saith the Lord, two parts there shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Zech. chapter 13:8, 9. In the law day, the nation of Israel was blessed in obedience to God's command and chastised in disobedience to His command, and in the gospel day, God scattered the children of Israel among all nations because of their disobedience but will gather them back. The Jews and Gentiles will unite in bonds of love. The obedience of Christ keeps us from the evils of the world. It was for the obedience of Christ that God sent the elect from the city of Jerusalem before the destruction of the city. If one is blessed with one of the seven Spirits, they are related to all the seven Spirits.

Your sister in hope,
(Miss) Mollie Salmons
Woolwine, Virginia.

**"THIS MY SON WAS DEAD AND
IS ALIVE AGAIN." ST. LUKE
15:24**

This quotation was made by the father of the prodigal son upon his return to his father as related by Christ in the parable. The father said his son was alive again; nothing can come to pass again unless it has come to pass at least once before; and we have no mention of this son having been dead na-

turally, or even sick before this time, but only his actions were mentioned in a comparable way to show the type, and these actions were inclined to evil. Therefore, we assume that the father had reference to a spiritual death.

2 Thes. 2:3 says, "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; here seems an example of falling away, and the wickedness of this son is revealed. Romans 8:6 says, "To be carnally minded is death." This son was carnally minded and his carnal mindedness is evidence that he was dead, "for to be carnally minded is death." Christ says by their fruits ye shall know them." If one is carnally minded he bears carnal fruit. This is evidence that one is dead to spiritual things and we would think it just as reasonable to try to keep a naturally dead body in our home as it would be to try to use a spiritually dead Elder in the stand, either is offensive to all who are able to discern the difference between the living and the dead.

Phil. 3:2 says, "Beware of dogs, beware of evil workers, beware of the concision. Math. 7:6 further says, "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Why have we among us today those who are of a devouring spirit? Brother makes brother an offender for a word of truth and starts out to have his brother ex-

cluded from the church. We find some from most every church who will join these devouring ones and call it zeal for the order of God's house, when many of us can see such action only as spiritual murder, and ye know that no murderer hath eternal life abiding in him. These actions are the fruits of the flesh, they are the fruits of the carnal mind — the fruits of the wicked one that dwells in our flesh. "For to be carnally minded is death; but to be spiritually minded is life and peace." If one is spiritually minded that one bears spiritual fruit. I believe every child of God knows the truth of this scripture when he is blessed to be spiritually minded. When in this state, we recognize our utter dependence on an all wise God, on a God who has all power, one who says, I am God and beside me there is none else. He enables us to pity rather than blame the unfortunate. He gives us an humble heart, a heart of compassion, a heart of love, patience and forbearance, even enabling us to love and pity our enemies. He enables us to know that all things work together for good to them that love God, to them that are called according to His purpose.

Oh that we may be blessed with a spiritual mind, that we may love each other as brethren and sisters, looking over each other for good, and may we be blessed with sufficient tribulation to work patience for tribulation worketh patience, patience hope and hope maketh not ashamed, so says the scriptures. The angel blessed Jacob and he was a cripple, who had to lean upon

the staff to travel thereafter. May our God bless us to be spiritually crippled and enable us to lean on the staff of faith the remainder of our days and when we are smitten on one cheek, may He bless us to turn the other, and when we are reviled, may He give us strength not to revile in return. Oh may He bridle our tongues and enable us to endure whatever comes our way.

May He bless those who have gone out from us, with an understanding heart that they may see the error of their way and return to the house of the Lord and live in peace.

Yours in love of the truth,
Eli Hopkins
Stanfield, N. C.

ELECTION AND PREDESTINATION OF ALL THINGS

For some reason I desire to submit some thoughts on the doctrine of election and predestination of all things.

First, I want to affirm that there is a predestinated Church of Christ, and a predestination concerning the wicked. I want to give the definition of the word predestination. It is a noun of latin origin. The meaning of the word predestinate — a verb — is to appoint or ordain beforehand by divine decree; to constitute, and predetermine, whether, when, how, and by whom, anything shall be done, and when it shall be done. Predestinate is also a Greek verb, which compares favorably to the English word, having the same meaning: to resolve beforehand within one's self, what

to do, and before the thing resolved is actually affected to appoint it to some certain user, and direct it to some determinate end. It is also a Hebrew verb, and has likewise much the same significance. Now if the above be the true meaning of the word, then I ask who can dispose of man, and assign each individual his sphere of action in this world, and his place in the world to come, but the all-wise God? Yet how many are there who cavil at those eternal decrees, and scorn the idea, which, were we capable of fully understanding, would appear to be as just as they are sovereign and as wise as they are incomprehensible.

We, with the scriptures, assert that there is a predestinatin of some persons to life. Math. 22:14 says, "For many are called, but few are chosen." In my opinion the gospel revelation comes indiscriminately to great multitudes; but few, comparatively speaking, are spiritually and eternally the better for it: and these few, to whom it is the **savour** of life unto life, are therefore savingly benefited by it, because they are the chosen or elect of God. Hence we read, Math. 24:22, For the elect's sake, those days shall be shortened, Acts 13:48, As many as were ordained to eternal life believed. Rom. 8:30, Whom He did predestinate, them He also called, and verse 33, Who shall lay anything to the charge of God's elect? Eph. 1:4, 5, According as He hath chosen us in Him, before the foundation of the world, that we should be Holy, Having predestinated us to the adoption of children by Jesus Christ unto

Himself, according to the good pleasure of His will. Did you notice that this predestination and adoption of children by Jesus Christ unto Himself was of His own good pleasure and will? Who dare question His right? II Tim. 1:9, Who hath saved us, and called us with an Holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ before the world began.

This election of certain individuals unto eternal life was for the praise of the glory of divine grace. It was an act of grace in God, to choose any, when He might have passed by all. It was an act of sovereign grace, to choose this man rather than that, when both were equally undone in themselves, and alike obnoxious to His displeasure so far as their natures were concerned, but election is not of works. Paul tells us in Eph. 2:8, 9, "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." There is, on the otherhand, a predestination of some to death. 2 Cor. 4:3, "But if our gospel be hid, it is hid to them that are lost." I Pet. 2:8, "And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." 2 Pet. 2:12, "But these, as natural brute beast, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption." Jude 1:4, "There are certain men crept in unawares, who were before of old ordained to this

condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord Jesus Christ." Rev. 17:8 says, "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." Isa. 14:24, "And as I have purposed, so shall it stand;" verse 27, "For the Lord of host hath purposed, and who shall disannul it?" and His decree is this; that these, the non-elect, who are left under the guilt of unbelief, and sin, shall go away into everlasting punishment. Sin is the cause of any man's damnation. God condemns and punishes the non-elect, not merely as men, but as sinners: had it pleased the great Governor of the universe, to have prevented sin from entering into the world, who would question His will, or his power to prevent it? Now this twofold pedestination, of some to life, and others to death, are of the same decree, cannot be denied, without likewise denying, the very existence of God.

We assert that God did from eternity decree to make man in His own image; and also decreed that he fall from his sinless estate into which he was created, and thereby to forfeit the happiness with which he was invested; which decree was not limited to Adam only; but included, and extended to all his natural posterity.

That God did make man in His own image, is evident from the scriptures, Gen. 1:27. That God did decree from eternity so to make man, is as evident; since, for God to do anything without having fixed or determined plan in His own mind,

would be a manifest imputation on His wisdom: That man actually did fall from the divine image and his original happiness, is the voice of the scriptures, Gen. 3 and that he fell in consequence of the divine decree, for God was either willing that Adam should fall, or unwilling, or indifferent about it.

If God was unwilling that Adam should transgress how came it that he did? Is man stronger, and is satan wiser, than He that made them? Surely not. Again, could not God if it so pleased Him, have hindered the tempter from entering the garden? or have created man, as the elect angels, with a will determined to good only, and incapable of being tempted to evil? or at least, could He not have made them grace and strength, sufficiently effectual to the resisting of all sin? Surely, if God had not willed the fall, He could, and no doubt would have prevented it; but He did not prevent it: therefore He willed it, for the decree of God is nothing else but the seal and ratification of His will. And both will and decree are absolutely eternal though the execution of both in time.

The only way to evade the force of this reasoning, is to say, that God was indifferent and unconcerned, whether man stood or fell but in what a shameful, unworned light does this represent the Dity? Is it possible for us to imagine, that God could be an idle careless spectator, of one of the most important events that ever came to pass in time? So far was God from being indifferent in this matter, that there is nothing whatever, about which He is so; for He worketh all things

(without exception) after the counsel of His own will, Eph. 1:11. Now since it is according to the will of God, that those who are ordained unto eternal life were not so ordained on account of any worthiness foreseen in them, or of any good works to be wrought by them; nor yet for their future faith: but purely and solely, of free, sovereign grace, and according to the mere pleasure of God.

From this it is evident, that among other considerations, faith, repentance and holiness are no less the free gift of God than eternal life itself. Eph. 2:8, Faith is not of yourselves, it is the gift of God. Phil. 1:29, Unto you it is given to believe. Acts 5:31, Him hath God exalted with His right hand, for to give repentance. Acts 2:18, Then hath God also to the Gentiles, granted repentance unto life. Not one of the elect can perish, but they must all be saved. The reason is this; because God simply and unchangeably wills that all and every one of those whom He hath appointed to life shall be eternally glorified; His wisdom which cannot err; His knowledge which cannot be deceived; His truth which cannot fail; His love, which nothing can alienate; His justice, which cannot condemn any for whom Christ died; His power, which none can resist, and His unchangeableness, which can never vary, from all, it appears that we do not speak at all improperly, when we say that the salvation of His people is necessary and certain. The salvation of the elect was not the only, nor yet the principal end of their being chosen, but God's grand end, in appointing them to

life and happiness, was to display the riches of His own mercy, that He might be glorified in and by the persons He had thus chosen.

For this reason, the elect are styled vessels of mercy, because they were originally created, and afterwards, by the divine spirit created anew, with this design, and to this very end, that the sovereignty of the Father's grace, the freeness of His love, and the abundance of His goodness, might be manifested in their eternal happiness, who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us.

Respectfully yours,
B. B. Walston
Kinwood, Texas

RECEIVED COMFORT

Elder T. F. Adams
Willows Springs, N. C.
My Friend,

I cannot possibly find words to express all the worth we received from the publication of my letter in in Zion's Landmark. I received much comfort and Spiritual witness from the letters that came to me, and we received enough help in a material way to pay Mother's doctor's bill and to make a down payment on a washing machine, which I felt I needed badly. At the time I wrote that letter to you we were facing a long, cold winter with no oil to burn for fuel in our home. I was ill and almost unable to even do our work, and Mama's doctor's bill was away behind. But we came through what looked last fall, to be the hardest, coldest, and most miserable winter of our lives without even being con-

scious of the cold winter weather. In thanksgiving, I could witness with the poet who wrote, "But when I am happy in Him, December's as pleasant as May." That dear old hymn tells it, I can't. I have had a doleful experience for the past year or more, that I feel fearful to try to write about, as yet, and I don't know if I will. I know I will not write anything except it comes to me because I feel so shut up right now, and yet I had such an impression to write you.

For over three long years, the three longest years I've ever lived, have been the last three, shut in with sickness, shut out of the Primitive Baptist world to a great extent, and shut up to the extent that it seems a task to even try to express myself and write or tell my feelings. I have felt, for three long years, to be one to myself, by myself and of no good at all to myself or to anyone else. And I have been burdened all the time with the thought that if I were one of that number, the chosen family of God — of which I've almost always had a hope that I was — would I be here all by myself and so neglected by the people and especially the ministers of God, "preachers?" The Reverend so and sos have visited us from the outside world, but that is something like being thirsty for water and given vinegar and gall — or am I taking too much liberty in expressing myself. I am in great fear and have been for sometime. In the three years we've been shut in, shut out, and shut up — my favorite minister of God has not been about us. Oh well, maybe I'm

not supposed to claim many favorite among you, but I'm all imperfectness. And he has told me more about myself in his sermons in the past nine years than I'll ever be able to tell about myself. He expresses my feelings, experience and mind so precisely, and yet, he does not even know me. I can only look to and beg to God to deliver us. I've pondered much on my down cast feelings and my sometimes, very doubtful "hope." I dreamed one night last fall of falling into a well, and, Elder Adams, I am still in that "well." Only I didn't fall in it, all in one night. I drifted down gradually — from day to day for 3 years. I've been let down an inch at the time, and the agony cannot be known or explained. But it was shown to me in my dream I was running alone in a grassy field, all by myself and running in a great hurry to get some place, I knew not where. I still don't know but for a long time, counted in years, I've been in that hurry. But when my foot was over that hole, and I could see it was a hole in the grass, I could not perceive how large nor deep it was, and before I could take my foot back or even think, I was in it, both feet and just gradually going down. It was the most horrible, alone and unbearable dream I've ever had. I didn't cry for help because I knew that I was all alone, and even if I called for help, no would hear me. I know I reached the end of my strength. I had gotten to the place when no human friend or minister could hear me nor help me. And as I was going down the thought came to me, "Without God's com-

plete help, I was lost forever, and no one will ever know my burying place." Here I awoke with that thought that nobody, nobody, could reach my case. It was and is for God alone to reach and comfort and save, if it be His will for me to ever, "get out," and I'm sure that I must be lifted out gradually, just as I was let down gradually. And the song "cast down but not destroyed" is so very sweet to me because in my dream I neither reached the bottom nor water before I awoke. Elder Godwin came and ministered unto us not too long ago, and it appeared to me that was the first upward lift I've had and since then I have felt much better and a slight lift from time to time, slowly and gradually, but that's the way it will have to be, according to the way it was shown me in my dream, which turns my thoughts to hymn 694: Loyd's Hymn book.

My brethren hear, hear me relate
the troubles I have seen of late;
The sorrows I have waded through,
only my God and Christ can know.

I do go mourning everyday and
feel like some poor cast away;
Which makes me often doubt the
call, or whether I am called at all.

I have been tempted oft of late;
By the great tempter of my soul,
From the Church of Christ to turn
away,
And treat them all as they treat
me.

But my poor heart was then so
hard,

"Twas not one tear that I could
shed;
One look from Christ did melt it
down,
And made me love the Church
again.

Mama seems to be better than usual and can talk now; for the past three months she hadn't been able to talk. Her voice left her, and it was beginning to look like she might not talk again. But for the last week she has been so she can talk, and that is a great help to us all.

Thank you,
Bessie Jo Pittman
9 Ray Street
Selma, N. C.

I hope the Lord will impress many of our readers to try to brighten the lives of these dear ones by visiting their home, or if you cannot do that, then write them instead —Ed.

GOD IS OUR HELP

Dear Brother Lamm:

I want to tell you some of the joys and sorrows I have been through for the past couple of months. I hate to tell you how I have been, but if you have never been that way, just cast this into the fire.

For sometime my heart has seemed to be as hard as a stone. I have been to Church but could not get much out of the preaching. I have to be a Judas. I could not think of a word of scripture that had any life in it, and those old songs which I have loved from a child had no sweetness in them for me; so I had about decided to

ask the Church to drop my name. I felt like the presence of the Lord was gone from me forever; but dear Brother, the dear Lord, the giver of every good and perfect gift that I have ever received, He gave me a gift that man can't give. One morning when I arose from my bed, these words seemed to whisper in my ears, "Come and see a man which told me all things that ever I did." Is this not the Christ?

Brother Paul, I did not know where in the scriptures those words were, but I looked it up and when I found them I broke down in tears, They can be found in St. John 4:29. I was so happy I desired to tell everyone what a wonderful Saviour He is, but none but those that have been quickened and made alive in Christ can know Him. The Bible is a sealed book without the Spirit. I read the Bible sometimes 2 hours at a time, but one little verse is worth more when the Lord gives it than reading the Bible through without understanding. God shuts and none can open. He open and none can shut. He reveals to His humble poor. The poor have the gospel preached to them. I don't care how much of this world's goods he has, when Christ forms in his heart the hope of Heaven and immortal glory, this one becomes a poor man. He feels to be dependent on God for His mercy. He feels to be needy. He can say with the poet: "Nothing in my hands I bring, simply to the cross I cling." Elder Hooks used to say, none would go to the Church until he or she became poor enough. When I went before the Church, I felt like I would

die, but I had no where else to go. There was no rest at home. I had been carrying that burden 40 years or more, and when I went before the Church I could not tell anything. I remember telling them I felt like I had trampled His mercied under my feet all the days of my life. I yet feel that the brethren should have sent me back to my seat. I don't see how they could have given me such a warm reception. I felt like getting down at their feet, and I hope I can always feel that way. I have been a beggar for many years, not for riches, but for mercy. I feel if He had dealt with me according to my sins, I would have long since been banished from His peaceful presence.

Brother Paul, do you remember a letter you had in the Landmark about 1948. I believe I was in Rowan County at that time. I read that letter; it sure was good; but I did not know you at that time; and I think I read one or two that your wife wrote. I was in much trouble at that time. My wife's health was so bad and kept getting worse until 1950; when she had a brain hemorrhage and died after staying in the hospital 4 weeks unable to speak. I could say, "Father, I stretch my hand to thee, No other help I know. If thou withdraw thyself from me, Ah whither shall I go?" Well, it looks like there is no end to this, so I will stop.

May God's richest blessings rest and abide with you and yours; and when at a throne of grace will you remember this poor sinner?

Andrew Boswell

R. F. D 1

Black Creek, N. C.

EXPERIENCE

Dear Brother Adams:

I have had a mind for a good while to write you a few lines concerning my experience, and while I'm confined here in the hospital with nothing to do but write, I will make an effort to do so, the Lord being my guide.

I have often thought of the sermon you preached the fifth Sunday at Liberty Hill Church when you mentioned the sheep feeding in the fields, after which they lie down and chew the cud.

I often wonder if all ministers feel as I do, if I be one, when I go to Church and the hour and moment come that I am appointed to stand before the children of God and speak in His great name. My mind goes back to St. John, 12th chapter, 27th verse. Now is my soul troubled and what shall I say, "Father, save me from this hour, but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from Heaven saying, I have both glorified it and will glorify it again." I have to wait until the voice comes from Heaven. It may sound like thunder to some; to others it may sound like voices of angels but He, when I am blessed with His presence, has always been with me as a rushing wind that takes my mind from the things of this world and causes me to speak in His glorious name.

I feel to hope it is not for my sake but for the sake of the children of God. I wish not any credit nor honor in this life for myself, for if that which I speak in His name be a blessing to the children of God God be praised. This is my daily prayer, "Father, bless them who

have come to me and have said that you have fed my hungry soul. Bless them that have come weeping tears and have said that I'm not worthy to even shake your hand, but pray for me. Father, bless them that have come and embraced me in their arms and have said, "I love you for Christ's sake, go on preach Jesus the way, the truth, and the life."

I often think of what Jesus said, "A little while and ye shall not see me, and a little while ye shall see me, for I go to my Father," We have a sweet hope in this life that after we pass through the valley of the shadow of death; we shall fear no evil; for we will be with Him forever.

Brother Adams, look over my mistakes and if you see fit to publish this in the good old Zion's Landmark, do so; and if not, just lay it a side.

Your brother in Christ, I hope,
Elder A. T. Treece
530 North 5th Street
Albemarle, N. C.

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EXPIRED?**

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Editor

Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS
Jacksonville, N. C.

WILSON, N. C. OCT. 15, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL LXXXVII No. 23

**"THE SECRET OF THE LORD IS
WITH THEM THAT FEAR HIM:
AND HE WILL SHEW THEM HIS
COVENANT. PSALMS 25:14.**

Sister Miller of Goldsboro, N. C. asked me to write on the above scripture.

It is recorded in Holy writ 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." 2 Tim. 3:16-17. Again the Apostle Paul said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

Moses said to the children of Israel, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Deut. 29:29. "Behold

the eye of the Lord is upon them that fear Him, upon them that have hope in His mercy: To deliver their soul from death, and to keep them alive in famine." Psalms 3:18, 19. The secret things of God are hid from the wise and prudent. Jesus said, "I thank thee O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

Neb-u-chad-nez-zar (king of Babylon) had a dream which troubled his Spirit, "And his sleep broke from him." Dan. 2:1. He not only could not interpret the dream, but the dream itself had passed from his memory. The magicians, astrologers, saucerers, and chaldeans, who were said to be wise men, were called in for the purpose of telling the king his dream and giving him the interpretation of same, but inasmuch as the secret things are hid from the wise and prudent, they could not offer any comfort or relief to the burdened condition which was bearing so heavily upon the heart and mind of the king. They repeatedly said if you will tell us the dream we will shew the interpretation of it. The dream was gone, and the Spirit of the king was troubled.

Daniel was a true prophet, a man of God, one who had the fear of God in his heart. The Lord revealed the secret to Daniel, and he told the king his dream and also the interpretation of it. "Surely the Lord will do nothing, but he reveleth His secret unto His servants, the prophets." Amos 3:7. Solomon said, "For the forward is an abomination to the Lord; but His secret

is with the righteous." Prov. 3:32.

To all of those that fear the Lord, "He will shew them His covenant." This covenant which David had under consideration is not the old covenant of works which his people broke, but it is the new covenant, which the Prophet Jeremiah spoke of, "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After these days saith the Lord, I will put my laws in their inward parts, and write them in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother to know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: For I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34. The Apostle Paul in writing to the Hebrews, reminds them of this covenant which was spoken by Jeremiah by saying, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the

greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

Under the old covenant God spoke to His people by the prophets. Paul said, "God, who at sundry times and in divers manners spoke unto the fathers by the prophets, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the world: Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Heb. 1:1-4.

Again may it be observed that David said: "The secret of the Lord is with them that fear Him: And He will shew them His covenant." He further said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding." Prov. 9:10. Is it not clear to see that those who fear the Lord are the ones to whom He will shew His covenant? This covenant is not based upon any works of righteousness which the subjects of God's grace has or ever will perform. Paul said, "Not by works of righteousness which we have done." Titus 3:5 A man in nature does not possess any righteousness that is acceptable to God. It is a gift from Heaven and comes only through Jesus Christ. 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. Every thing that is needful for the children of God is found in this new covenant, which is seen and felt by the redeemed family of God. "And He will shew them His covenant." This language is in conformity with what Jesus said, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall he speak and he will show you things to come. He shall glorify me: for He shall receive of mine and shall shew it unto you." Jno. 16:13-14. The Holy Ghost does, little by little, continue to reveal the promises of God which are contained in this covenant to the chosen vessels of His mercy. There is an abundance of grace which is treasured up in Christ Jesus, (who is the mediator of this covenant) to meet the need of every hungry, thirsty, and weary traveler who comes to God by Jesus Christ. A full pardon for your sins and transgressions is found in this new covenant, as He has said, "And their sins and iniquities will I remember no more." Heb. 10:17. Repentance and forgiveness of sin is all found in Jesus Christ. For Peter said, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:30, 31. Peace is also found in this covenant. Jesus said, "My peace I give unto you, my peace I leave with you." The love

of God which is shed abroad in the heart, as well as grace and glory, are all embraced in this covenant, in which the Psalmist David said, "The secret of the Lord is with them that fear Him; and He will shew them His covenant."

T. F. Adams

SISTER LOTTIE TUCKER

Whereas God who is all powerful, has seen fit to remove from our midst our beloved Sister Lottie Tucker who departed this life April 18, 1954.

Sister Tucker united with Running Creek Church October 8, 1921 and remained a faithful and loyal member until death.

She was united in marriage to Daniel Tucker the first Sunday in October, 1904. He, with two sons, Claude and Adam, are left to mourn her loss, together with a host of friends.

We, the Church of Running Creek, feel deeply the loss of our precious sister whose memory will live long in our hearts.

Therefore be it resolved that we, the Church at Running Creek, feeling that our loss is her eternal gain, bow in humble submission to Him who doeth all things well.

Resolved further that a copy of this resolution be sent to Zion's Landmark for publication, one to the family, and one put on the Church records.

By order of the Church in conference, September 11, 1954.

Elder C. D. Whitley, Moderator
Mary Little, Clerk

LINA B. ROCHELLE

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

We believe we can say this truthfully of our beloved sister, Sister Lina B. Rochelle, born August 8, 1887 and died March 30, 1954, making her stay on earth 66 years, 7 months and 22 days.

She united with the Primitive Baptist Church of Wilmington, May 16, 1931 was baptized the following Sunday by her pastor Elder R. W. Gurganus. She was a true, faithful and very useful member for more than 22 years.

In addition to the brothers and sisters in the church, she leaves behind; her aged father, E. S. Buck of Wilmington three daughters, Mrs. Moses Barker of Trenton, N. J., Mrs. P. Q. Brown and Mrs. C. F. Pratt of Wilmington; with whom she made her home the past few years; five sons, W. E. of Pennsylvania, W. R. of Kentucky, E. F. of Boliva, N.

C. and J. L. and N. P. Rochelle of Wilmington; two sisters, Mrs. A. B. Buck of Morehead City and Mrs. L. L. Higgins of Newport; five brothers, E. P. Buck of High Point, P. D. Buck of Goldsboro, W. F., B. L. and O. J. Buck of Wilmington; twenty grandchildren; many other relatives and a large host of friends.

She was a person of very rare qualities of love and service, always doing and giving and trying to help others. She was a faithful daughter to her parents, an inspiration to her brothers and sisters, a very devoted mother to her children and a good neighbor to everyone.

She was not quite so happy when afflictions made it impossible for her to serve by physical labours, yet we think she performed some of her best work in the Lord; visiting the churches, and brethren and sisters in many places. We miss her anywhere we go to church among Primitive Baptist in our section.

She was only confined to the house a few weeks and in bed five days; days never to be forgotten, by those who stood by as the saddest-yet sweetest, the most tears and the fewest regrets. Truly we feel like she lived and died in the Lord.

Her funeral was conducted by Elders R. W. Gurganus and W. A. Walton in the Church at Wilmington, and her body was laid to rest in Burnette Cemetery on Middle Sound, beneath a beautiful mound of flowers to await the resurrection.

Written by her sister,
Mrs. L. L. Higgins

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Contentnea, Wilson County, N. C. the fifth Sunday and Saturday before in October, 1954.

Elder W. G. Pate is appointed to preach the introductory sermon and Elder W. P. Lamm his alternate.

The church is located on #42 Highway five miles west from Wilson. All lovers of truth are invited to come and a special invitation is extended to our Ministering Brethren.

UNION NOTICE

The Skewarky Union is to meet with the Church at Robersonville, Martin County, N. C., 5th Sunday in October, 1954, Friday and Saturday before D. V.

Elder R. B. Denson was chosen to preach the introductory sermon and Elder W. E. Grimes, alternate. A cordial invitation to our friends and brethren.

E. C. Harrison, Union Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Mill Branch Saturday and 5th Sunday in October, 1954.

Mill Branch Church is located about 5 miles east of Tabor City, N. C., and a-

bout 1¼ miles from highway 701. The Church is beside paved road not numbered.

E. L. Vaught, Clerk

MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to be held with Mill Branch Church, the same Church with which the Union is being held; beginning on Friday before the first Sunday in November, 1954 and continuing through Sunday. Those coming by Whiteville, N. C.: When you have traveled 10 miles beyond Whiteville, N. C., look for pointer on left side of road: "About 1¼ miles to Association." Those coming by Tabor City, N. C., leave Tabor City eastward on highway 701 to Vinegar Hill Service Station, turn slightly to right on dirt road 2 miles to Association or continue on 701 to pointer on right side of road. This gives paved road to Association. For further information, write Brother Z. O. Faircloth, R.F.D. #1, Tabor City, N. C.

E. L. Vaught, Clerk

UNION NOTICE

The next session of 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 October, 1954.

All lovers of the truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk

ANGIER UNION

The next session of the Angier Union is appointed to be held with the Church at Sandy Grove in Johnston County, fifth Sunday and Saturday before in October 1954. Elder T. F. Adams was chosen to preach the introductory sermon and Elder F. H. Nordan, his alternate.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson, Union Clerk
Princeton, N. C.

UNION NOTICE

Our Union Meeting will be held with the Church at Running Creek the fifth Sunday in October and on Saturday night before at 7:00 o'clock.

A cordial invitation is extended to ministers, brethren, and sisters of other Churches to be with us.

A sister in hope,
Mrs. Lonnie Little, Church Clerk
R.F.D. #2
Stanfield, N.C.

Zion's Landmark

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVII

NOVEMBER 1, 1954

No. 24

PROVERBS

Chapter VI

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth, and thy want as an armed man.

A naughty person, a wicked man, walketh with a frowned mouth.

He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

These six things doth the Lord hate; yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood, A heart that deviseth wicked imaginations, feet that be swift in running into mischief,

A false witness that speaketh lies, and he that soweth discord among brethren.

EDITOR

ELDER T. F. ADAMS ----- WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER R. W. GURGANUS ----- JACKSONVILLE, N. C.

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

Entered as Second Class Matter at the Post Office in Wilson, North Carolina, Under Act of March, 1867.

ZION'S LANDMARK

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Devoted to the Cause of Jesus Christ

REPRINT FROM THE
GOSPEL STANDARD
WAITING NOT IN VAIN

Preached at "Galeed," Brighton,
July 16th, 1948.

By MR. FOSTER.

"They shall not be ashamed that wait for Me." —Isa. xlix. 23.

Here is one of God's promises to those who wait for Him. Who are those waiting people? why do they wait? what do they wait for? They are people who have been made feelingly conscious of their lost and perishing condition. The whole human race is a lost and perishing race by nature. It is a startling and solemn truth that a human life, — be it eighty or more years,— is but a brief period which by the mercy of God we enjoy through a staying of the execution of the sentence passed upon all men. We are born under the sentence of death; we are living under a deferment of its execution. It must be executed one day; and let none say that this is more likely to apply to his neighbour than to himself. We all know that all men are mortal; but we are apt to think that it applies more to our neighbour than to ourselves. But every one of us in this Chapel is under the sentence of death. We are dying people in a dying world,— in point of solemn fact, living in a cemetery. There is far more dust of humanity in the earth, than there is actually of life upon it. The past

generations of countless millions, lived a little while, and have gone back to their native dust; but the partners of their bodies, their souls, have gone either to hell or heaven. Do you believe these things? do they affect you? do they cause you any anxious prayer, and drive you to the throne of grace? Do they squeeze this out of your heart:—

"Prepare me, gracious God, to stand before Thy face;

Thy Spirit must the work perform, for it is all of grace?"

People, when made conscious of their lost, perishing, helpless condition, and of the solemn reality of Heaven and hell, in their anxiety to be right with their Maker, — these people are from perishing necessity and pressing concern, compelled to wait upon God. That is why they wait, — they wait upon Him for salvation; being now persuaded — it might have taken them years to reach a full persuasion of it — "If ever my poor soul be saved, 'tis Christ must be the way;" knowing for themselves, and daily conformed to the truth of what Jonah declared: "Salvation is of the Lord." "No arm can reach my desperate case, But His whose Name is truth and grace." I cannot be a contributor in the least degree,— and that is not because I am slothful, but because I am destitute and impotent; and therefore grace must begin, grace must continue, and grace must complete

the work of my salvation if I am to be saved. These are the people who wait for God.

Why do they wait, often amidst discouragement, often with heart sickness,—a most distressing malady, when all their heart sinks, and their Spirit sinks; and they feel almost ready to sink down and die—why do they still keep waiting, though receiving nothing that they are waiting for, in the measure of realization, which alone can satisfy? Who do they not leave off waiting? Because they must either have God's salvation or perish; because there is none other to whom they can turn for help and hope but to Him. The matter is so solemnly vital; the pressing necessity of it keeps them waiting. Why did not the man at the pool of Bethesda, leave off waiting, during those many weary, tryng years? For thirty-eight years he had been in that case. Why did he not give up waiting? Because as far as he had any knowledge, there was no other way of hope, no where else to which he could turn. As far as his knowledge went, this was the place where heavenly power was exercised. Hope deferred, hope depressed, hope tried, hope maintained. It is a good thing if you cannot give up crying and waiting at the throne of grace. If you can, give it up; and if you began your religion, I advise you to give it up, because it is worthless. I must say that in faithfulness. There is a place in our great Metropolis called the "Mint," where all our money is coined. The counterfeit may closely resemble the true coin, but the place of origin stamps it as coun-

terfeit, — it has not come from the King's Mint. There is only one place of origin for saving religion, and that is, the bosom of the Triune Jehovah, through the power of the Spirit: "If any man have not the Spirit of Christ, he is none of His," whatever else he is. I want a Holy Ghost religion; I want it to come — if I may so put it, reverently— from the King's Mint, from the treasury of grace of the Triune Jehovah. It will then have the stamp of genuineness.

These waiting people wait because perishing necessity keeps them waiting. They are just at this point: "Give me Christ, or else I die." "I must have Christ as all in all;" — not a co-partner, not a contributor, not even as one who seems to have the greatest part and hand in the work, — "I must have Christ as all in all, or (dreadful to contemplate!) sink in ruin, guilt and thrall." Have you that kind of religion? There is something real about that; something wrought in the heart and faculties, and comes forth from the heart, — all very different from that superficial kind of thing which is very prevalent in the religious world today, the form without the power; the corpse, without life.

Well, here is a promise made to these waiters, who have perishing, pressing necessities. God's promises are very appropriate, — He always speaks to the point. If He says: "They shall not be ashamed that wait for Me," it is because He realizes that these waiting people have many strong fears that they will be put to shame. If not that one of the strongest fears of the

living family of God: Tormented with suggestions injected subtly by the great tormentor of the saints; backed up by much apparent proof, because of what they are by nature, — suggestions that they will be put to shame at last. You may have feared that all your profession will prove to be vain, and that your hope will be put to shame. O, the solemnity of that! We read that in the resurrection, there are some who shall rise to eternal life, and some to shame and to the everlasting contempt (Dan. xii. 2). Are you concerned about that? These people are tempted to fear that they will be put to shame finally. It is a tormenting fear; for "Fear hath torment." But the Lord says: "They shall not be ashamed that wait for Me." But like everything else that the God of truth, authority, and majesty says, it is challenged and contested, and even contradicted. This work of challenging, contesting, contradicting the Word of the God of eternal truth, is literally as old as Adam, and it began in the garden of Eden. Those modernists — so-called — who try to pride themselves upon their modernism, are really carrying out the hellish work of the first critic of the Word of God, which began in the garden of Eden. Think about that, you young people, when you encounter those who would criticize and challenge the Word of God, — remember Satan began that business! "Yea, hath God said?" That did not give the lie direct, — that would not have succeeded, it would have been too obvious what his purposes was. Being the subtle serpent, more subtle than any beast,

— he, with evil cunning, very cunningly worked his way into the town of Mansoul, by setting a doubt. Once the ear was gained, the rest was easy to him; very soon he wormed his way into the heart of the human race with a lie, subtly suggesting it at the outset. Beware of doubt, challenging, contesting, and ultimately open contradiction. For Satan went on, and said: "Ye shall not surely die." Whose word proved to be true? Not the devil's. Adam's grasping at the prize which seemed to be so desirable, originated in presumption: "Ye shall be as gods." A creature dare to presume! What daring, presumption was enacted in the Garden of eden! far more than scornful creatures would have us to believe. Adam aspired to be equal with his Maker; he believed the devil's lie that he should be and disbelieved the God of truth, that if he violated that holy law, solemn and serious consequences would result. What did he find? Instead of being equal with God, he found himself to be a devil-impregnated, death-seized, ruined sinner; his very being polluted with the power of death, which seized him. No wonder that he fled, and could not face his Maker; no wonder that he was covered with shame and confusion. This work has been going on ever since; it is nothing new. But it feeds the pride of man to think that he is in the first rank of high intelligence, in contesting and challenging the Word of God, — but O, the presumption of it! To contest what my Holy Maker says, to challenge what He has condescended to declare! — how solemn! God keep

us from it!

Now this contest may be without or within, or it may be both together; and the people of God are not free, by any means, from this tormenting challenging and contesting what the Lord says. Even when He applies a promise to them by the unction of His Spirit, they find that the old deceiver is not slow to come, and challenge and contest it. Where the Lord is graciously working, there the devil will be hellishly busy. That is why he is most regular in attending on God's saints, — he climbs into the pulpits and pews. God is where He has promised to be, — with His twos and threes; and the devil is busy there to. So we find in this Chapel, these challenging, contesting voices, which contest the "shall" of our text: "They shall not be ashamed that wait for Me." In challenging and contesting that, you find this experience, — "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain." Do you ever feel ashamed like that? — tempted to give up praying, as it is in vain to spend the energy, it is all profitless; and there is nothing really in prayer after all. Or if not tempted like that — for the adversary knows the type he is dealing with, he has had nearly six thousand years' experience in dealing with sinners, studying their types very closely — if he does not approach like that, he may say: "God does answer prayer, prayer is a precious privilege; prayer is answered, but only for the people of God, and as your prayers are not answered, and no notice is taken of them, it is an

evident token that you are not one of God's people; therefore give it up you are only spending your strength for nought, and cherishing a vain delusion." What a tormenting suggestion to a living soul! the thought of it made the Psalmist feel that if it became a fact, he must die: "Be not silent to me: lest if Thou be silent to me, I come like them that go down into the pit" (Ps. xxvii. 1). "Lord, it would be the end of me if Thou dost hold aloof, and refuse to have anything to do with me, or give me help, or speak the word of salvation." "I have laboured in vain, I have spent my strength for nought," says the voice of unbelief, speaking by what we call delays and denials.

Then we find this contradicting, contesting voice is indicated in the fourteenth verse: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." What terrible suggestions are here! What! forsaken of God? Who can apprehend what that means? Jesus knows what it means, for He suffered it. Do you remember when He touched— let us reverently and solemnly say — the bottom of hell in His sufferings, in fulfilling His suretyship,—when He touched that bottom of suffering, His heart was wrung with this agonising cry: "My God, My God, why hast Thou forsaken Me?" Mysterious as it is to us, and reverently as we would approach the sacred matter, it would appear that in some way which we cannot understand, at that moment, the dear Redeemer lost the comfort of His Sonship. I hope I do not err in saying that, for remember that He did not say: "My Fath-

er, My Father;" but, "My God, My God." And if that humble thought should be right, it was a joy to come again into the comforting realization of His Sonship, in His final word of Sonship, when He uttered that glorious cry, which made Heaven rejoice, and hell to tremble: "Father, into Thy hands I commend My Spirit." If you ask me what constitutes hell, it is to be abandoned and forsaken by the most high God, and thereby cut off from the source of bliss and peace, of blessing, and of all good;— in a solemn and hopeless estrangement, to be forsaken. Is it anything to you whether the Lord should forsake you or not? Are you concerned about it all? I know that these are pointed questions; and I would ask them tenderly and affectionately. We are dealing with pointed matters, and pointed concerns, relative to solemn realities. "Forsaken." "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." What leads to this erroneous conclusion? "Because He does not seem to communicate with me, I have not heard from Him for a long time; there do not seem to be any intimations from Him that I am in His mind, and affection, and love;—indeed, in my blind, perishing condition, He does not come to my help,—He just seems to have forsaken me." That is the time when the adversary will say: "Do you deserve anything better? look at your neglects, your base dealings toward Him; look at all the unfaithfulness which you are guilty of concerning Him,— do you wonder that He has forsaken you? You have exhausted His patience,

and tried out His long-suffering." O, this will torment a living soul! He will confess his base sins; but Satan's conclusions are false. Blessed be God, His patience cannot be exhausted, nor His long-suffering tired out; else I would have done it long ago. I have admired of late, the wonderful patience of God; how inexhaustible is that wonderful patience!

"Zion said." What is Zion? The royal dwelling-place, literally. How came she to be the royal dwelling-place? By being conquered. Zion was originally the stronghold of the Jebusites, a Canaanitish tribe; and there had been many endeavours to dispossess them of their stronghold; but no, they scorned those attempts, laughed at them, saying, "Except thou take away the blind and the lame, thou shalt not come in hither." Thus their scornful, rebellious defiance was exhibited. But David took the measure of the matter; he was a mighty warrior, the Lord taught his hands to war, and his fingers to fight; and in effect he said: "No surface work will do, we must get right into the heart of the citadel; we must work our way into the gutter, and overcome from within." There are many people who try to save sinners by outward reformation, outward restriction, outward activities, and outward religiosity. They will never do it; man can only be conquered from within, no external attempts have ever effected the least saving change. So, by power, and wisdom, and skill, they made their way up the gutter, into the heart of the stronghold of Zion, and conquered it; and then, instead of being a den of thieves,

and scorners of God, it was dignified by being made a royal palace for David (II Sam. v. 6-10). The heart in which God dwells by grace, is a royal palace. O, the dignity of it! Think of it, — God eternal, in the Person of His Spirit, dwelling in a sinner's heart! I repeat it, — O, the dignity of it, the mystery of it, the mercy of it, the miracle of it, the magnitude of it!

Then in loving remonstrance and expostulation — a wonderful condescension on the part of God — He says: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" that she should not show all the motherly tenderness and affection? Should a mother forget herself, and prove to be an unnatural monster? "There may be rare exhibitions of such monstrosity, yet will I not forget thee; thou hast been too dearly engraven upon Me."

Later in the chapter are two more challenging, contradicting voices: "Shall the prey be taken from the mighty, or the lawful captive delivered?" Sin is a mighty enemy, it has enslaved the human race. Man boasts of his prowess, progress, and power; but all the while he is the slave of sin. You try in your own strength to keep your thoughts clear of sin; promise yourself not to have another sinful thought for a moment, and you will lamentably fail; and "his servants ye are, to whom ye obey." Sin is a mighty evil, — I do unreservedly agree with the hymnist: "Save me from sin, my desperate foe." It is the worst desperado the human race has ever known, or ever will have to deal with. Sin begot a de-

vil; sin built hell; sin hurled the angels to the dark depths of hell; sin has plunged the whole race of humanity under the power of death, without exception. And yet men are so depraved and dark, and so deceived, that they like it, love it; it is a sweet morsel to their depraved palate, like a sugared pill, containing deadly poison. I wish I had not a nature which likes it. "Save us from the love of sinning." Disgraceful, is it not? We are by nature disgraceful people. I trust I am able to believe that I have another nature, which hates sin as much as the old nature likes it; and that is why there can never be any complete peace within, because the old nature and the new are always in opposition. Do not think that sin is something superficial, a few spots and slight blemishes upon the human body — it is deadly and damnably destructive.

"Shall the prey be taken from the mighty?" "Lord, I cannot conquer sin." Then: "When I would do good, evil is present with me; . . . for the good that I would I do not: but the evil which I would not, that I do." "But I see another law — the word law there, means ruling authority — in my members, warring against the law of my mind." "In my members," means my faculties, — not merely my physical parts — but my will, my affections, my desires, and my purposes, these are the members of my personality. They war against the law in my better mind; — even almost bringing me into captivity, dragging me along where I would not go, and making me do things which I would not do; making me feel so wretch-

ed that I cannot refrain from exclaiming: "O wretched man that I am! who shall deliver me from the body of this death?"— from this mighty foe, this mighty keeper? Is there a deliverer? "I thank God through Jesus Christ our Lord," for "Out of Zion shall come the Deliverer." Shall a sinner like me be saved from sin; so strong, so universal, so desperate as is mine? Blessed be God he shall; for "they" shall not be ashamed that wait for Me." Your case may be, and undoubtedly is desperate, and humanly hopeless; but Jesus is the almighty Saviour, "able to save to the uttermost all that come unto God by Him." Your case is not to bad, your case is not to desperate; you may be an extraordinary sinner; but Jesus is more than an extraordinary Saviour; He has no equal in His glorious power to save.

"Shall the lawful captive be delivered?" Here seems a greater problem. Some will say: "I am lawfully condemned, lawfully imprisoned my case has been brought up; there has been set up in my conscience a just procedure, a just trial; everything has been gone into, and I am lawfully proved to be guilty. I do not dispute the fact that I am a mortal, groaning under the sentence of this indictment, — I know that I am a lawful prisoner; but a prison-breaker can never have any peace." A man who breaks prison dare not show his face in the daylight; he dare not go from his hiding-place, in case someone should recognize him. Of what good is this so-called liberty? He cannot be happy, he is a prison-breaker; he is now in un-

lawful liberty. So, says the lawful captive, the condemned sinner, who cannot be happy without a lawful deliverance, — "Is deliverance possible for one who is lawfully condemned like me? The law is Holy, just and good, even in condemning me; and death, I must own is a just sentence. There is no fault to find with the law; but I am carnal, sold under sin, — that is where the fault lies. Can you tell me if the lawful captive can be delivered? Is there any hope for me? Can you give any gleam of hope for one in a case like that?" I can, "For out of Zion shall come a Deliverer." Wait upon Him for this deliverance; wait upon Him for the exercise of His power; He has a master-key, cunningly worked; it cost Him — let me reverently say — thirty-three years of His life; and in the end, toil, sweat, and blood, to work this master-key,, — it is the key of His atonement. It is not given to pope or priest or anyone else who may pretend to have the power to absolve sinners. Christ says: "I have the keys of hell and of death." When in His condescending mercy and visitation, He comes with salvation, and puts that key into the hole of your poor empty heart, empty of hope, of light, and peace, — then back goes the bolt, and open flies the door, and lawful liberty, is given to the lawful captive. When a prisoner is sent to prison lawfully, he cannot come out, even if his sentence be expiated, until the governor opens the prison door. Then he does not fear the daylight, but walks forth a free man, knowing that no policeman will arrest him now, and that no law will proceed

against him.

"Shall the prey be taken from the mighty, shall the lawful captive be delivered?" Yes, wait upon this mighty Saviour. His office is to purchase slaves, and to give them liberty. None that call upon Him, and wait upon Him shall be ashamed, whatever their tormenting doubts and suggestions may say. "They shall not be ashamed that wait for Me," he says.

Dear Jacob of old, — he was one hundred and forty-seven years when the Lord took him Home, — before he was half a century, I believe, the Lord met him, and blessed him, and consequently he became a warrior. And now that he is one hundred and forty-seven — more than a hundred years later, he is still a warrior. Listen to him on his dying bed, when apparently the trend of his discourse, in the prophetic description concerning the future of his sons and the tribes was interrupted, and he digressed (I hope that the same thing will interrupt my dying hour — I believe it was a revelation of Jesus). What did the dying patriarch say? "I have waited for Thy salvation, O Lord!" How long have you been waiting, Jacob? "Over a hundred years, since the Lord appeared to me and blessed me at Luz; awakened me out of sleep, and made me realize that God was a most solemn reality in my life; from that time I have been waiting upon Him. There have been times when I have felt that I should die in sorrow, when I said to my sons: 'You will bring down my grey hairs in sorrow to the grave, — all these things are against me.' Now I have

got Christ; He fills my heart, fills the eye of faith, fills the arms of faith." No wonder Jacob gathered up his feet into the bed, and gave up the ghost. He had done with this defiling, deceitful world; and all its entanglements, delusions, and deceptions; he shook the dust of it off his feet; full of hope and love, — glad to gather them up, and bid good-bye to a sin-blinded world. "Thy salvation for which I have waited, I now have got." Good Simeon too: he was "just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him." And he did not wait in vain. "Then took he Him up in his arms, and blessed God, and said: Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation" (Luke ii. 25-30).

Those are the waiting people. "Blest is the man, O God, whose mind is stayed on Thee; who waits for Thy salvation, Lord, shall Thy salvation see." "They shall not be ashamed that wait for Me."

"WHOSOEVER WILL LET HIM TAKE THE WATER OF LIFE FREELY." Rev. 22:17

Dearly Beloved Saints in the Lord:

It has been some time since I have written anything for publication in the dear old Landmark, but at the request of some of the brethren and friends, and I hope at the command of God, I desire to submit a few thoughts for your consideration relative to the above text, hoping to be directed only by the Holy Spirit of God that I may write nothing but the truth as it is in Christ.

Having the utmost confidence in the Judgment of Elder Adams, I feel assured that he will not allow anything to be published which is unsound or that would cause confusion or unrest among the camps of Israel. God forbid that I ever write or speak anything that would sow seed of discord among the household of faith. So with this in mind I take courage trying God willing, to comment briefly on this scripture which has been occupying my thoughts more or less for the last several days. By referring to the 22nd. chap. of Revelations, we find this scripture to be the words of Jesus as recorded by one of God's servants, to wit- John, who, while in the Isle that is called Patmos for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trump, saying, "I am Alpha and Omega the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia and unto Laodicea." Rev. 1:9 to 12.

So we see that the command to John was to write what he saw and send to the seven churches of Asia. The number seven here, to me, denotes completeness. We find in Holy writ, that God ended His work on the seventh day and rested from ALL HIS WORK which He had made. Gen. 2:2. Also we find in Proverbs, that "Wisdom hath builded Her house, She hath hewn out her seven pillars. She hath killed

her beasts; she hath mingled her wine, she hath also furnished her table." Chap. 9:1 and 2.

Paul tells us 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, throughly furnished unto all good works." 2 Tim. 3:16-17.

The scripture quoted at the beginning, is an excellent arminian text, and is probably used, or rather abused, by them as much, if not more than any other verse in the Bible. But if I have ever been given any spiritual understanding, there is not a greater witness in the Bible, to the glorious doctrine of salvaton by the sovereign grace of God. I believe also, that it applies only to those who have been quickened by the devine power of God. It applies to them, and only them, who have been born again, as the apostle says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 st. Peter, 1:23.

Now let us go back to the text. in Rev. 22:16, Jesus say, "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. In verse 17, He says, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."

None can come except they first be bidden of the Spirit, for "It is the Spirit that quickeneth; the flesh

profiteth nothing." Jno. 6:63.

None can come except they be drawn of the Spirit. for Jesus says, "No man can come to me except my Father which sent me draw him, and I will raise him up at the last day." St. John, 6:44. None can come except they hear, For Jesus says, "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:29 also chap. 3:22. He says "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." St. John, 5:25. None can come except they be athirst. Isaiah wrote by inspiration saying, "Ho, every one 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." Isiah, 55:1.

It is also evident that they must have the will, for he says, "Who-soever will, let him take the water of life freely. "There is nothing said to them who have not the will.

The will to come is not something you can pick up, or leave alone. It is not the product of nature, for, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are Spiritually discerned." 1st. Cor. 2:14 Jesus says, "Ye will not come to me that ye might have life." Saul, of Tarsus, had not the will to come for the scripture testifies that he, breathing our threatnings against the disciples of the Lord, went in to the high priest, and desired of him letters to Damascus, to the Synagogues, that if he found any

of this way, whether they be men or women, he might bring them bound to Jerusalem. His only will was to persecute the saints and make havoc of the church of the living God. But when Jesus appeared to him in that great Light that outshined the noonday sun, his will was taken away, and he was given another, a Spiritual will.. The will that all must have to whom the text applies. Saul, was made willing to be God's anything, for he says, "Lord what will thou have me to do." God was working in him, both to will, and to do, of his good pleasure. So Jesus could say, "I, Jesus have sent mine angel to testify unto you these things in the churches." Angels are ministering Spirits. John says, "I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth.

When Jesus sends his angel unto his servants, they will stand boldly, yet humbly, upon the watchwalls of Zion preaching the unsearchable riches of Christ. They will preach Christ crucified unto the Jews a stumbling block, and to the Greeks foolishness. But unto them that are called both Jews and Greeks, Christ the power of God, and the wisdom of God. Moreover, it will accomplish that which he please, and shall prosper in the thing where-to He sends it. For He emphatically declared, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bringforth and bud, that it may give seed to the sower, and bread to the eater, So shall my word be that goeth

forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isaiah, 55:10-11. God's servants, when given grace, will preach the preaching God bids them. They will preach the power and wisdom of the God that works all things after the counsel of his own will. The one of whom the Psalmist said "For He spake, and it was done; He commanded, and it stood fast." Their preaching will not be with the enticing words of men's wisdom, but in the demonstration of the Spirit and of power. For they desire to know nothing among God's people, save Jesus Christ and Him crucified, the Way, the Truth, and the Life. The only name under heaven, given among men, whereby we must be saved. They will preach the Gospel, which is the power of God unto salvation unto every one that believeth, to the Jews first, and also unto the Greeks. Their preaching will have no uncertain sound. But be in perfect harmony with the text, "The Spirit and the Bride say, Come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

John the Baptist, who was the forerunner of Jesus, refused to baptize many of the Pharisees and Sadducees who came to his baptism. If the text be as some teach, an invitation to every body to come, Would not John have baptized all that come, instead of saying to some of them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring

forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:7 to 10.

The fact that he did refuse to baptize some of them, is positive proof that they had not had an experience of grace. They had not been bidden of the Spirit to come. They had never heard the voice of the Son of God. They had never been made to thirst for that fountain of the water of life. God had not given them the will to come as the true comer cometh, therefore they could not qualify as legal candidates for baptism. I remember some few years ago, hearing a highly esteemed Elder of our faith and order, relate an experience. He said in the early part of his ministry, he was requested by the pastor of a certain church to supply for him on one of their meeting days. After the service was over and they were singing the closing hymn, he looked down the isle and saw a man coming with his head held erect, and his face clearly reflecting the self-importance he felt, and confidence which he had in himself. This man came up to the pulpit and reached out his hand to the elder, who said to him, "Do you want to talk to the church?" I do, replied the man. I have just recently moved into this neighbourhood, and I want to join this church and get to work for the Lord. I feel that I can be of great help to you all. As the elder glanced around at the members, he saw that they were all sitting with bowed

heads, none of them had spoken a word. So he said. What is your mind? Finally one of the deacons said, "Well, our pastor isn't here, so I make a move that we refer this matter. There was a quick second to this motion, which carried by unanimous vote. As they were singing the remainder of the hymn, The Elder glanced over the congregation and saw another man coming down the isle. There was quite a contrast in his appearance and that of the first, for the tears were streaming down his face as he reached out his hand to the Elder, saying, "I believe God sent you here. For I saw you last night in a vision. And you used the same text you have used here, and preached the same sermon. As for me, I am nothing but a poor sinner who has a little hope.

There were tears in the eyes of the elder, as he turned to look toward the members whose eyes were also filled with tears. He didn't have to ask what their minds were for there was an immediate move and second to receive him into the church, a candidate for baptism. This time, they did not have to wait until their pastor was there. For this poor and needy child of grace had the keys to the kingdom. He had been bidden of the Spirit to come. He had been given an ear to hear what the Spirit saith unto the churches. He had been made to thirst for that living water. God was working in him, and also the church, both to will, and to do, of his good pleasure. Yea, "The Spirit and the Bride say Come. And let him that heareth say, come. And let him that is athirst come. And

whosoever will, let him take the water of life freely."

C. D. Whitley
Oakboro, N. C.

IN MEMORIAM

Brother Alonzo Barbour was born November 27, 1874 and departed this life July 5, 1954, making his stay on earth 79 years, 7 months, and 8 days.

Brother Barbour was first married to Miss Drucilla Ivey and to this union was born nine children, eight of which are living to mourn the loss of their father, Mrs. G. P. Smith, Olon Barbour, Mrs. V. C. Milles, Brosia Barbour, Mrs. W. A. Lanier, Mrs. A. E. Martin, and Shelton Barbour, all of Durham, N. C. There are ten grandchildren and one great grandchild. His first wife died December 10, 1924, and his second marriage was to Mrs. Lizzie Holt Edwards on September 29, 1928. There are three step children, Mrs. Douglas Mums, Miss Rebecca Edwards, and Jack Edwards, also five step grandchildren.

Brother Barbour received a hope in Christ and united with the Church at Angier November 1, 1913. Brother Barbour was a lovely brother—many Christ-like traits were portrayed in his walk while in this life, particularly was he patient, humble, and forbearing. This conforms to the scripture that says, "By their fruits ye shall know them." He was a devoted husband and a loving father. He was a faithful member to his Church, and we sincerely hope that the Giver of every good and perfect gift has reconciled the family and friends to the dispensation of His will, enabling all of us to feel that our loss is his eternal gain. Paul said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." I Thess. 4:13. John said, "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

Done by order of the Church in conference on Saturday before the first Sunday in August, 1954.

Minerva Young
Edith F. Young
T. F. Adams
Committee

Zion's Landmark

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

Editor

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WILSON, N. C. NOV. 1, 1954

Entered at the postoffice at Wilson
as second class matter.

VOL LXXXVII No. 24

"BY THEIR FRUITS YE SHALL KNOW THEM"

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

These are the words of the Apostle Paul to the Ephesian brethren. He was directed by the Holy Ghost to write those things which they had already been taught in their experience by the Lord Jesus Christ. The Prophet Isaiah said, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isaiah 54:13. When Paul or any of the Apostles were writing to the Churches, it was the same as if they were preaching the gospel to them, for they were led by the Spirit of God to write those things which the Lord had already put in their minds and written in their hearts.

The sweetness of the gospel to the hungry is experienced when

those precious truths are brought out which they have already learned. It comforts the soul, feeds the hungry, builds them up in the most Holy faith and gives them renewed courage and strength. The gospel always exalts the worthy name of Jesus and in the light of this truth, the sinner that has been quickened can readily see the difference between his works and the works of God who works in him both the will and to do of His good pleasure.

The Apostle sets forth the state and condition that the Ephesian brethren were in before the work of grace began in their hearts by saying, "And you hath He quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." Eph. 2:1-3. While they were in this condition, there was no evidence of life, but they were dead in trespasses and in sin under the influence of satan on the broad road that leads to destruction and walking according to the course of this world. The Apostle Paul was well qualified to teach those Ephesian brethren that he, together with them, was God's workmanship, created in Christ Jesus unto good works. A building is by no means a part of the builder. It is the workmanship of the builder. Men in nature are always

ready to take credit to themselves as being instrumental in helping God to build and carry His work on in awakening and saving dead sinners, (or as some say) "winning souls for Jesus." They often pervert and wrest the scriptures; by putting an improper construction, on the word of God. For instance, I have heard those who desire to have fame and honor quote these words, "For we are labourers together with God." I Cor. 3:9. The Apostle did not have any thought in his mind that he or any of the servants of God were co-ordinators with God in any of His work, but rather they were subornates; that is, they worked as God worked in them both the will and to do His good pleasure. Paul 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. For it is God that worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. Again the Apostle said, "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain but I laboured more abundantly than they all; yet not I but the grace of God which was with me." I Cor. 15:10. By this expression he shows very conclusively that it is grace that does the work, and he is the creature by which the work is done. The planting of a natural tree is the work of man. If the tree is good, the fruit will be good. Jesus said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for

the tree is known by his fruit." Matt. 12:33.

The trees that bear Spiritual fruit are the plantings of the Lord. God who spake by the mouth of the Prophet said, "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isaiah 60:21, 22. As further testimony that the Lord is the planter of those Heavenly trees, the Prophet continues to prophesy by saying, "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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: To proclaim the acceptable year of the Lord, 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 mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 61:1-3. This teaching by the Prophet (which so clearly sets forth the planter of these trees) fully corroborates the doctrine of the Apostle, "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." All of those who are created in Christ Jesus, whether he be a Jew or Gentile, Greek

or Barbarian, will bear the fruits of the Spirit. Paul said, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: Against such there is no law." Gal. 5:22-23. Jesus said, "A good man our of the good treasure of the heart bringeth forth good things." Matt. 12:35.

When Jesus delivered His sermon on the mount and taught His disciples, He said, among many other things, "Let your light so shine before men, that they may see your good works, And glorify your Father which is in Heaven." Matt. 5:16. This word "Let" carries with it the force and power to put it into effect. God said, "Let there be light, and there was light." The speaker who spoke these words; "spake as never man spake." The woman who poured the alabaster box of ointment on the head of Jesus, wrought a good work upon Him. See Matt. 26:7. She did this because she was created in Christ Jesus unto good works. Dorcas was a woman full of good work. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did." Acts 9:36. Paul said, "For the grace of God that bringeth salvation hath appeared unto 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 our Saviour Jesus Christ: Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-14.

A manifestation of the work of God will be seen in the life and walk of all the redeemed family of God. ("By their fruits ye shall know them.") But they have no desire to take credit to themselves for ever having performed any good deed. The very thought of taking honor to one's self is attended with a sense of guilt and shame by those who see the imperfection and wretchedness of their own lives. They can witness with Math. 25:37-39. "Then shall the righteous answer him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty and gave Thee drink? When saw we Thee A Stranger and took Thee in? or naked, and clothed thee? Or when saw we Thee sick, or in prison, and came unto Thee? "We inherited no goodness from our forefather, Adam, but regardless of how unworthy we feel, "We are His workmanship, Created in Christ Jesus unto good works which God hath before ordained that we should walk in Him.

T. F. Adams

UNION NOTICE

The Lord willing, the White Oak Union Meeting will be held with the Church at Stump Sound on the 5th Sunday in October, 1954.

W. A. Walton, Clerk

