

Zion's landmark

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ZION'S LANDMARK



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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIII

NOVEMBER 15, 1959

NO. 1

PSALM LXVI

All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name, Selah.

Come and see the works of God: he is terrible in his doing toward the children of men.

He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

O bless our God, ye people, and make the voice of his praise to be heard:

Which holdeth our soul in life and suffereth not our feet to be moved.

For thou, O God, hast proved us: thou hast tried us, as silver is tried.

Thou broughtest us into the net; thou laidst affliction upon our loins.

Thou hast caused men to ride over our heads: we went through fire and through water: but thou broughtest us out into a wealthy place.

I will go into thy house with burnt offerings: I will pay thee my vows.

Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

I will offer unto thee burnt sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

I cried unto him with my mouth, and he was extolled with my tongue.

EDITOR

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

ASSOCIATE EDITORELDER H. O. NASH ----- 431 Hardendorf Ave., N. E.
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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"SOUL-THE BREATH OF GOD"

Dear Brother Adams:

We received our Landmark yesterday and I read all of it last night before going to bed, and enjoyed it. All the writing was good contained in it.

A preacher once asked me, "What is the soul? I told him, "It is the breath of God, for He breathed into Adam's nostrils the breath of life and he became a living soul." That is what the Bible says. I have been thinking this morning about how wonderful the works of the Lord are, and how unworthy we are to be breathing the breath of the Lord. The Lord has made His people so much higher than the beasts of the fields! We have so much to be thankful for, even the some people are so blind that they talk about helping the Lord; poor things, they cannot help themselves. They are so dependent and helpless on a great God, a God with all power. "He spake and it was done; commanded and it stood fast." We are all helpless before Him, dependent on His great mercy. He helps us, not we help him. He is infinite, without sin; we are polluted with sin and all unclean. It is according to nature to believe that we can do something about our sinful condition, but when we are caused to know how sinful we are before this Great God, we are brought to know how frail we are and dependent alone

on God for any Godly attributes or even a desire to do that which is good in His sight. In nature we are vile, and can not be any other way except it please God to be our worthiness. Therefore when there is any good in us, it is the Spirit of God in us. He says: "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 to them a God, and they shall be to be a people." Our bodies are called the temple of the Lord, "Ye are the temple of the living God" and here He has reference to His people so often mentioned in the scriptures of, whom He says, "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. 1:4.

Our way is rough and rugged in this world, but the burdens, pain and troubles are nothing to be compared to the glory we will receive in the next world. O! Lord, we pray that Thou wilt never leave nor forsake us, and He will not if we are of the chosen few. He has promised to be with us always even unto the end, and His promises are sure and steadfast.

I love the people of God, many of which are among the Old Baptist, I believe; and I hope they love me, for I want a home with

them as long as I live in this world, for where they are I want to be. I have no other place to go, for what they preach, I believe, and I want to live, die and be buried with the people I love.

I would enjoy hearing from any who have a mind to write me. My health is not good and I am often lonely. I received a sweet letter from Dear Sister Wyatt sometime ago. She is aged and feeble and expressed a desire to hear from the Baptist who feel to write to her. Her address is Mrs. J. W. Wyatt, 511 Chester Street, Rocky Mount, N. C. She is the widow of Elder J. W. Wyatt. Brothers Adams I did not mean to write so much when I started. May the Lord be with you always. Pray for us. From the least, if one at all.

Mrs. E. G. Hall
106 Victor Street,
Spray, N. C.

CLOTHED IN HIS RIGHTEOUSNESS

Dear Readers,

I saw as it were, a sheep, heavily fleeced, with a hard dry limb of a brier, hung in its wool and entangled in it. As I gazed upon it some precious thoughts invaded my mind that the fleece on that humble creature was so heavy and thick that the brier switch through dry, hard and thorny, could never reach through its heavy coat to prick its flesh; not even, if it lay down upon the ground, could the brier reach through that heavy coat of wool. Now how, to our mind's eye, or I should say, to the eye of faith, do our thoughts reach

to this sheep, in comparison to the people of God? He has so clothed them with the thick coat of His own righteousness that the world may hurl their piercing darts of hatred, malice, envy, jealousy; they can never strike through the protecting fleece which His own blood has cleansed, and they can lie down in green pastures unharmed. They feel no fear, for the protection of their Master's watchful, loving eye is over them and beneath them. So they rest sweetly in His loving embrace. Oh! how loathe they are to leave such a Heaven of rest, peace, and quiet, but now we see them carried or driven to a place where they are held or tied hand and feet and the shearers begin their work of stripping the heavy coat and when they are turned loose how naked, how pitiful they stand! nothing beautiful or comely now is to be seen and I have actually seen the blood stain where the shearers cut into the flesh of my Father's sheep.

Now back to the field of battle are they sent. (The servant of God) naked, destitute, cold, faint, hungering for the coat that has felt so warm and had been a safe protection from the rocks and briers. Now they find no rest, they feel the pain as from the bramble, on this side and that, often are they caught in heavy hail, sometimes the wind is so swift, it pushed them to one side, and then the other; often the thunder is so loud they are frightened to the point of running, but where to go from the battle is not seen. So on, and on, in the battle they are pushed with no light, seemingly; but surely,

truly, within are groanings, cryings, that none other but the spark of hope, and faith, could bring forth. All through the battle the fleece is slowly but surely growing, though so slowly as not to be noticed much, through such a storm. Gradually they become clothed upon. A feeling sense of His mercy begins to creep upon them, and soon the battle subsides. The storm cloud vanishes, the beautiful radiance of the sun causes the green pastures to flourish with living green; and the coat of God's own righteousness is felt and enjoyed with great delight. We both admire and glory in the cross. The briars, the cold, even all the afflictions, for now behold they see and understand more fully through the revelation of the Holy Ghost that these are the very things that make them grow in grace and in the knowledge of the truth. What a wonderful cause for which to suffer!

In hope,
Mrs. Isaac Jones
R. F. D. 4
Wallace, N. C.

EXPERIENCE

Dear Brother Adams:

Asking our kind and loving heavenly Father and merciful Saviour, Jesus Christ to help me and give me divine guidance, I will try to write my experience and tell some of the wonderful things I feel He has done for me. I find great comfort in the 14th. chapter of St. John. It is sweet to me, for I too was seeking to know the Way, the Truth, and the Life.

When I first became so concern-

ed over my soul's salvation, I was asking God to have mercy on me and save my soul and show me the Way, the Truth, and the Life; but it was more than six months before I was delivered, and when I would pray it seemed as though my prayers would go on higher than my head and yet it seemed that I had a hope for I believed the Lord would save me.

In the meantime there was an old church in our community, one of the oldest in the county, Providence Christian Church, which had gone down and they had called a new pastor and were reorganizing the church. I felt that if there were anything I could do that would cause God to save me, I was willing to do it. So I started going to Sunday school there. I had been going to the Presbyterian church before this but I decided to join the young girls' class and then they appointed me organist for the Sunday school.

Mr. Jimmy Turner was our Sunday School teacher. I had confidence in him — I believed he was a good, Christian man and that in some way, he could show me what I was seeking for. I would study my Sunday School lesson and try to understand it, and I could hardly wait for Sunday to come for I thought He could explain the lesson, and in some way, show me what I was seeking to know; but I would come home so disappointed, and go upstairs to my room and beg God to have mercy on me and save my soul and show me the Way, the Truth, and the Life. Mr. Turner could not show me, for he could not give eternal life and that

is what I was seeking.

Then Christmas came and Elder J. E. Adams, from Angier, N. C., a Primitive Baptist Minister, was visiting my home. He always visited our Father and Mother around Christmas, and in the summer, as long as he lived. I just loved to hear him talk and tell his experience. His face would light up and it seemed that we could see Christ in his countenance. He could tell the exact date of his deliverance. I wanted to ask him to pray for me but I did not want my people to know I was in trouble. When he was getting ready to leave on this occasion, there was no one in the living room except him, I went in to tell him good-bye and I asked him to pray for me. He said he would and I believe he did.

On the fourth Sunday in January a girl friend of ours was visiting in our home, we also had other company but at times. All that day I would feel that I had to leave the room full of company and seek a place where I could pour out my heart to God in prayer, but I did not do it. In the evening when our girl friend got ready to leave, one of our neighbors and I went with her to the car line and on our way back we stopped for a visit with a real old lady who had been ill. When we left her the neighbor stopped at her home and I came on to my home alone. As I was entering the front door, the sun was going down — it was supper time and all of my folks were back in the dining room and kitchen, busy with supper. I felt glad they did not know that I was in the house, so I went upstairs to my

bedroom and got down on my knees and I feel that if I ever did pray, I prayed then. While I was praying there was a picture of a man in a sitting position with his head bowed in his hands that came before me and these words were spoken to me as if someone was standing near me speaking — “No one cometh unto the Father but by me.” When I arose, my burden was gone and I felt so light! I believe it was the Dear Lord Himself speaking to me — coming in a way I did not expect, for I was looking for a great light to shine round about me but It came in such an easy, quiet way, I did not realize what had taken place with me until the next morning as I was going about my work. All at once I was praising God — I could not help it — all nature seemed to be praising Him; I was not uttering a word with my lips, it was all inside of me. I remembered then what had taken place with me the night before. It seemed that I could see Elder Wiley Jones standing before a large congregation— all singing and praising God. It was then that I was brought to love the Old Baptist and I have loved them ever since. I was so happy, I could not keep it; so I told my parents first.

I was happy for a whole month. I felt that I could never sin again, but alas! I did not stay that way. I soon found that I could not live like I wanted to, and like Paul the Apostle, when he said, “I neither received it of man neither was I taught it but by the revelation of Jesus Christ. It is Heaven below my Redeemer to know for He is

so precious to me, and though I do not feel worthy of the least of His blessings, to whom else can I go?

I have had impressions to write my experience ever since I have had a hope in Christ but, feeling my unworthiness, I have put it off from time to time. If you feel that it is worthy of space in your paper, you may publish it.

In a sweet hope in Christ,
Miss Fannie Browning,
309 Climax Street
Graham, N. C.

GRACE, MERCY, AND PEACE

Grace, Mercy, and Peace—three Godly attributes—gifts of God. Notice the order in which they appear in the various references of Paul. These words are closely related but there is a difference. Some writer has aptly defined the difference between grace and mercy as follows: "Grace is getting from God what we do not deserve, while Mercy is not getting what we do deserve. In other words, by God's mercy we do not get the punishment of hell which we rightly deserve. It is only by His mercy that we are spared from eternal punishment.

Grace gives us what we do not deserve, that is Heaven, but by God's grace those who are justified through Christ will spend eternity in the abode of the Redeemer. Grace fits us for Heaven.

Peace! O, wonderful peace! sweet peace, a gift of God's love. None but the Redeemed of God, knows anything about the peace that passeth all understanding.

Our salvation was rooted in the beginningless life of God, conceived in His mind before time began. God purposed by absolute and sovereign choice to save unworthy and helpless sinners. Before any material matter was ever created, God already knew and foresaw every single individual who He would save by His grace. He foresaw their unworthiness, their complete ruin, their enmity against God, knowing all this beforehand, He still purposed to make their salvation possible by the death of His Son.

The Apostle Paul says in Romans, 3:10 - 18, "There is none righteous, no not one. There is none that understandeth, they have all gone out of the way. They are together become unprofitable: There is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: Whose mouth is full of cursing and bitterness, their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known; There is no fear of God before their eyes."

There is none good, some may claim to be good, and to the ones around them they may appear to be so, but they are only camouflaged to look like what they are not.

We may see a young man behind prison bars for some crime he has committed. We may look upon him with horror and disgust and feel that we could never stoop so low. Why should we scorn? We

have nothing to boast of. It is only the restraining power of God that has kept us from being in the same place.

We sometimes hear the expression, "The pure unadulterated grace of God—" This is really an absurd expression because all grace is pure and unadulterated. If it were adulterated it would not be grace. When the least of human works are added to grace, it is adulterated and ceases to be grace, grace is a favor, a mercy or a gift. Paul puts it plainly in Romans, 11:6, "And if by grace then it is no more of works, then it is no more grace, otherwise work is no more work. There are many denominations in the world, but only two religions, the true and the false.

True religion teaches that man is saved exclusively by the grace of God, while the false religion teaches that man is saved by his own works or saved by grace plus works. Since the beginning of time, men have tried to hide their nakedness and sin by their own works. Adam and Eve sewed fig leaves together to make aprons to cover their nakedness of sin. These were rejected by God, and are still being rejected when they offered, for they are a type of the good works, the newly convicted sinner offers for his salvation, or rather he attempts to offer his good works, but he is distressed to find that he has no good works after all. The Lord made coats of skins, (something durable) and clothed them. The leaves were too fragile, but the coats of skins were durable and fully capable of covering

their nakedness. See Gen. 3:21. "Unto Adam and his wife did the Lord God make coats of skins and clothed them."

Adam and Eve were completely passive in this transaction. They had nothing to do with it. God did it all. The coats were gifts to Adam and Eve, just as His grace, mercy, and peace are to His children.

God is wholly and completely independent of Man's worth, works, or merit. Salvation is of the Lord! Sometimes our peace is so perfect and our hope is so bright that we are not afraid to face death. At other times death seems a leap in the dark, and we are not sure where we are going to land.

This was written by one who at times feels she had been the recipient of Grace, Mercy, and Peace, but much of her time she can only hope.

Dosia Martin
304 Hawthorne Lane
Burlington, N. C.

IDOLS ON THIS EARTH

Mrs. M. C. Story
Ramer, Alabama

Dear Faye:

I have nothing to be proud of any more. I do not know why I have always loved you so well, but we should not have idols on this earth, I know.

"The dearest idols I have known,
What ere that idol be,
throne,
And worship only Thee."

You were such a dimpled, sweet little darling and grew up to have

such a bright mind, but all things great and small, all things bright and beautiful, the Lord God made them all. Without Him was not anything made that was made. He will not give His glory to another. I have learned this by sad experience. I am a sinner saved by grace.

I was a young rebellious sinner when first I was shown or given a faint glimpse of the love of God, at about twelve years, I think. Now I am in my eightieth year. According to the rules of nature I will soon be hid by the dust of the grave. This old sinful body will have gone the way of all the earth. The Spirit goes to the God who gave it, the Spirit never dies. "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand," Jno. 10:28. Christ said: "Fear not them which kill the body, but are not able to kill the soul: But rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28. Can you think of a greater gift than faith sufficient to fear only Him which is able to destroy both soul and body? "All that a man hath will he give for his life."

How amazing that God would allow His only begotten Son to come into this world, suffer, bleed and die for the sins of His people even when He was spit upon, the seamless robe and crown of thorns was put His dear head. When He was reviled, He reviled not again. Long ago God gave what is called the ten commandments. Our flesh is weak, so often we fail to obey, but God meant for His laws to be

kept. Jesus came into the world to do just that. He was a man of sorrow and acquainted with grief, His visage was more marred than any man's, His life was with the poor and humble. He was spit upon, scorned, mocked, a crown of thorns placed on His dear head, nails were driven through His dear hands and feet. In His agony He thirsted, He was not allowed to have water, just vinegar and I think, gall. He prayed to the Father, "Let this cup pass from me if it be Thy will." There appeared an angel strengthening Him. All this He suffered that we might live forever. The gift of God is eternal life but at what a price! 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.

How ungrateful I have been! But this old sinful flesh will soon be gone. Sometimes I have a hope that I shall be with Him, who paid the price - Jesus, my Shepherd, Husband, Friend, my Prophet, Priest, and King.

Lovingly,
Grandmother

A NEW SUBSCRIPTION

Dear Elder Adams:

A friend of mine, Mr. W. C. Edwards, who I believe, is from your section of the country, gave me a few copies of Zion's Landmark to read, and I enjoyed them so much I am enclosing my check for a year's subscription. It is so good to see that even in this day, when it seems the so called religious world has drifted completely away from

any true worship of God, to worship material things of this world, and who seem to me to be trying to build the largest churches, to get the biggest crowds, with no regard at all as to the character, belief or doctrine of thier subjects, and there is so much talk about what God is trying to do for His people but is being hindered on all sides, and they leave the impression on their hearers that God's effort to save the world is going to be a lost cause if they do not get more and more money.

It is my hope the One who has dealt with this poor sinner, is not this helpless God we hear so much about, but rather One who doeth all things well and works and none can hinder. As I read the articles in Zion's Landmark I feel there are others too who have met this One, and by the workings of His mighty power, are made to say, "By the Grace of God I am what I am."

Surely there is still that remnant according to the election of Grace, and that wonderful promise that He would not be left without a witness that is yet standing sure. We have a record of 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, but are you not glad there was found in this City a poor wise man? and He by His wisdom delivered the city. (Ecclesiastes 9:14, 15.) Surely we are still kept today by this wisdom, regardless of what comes and what method the world may use, this City will be sage and will weather every storm that will ever be thrown a-

gainst it, and regardless of what men say the foundation of God standeth sure having this seal the Lord knoweth them that are His.

We have sincerely enjoyed having Mr. Edwards with us here in Birmingham, we are few in number but have been blessed to have good meetings. I plan to visit the Bear Creek Association the first Sunday in May. I hope I will be able to meet you and others I have heard of.

May God bless your efforts to publish the truth.

Sincerely yours,
Claude C. Hand
321-25th. Street S. W.
Birmingham 11, Alabama

THEIRS IS THE KINGDOM OF HEAVEN

Dear Brother Adams:

I am not glad to be nothing, but I am glad that I am aware of the fact that in my nature I am nothing. If I am anything spiritually it is only because I was remembered in that covenant that brought salvation to lost sinners and cost the blood of Christ. I wonder why there is so much hard feeling toward the children of our Heavenly King, but Jesus said, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." All fell when Adam partook of the forbidden fruit, but only those who were chosen in Him before the foundation of the world, and form whom Christ shed His precious blood, can be saved and are saved. His grace, which was a gift, was bestowed on all that the Father gave the Son.

Jesus said: "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 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." Jno. 6:44. He says too, "And they shall be all taught of God." meaning all that the Father gave Him shall be taught of God, and shall come to Him. It is a certain thing, a sure matter. His blood was shed for just those. He died on the cross for just those, and arose that they might live.

I believe, as I heard Elder Wyatt say once in his preaching, that if he was not right then he knew he had been, for he had been both ways: That is, he had believed in the covenant of works, but he then believed in the covenant of grace: by which he meant to say he had believed his salvation depended on good works, but at that present time he knew his salvation depended entirely on God's grace - a free and unmerited favor from God. As for me, what I once was I no longer am. There is a difference, and as the Egyptian said, God made the difference. I once loved the world and the things thereof, but they had no charm for me now. I feel as the Apostle Paul said: "By the grace of God I am what I am." I Cor. 15:10. I believe as I do and I can not help it. If the children of light after being brought to the knowledge of the truth, do not believe the whole truth — that God declared the end from the beginning, that man is a dependent creature on God, and that the

scriptures were by faith for our learning — then they have not been taught these precious truths through their experience and through troubles and trials, and tribulation. This is the way it pleases the Lord to teach and lead his little ones. "We must through much tribulation enter into the kingdom of God." Acts 14:1, 22.

I do not claim to know anything but that the Lord has been pleased to reveal to me. I hope everyone who reads this little message will be led to pray for me that the Lord may give me a better understanding of all His mercies, of which I receive so many, yet I am not worthy of any. We all have a short time to live in this world, and where there is so much strife and confusion there is no peace. The Lord is not the Author of confusion but of peace. Matthew 5:9 says, "Blessed are the peace - makers for they shall be called the children of God."

I believe I begged the Lord for more wisdom but why He withholds it, is known unto God alone. I am having to travel on in this sin cursed earth begging for more light. I believe God made everything that was made and man was the last thing He made. If He had not made man last, man likely would have claimed some honor or reason of which to boast, believing he rendered a service. My strength in nature is as that of all men, I can do nothing but sin - this is a great thorn in the flesh and causes me much trouble.

Brother Adams, I did not think to pen so many of my thoughts and I hope you will be led to cast a

mantle of charity over my imperfections, if you care to, print this, if not please drop in the wastebasket. We do not attend meetings as we once did and most of our preaching comes in the papers that we take. I am renewing our subscription to the Landmark for the benefit of both of us. We read and take much pleasure in doing so.

Elder and Mrs. James G. Gaskill
Hobucken, 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

MRS. LUCY OWENS GARDNER

On July 1, 1959, our Sister, Mrs. Lucy Owens Gardner, was called from a world of conflicts, cares, and worries to one of joy, rest, and peace. She was seventy-nine years of age, and was a faithful member of Otter Creek Church for many years. She was a consecrated Christian, a kind, loving, and understanding wife and mother to her husband and children. Her foster children loved and honored her as their own mother. Sister Gardner was always ready with a helping hand for her neighbors. She leaves a vacancy on earth that cannot be filled.

Surviving her are two daughters, Mrs. Minnie Hayes of Rocky Mount; Mrs. Furness Kellum of Hagerstown, Maryland; and four sons, Harry of Raleigh; Carlton and Ben, Jr. of Fountain, and Richard of Rocky Mount, together with

fifteen grandchildren.

Sister Gardner was laid to rest in the Fountain Cemetery with Elder A. P. Mewborn conducting services. Our loss is her gain.

Resolved that a copy of this obituary be sent to the family, one placed on Church records, and one sent to Zion's Landmark for publication.

Done by order of the Church in conference the first Saturday in August, 1959.

Written by,
Mrs. Floyd Gardner
Assisted by:
Mrs. Katie Gardner
Elder R. B. Denson,
Moderator
J. B. Coker, Clerk

SISTER HATTIE HOWELL

We, the Church at Bethany, Johnston County, wish to bow in humble submission to our Heavenly Father in removing by death our Dear Sister, Hattie Howel. She was born December 15, 1883, and departed this life, August 17, 1959.

(1) Therefore, be it resolved, that in the passing of this Dear Sister we feel our loss, but in humble submissiveness to the 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, one published in Zion's Landmark, and one sent to the family.

Done by order of the Church in conference in November meeting, 1959.

Mrs. Andrew Brewer,
Committee
W. H. Woodard, Clerk
Elder M. F. Westbrook,
Moderator

REQUEST

Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for accommodation of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of **two hundred to two hundred-fifty** words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

We earnestly solicit your assistance in helping us with this request, and your continued patronage of the paper.

EDITOR

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Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

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**"ALL POWER IS GIVEN UNTO
ME IN HEAVEN AND IN EARTH"**

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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." Matthew 28:18, 19, 20.

As a preface to this command, Jesus said, "All power is given unto me in heaven and in earth." And as Jesus is "Declared to be the Son of God with power," He had the authority to give gifts to men, and qualify them for the respective offices they were to fill; and send them forth as lambs among wolves to preach the gospel to both Jew and Gentile wherever they be located.

But before Jesus commanded His

Apostles to go into all the world and preach the gospel to every creature, He said unto them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5,6. The Jew and Gentile constitute all the peoples of the world. At one time, the Gentiles had no God given form of worship, the Jews were the only people unto whom the oracles of God were committed. But when the time came for the Gentiles to receive the Gospel, He said unto His Apostles, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Signifying, that the time had come for the Gentiles to receive the gospel, as well as the Jews.

Jesus at no time authorized the Apostles to organize a board of men to direct the Apostles where to go or what to preach. But Jesus said unto them, "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."

The greatest objection I have to the modern missionary is, that they claim that there are souls saved that otherwise would be lost, and that they are saved on their own merits. They seem to think that there is some regenerating power in the Bible. This is not true. If there were not a Bible in the world, it would not affect the eternal salvation of God's people. Why? Because they are "chosen 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." Ephesians 1:4, 5, 6. "In the beloved" certainly means Christ, who is called God's "Beloved Son, in whom I am well pleased." Matthew 3:17. God has made His people accepted in His beloved Son. It is not a question of us accepting Christ, the question with us is, are we included in that number which are made acceptable in Christ. Jesus said, "I seek not mine own will, but the will of the Father which hath sent me." John 5:30. "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 6:37, 38, 39.

Paul tells us that it is "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." TITUS 3:5, 6, 7. If it is "Not by works of righteousness" that we are saved, it certainly is not by works of unrighteousness; so we conclude that it is not by works of any kind. "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." Ephesians 2:8, 9.

By the giving of the law, God's justice and holiness were rendered most glorious; by the giving of the gospel, His grace and mercy are made much more glorious. But by neither of them are we saved with an everlasting salvation. By the observance of the law, we are saved from the penalty prescribed by it for its transgression. By the observance of the gospel, we are saved from error and the doctrines and commandments of men. "Jesus Christ, hath abolished death, and hath brought life and immortality to light through the gospel." 1-Timothy 1:10. The life and immortality of Christ were brought to light by His resurrection from the dead. The gospel makes known to the children of God, the things that God hath prepared for the, but does not bring the life. If one never heard the proclamation of the gospel, it would not effect his eternal salvation. The gospel is to instruct and feed the sheep of God's pasture, not to regenerate or make alive. To read of Christ in the Scriptures, to hear of Him from the mouth of others, to receive a knowledge of Him from parents or instructors, to have the natural mind impressed with a sense of His being and Omnipresence, all fall short of a personal manifestation of Him to the soul.

Paul says in ROMANS chapter 10:13. "For whosoever shall call upon the name of the Lord shall be saved." But Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of

heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:21, 22, 23.

To explain what Paul meant in Romans 10:13., let us notice what he says in verse twelve of the same chapter. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Paul's meaning is, I think, that there is no preemience of the Jew over the Gentile, now of the Gentile over the Jew; for the same Lord is rich unto all, Jew and Gentile. And all who call upon Him in sincerity and truth, in acknowledgement and repentance, their call will be heard.

In the fourteenth verse of this chapter Paul asked a question, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Meaning, that it was the will of God that the gospel be preached to the Gentile as well as the Jew. Thus, when the time came for the Gentile to receive the gospel, Jesus said unto His Apostles, "Go ye therefore, and teach all nations, baptizing, them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even

unto the end of the world."

But did you ever know of a dead person believing or hearing any thing? The Apostle said to the Ephesians, "And you hath he quickened, who were dead in trespassed and sins." And he who is dead in sin, is just as incapable of believing, hearing or performing any spiritual act, as the natural body that is corporeally dead. Jesus said to His disciples, "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matthew 13:16, 17.

Believing with the natural mind is one thing, and believing with the heart is another. By eloquence and oratory the natural mind can be persuaded to believe most any thing. But with the natural mind we do not believe unto righteousness. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Proverbs 16:1. Preachers do not prepare the heart of man to believe in God. Jesus says "This is the work of God, that ye believe on him whom he hath sent." John 6:29.

"And how shall they preach except they be sent?" The word "sent" means (called). Jesus called and sent His Apostles out to preach, not some self constituted board of humanity. Jesus calls and bestows gifts to men, qualifying

them for their respective work. "And he gave some, apostles; and some, prophets; and some, evangelists; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." EPHESIANS 4:11 through 16.

"But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Romans 10:18. By this, we understand that the command of Christ to His Apostles were fulfilled. In verse 20 of this same chapter, Paul says, "But ESAIS is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me." We need not worry about the salvation of God's people, Jesus says, "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 10:29. He also said, "All the Father giveth me

shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. with this declaration of Him who "Spake as never man spake," I feel that all His people in every nation, kindred and tongue are safe and secure. And I am sure that Paul felt as I do, for he said "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 8:37, 38, 39.

We read in 2-Timothy that God has already done what men are claiming to be doing, (saving sinners.) Paul says, "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 brought life and immortality to light through the gospel." 2-Timothy 1:9, 10. Let us not misunderstand what the Apostle said. He didn't say that God saved them before the foundation of the world; "But according to his own purpose and grace, which was given us in Christ Jesus before the world began." All that will ever be saved, are already saved; for "The blood of Jesus Christ his Son cleanseth us from all sin." 1-John 1:7. He does say (as quoted before) "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Eph. 1:4.

We cannot see life, we only see the effects of it. And those in whom eternal life is infused, are the ones that hear and believe the gospel. And those in whom this life has not been infused, all the preachers in the world cannot cause them to know Him, "Whom to know is life eternal." If we are God's children, we are even now reconciled, pardoned, accepted, in His mind and purpose, even though it has not been made manifest to us, to some it has not. Our salvation is already accomplished; everlasting righteousness has been brought in; Jesus has saved us from the wrath to come.

After Jesus rose from the dead, He stood in the midst of the disciples, and shewed unto them His hands and His side. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you. Then said he to Thomas. Reach higher thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. and Thomas answered and said unto him, My Lord and my God." John 20:24 through 28.

If the disciples unto whom Jesus first appeared could have made Thomas believe that Jesus had risen from the dead, then I would be

in favor, as many others are, of sending out men to preach in the hope of causing men and women to believe in Jesus. The Apostles failed to convince Thomas that Jesus had risen from the dead, and I feel sure that I or any other man would not be any more successful than the inspired Apostles. The only ones who really believe in the Person of Jesus Christ, in His righteousness, and His everlasting love, are those to whom He reveals Himself, as He did to Thomas.

As further proof that man cannot cause any one to know the Lord, I'll quote from the 8th chapter of Hebrews. "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and 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 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 iniquities will I remember no more." HEBREWS 8:8 through 12. This declaration of God satisfies me.

H. O. Nash

ZION'S LANDMARK

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PSALM LXVI

If I regard iniquity in my heart, the Lord will not hear me:
But verily God hath heard me: he hath attended to the voice of
my prayer.

Blessed be God, which hath not turned away my prayer, nor his
mercy from me.

PSALM LXVII

God be merciful unto us, and bless us: and cause his face to
shine upon us; Selah.

That thy way may be known upon earth, thy saving health among
all nations.

Let the people praise thee, O God: let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge
the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth yield her increase: and God, even our own
God, shall bless us.

God shall bless us: and all the ends of the earth shall fear him.

PSALM LXVIII

Let God arise, let his enemies be scattered: let them also that
hate him flee before him.

As smoke is driven away, so drive them away: as wax melteth
before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad; let them rejoice before God: yea,
let them exceedingly rejoice.

Sing unto God, sing praises to his name: extol him that rideth
upon the heavens by his name JAH, and rejoice before him.

A father of the fatherless, and a judge of the widows, is God in his
holy habitation.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TO TELL OF HIS MERCIES

Dear Brother Gilbert:

If I am worthy of addressing you as such. It seems after you good people received me into the church last Saturday and baptized me on Sunday, that I would be satisfied with that, but it bears on my mind to write you and tell you more of what I hope to be the Lord's dealings with me. There were many more things I would love to have told the church but I did not feel like talking anymore then. I know I told you a part of the dealings of the Lord with me but I have a desire to tell you more of the great mercies I have received at His hand, which I failed to tell at that time.

When I was but a very small girl, I do not know how old I was or whether or not I was asleep. I just remembered the Lord being on the top left end of the steps out at the front of our home — this house that we now live in — and He told me to be a good girl; then He arose over the eave of the house and I looked where He was standing and there was a wash basin of water there, later meaning to me that I must be baptized.

I looked back over my life and can see many things wrong that I have done, and think sometimes that surely I have done more wrong than I can ever be forgiven for. To my sorrow I must confess, I have been ashamed to let people

see me go to the Old Baptist Church or be with you good people. I thought, "There are such a few who go there, I will go where more people assemble, and I can have more friends." I felt that I would be talked about if I went among you. So I went to different churches of other denominations but none of them seemed the place for me. I thought when I moved away from here I would get out of going with mother to church but alas! to my surprise, I found myself in much worse condition. I became very ill and had to go to the hospital in October in 1939 for an operation. I was made to beg my God for mercy knowing without Him I could not live.

When I got on the operating table something within me made me want to let those doctors and nurses know that I was not depending on them alone to take me through the operation successfully. The last I remember before I went to sleep, I was saying, "Oh, my God! Oh, my God!" and so far as I know that was my first expression when I awoke. Each night while there I would pray for Him to keep me through the night and let me live; and I would awake in the mornings praising Him for letting me live through the night. While I could not raise myself off the bed, I promised if He would let me live to come back home to my husband, I would do anything He wanted me

to do — if He would only show me the way, and that I would not be ashamed to confess Him before men.

When I came home I desired not to talk about people as I had in the past. I wanted to tell people how wonderful Christ was to me. In a short time I felt cast off again, knowing without His help I could do nothing. I believe it was the most miserable six months of my life that followed my return from the hospital. I felt, "Oh, if I just could have you to pray for me, I would feel better!" When mother would go to church before I was able to go, I wanted so much to tell her to request you to pray for me but I did not want her to know how I felt, and refrained from saying anything.

I kept begging the Lord to show me the way. One night I dreamed of being baptized by my brother Jim Matt, and there was another girl to be baptized by someone else, when they went into the water it was deep almost up to their shoulders and she just tucked her head and was under the water. She came out laughing, and saying, "He did not have to lay me down to get me under." But when Jim led me where they were, the water was nearly all gone — there was just a little in the bottom of the pool. He attempted to baptize me and I came out trying to make people believe I was happy but I was not. When I came out of the pool everybody was gone away from me, I was on a platform fenced around with large iron bars and the people were on the other side. I was reaching through the fence

shaking hands and I came to mother and she said, "Tell them to sing another song." She did not hear the one they had just sung. After being baptized I thought I went back home to change clothes and the door was locked; so I turned back and came to another door and that was locked. I then went to my sister Alice's home and when I went in, there was just room enough for me to walk. I awoke crying, and knowing that was not the way for me because I was not satisfied.

One night after that, I dreamed of Audrey Lawson and myself being the only ones to fill the vision you had about Dan River Church but something said someone was dead and that I was the one. Well, I felt to know I would have to join the church and I kept promising I would go but when the time would come I could not. The fourth Sunday in last September I thought if you were there it would be a good time to go. But Brother Gilbert, you remember you were not there and I felt that was so as a chastisement for me for promising the Lord so many times that I would offer to the church and then did not do as I promised, although you were there those times. Saturday before the fourth Sunday in November, I did not go to church and on Sunday it was raining so I could not go. I felt very remorseful and suffered because I did not go on Saturday. It seemed such a long time to wait until the December meeting.

One night a short time ago I saw in a dream a great flock of birds coming toward me and be-

hind them was a heavy storm. Something said to me, "The end of time is coming but there is something yet you must do." It was made known to me that I must offer to the church and be baptized. When last Saturday came it seemed there was nothing that could prevent me from going to the church, and when they were singing for dismissal I was again trying to refrain from offering, yet I felt I would die if I did not go. I could not stay away any longer. The time had come and I was powerless to prevent it. I do not know that I will ever be able to tell you how much comfort being baptized has brought me. I feel relieved of a heavy burden and I can truthfully say, I do not care if it is being shouted from the house tops. I now know the truth of the scripture: "Baptism doth also now save us (not by putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

An humble sister with a
heartful of joy and peace.
Mrs. Esther Scott.
Meadows of Dan, Virginia

JONAH

My wife mentioned Jonah and the scripture, "The weeds were wrapped about my head." Jonah 2:5. I have not had any light on the matter but I did turn to it and read it. Maybe I am trying to wrest the scriptures, but it appears to me tht Jonah was cast into the sea and sank to the bottom of the ocean where "The waters compassed me about, even to the soul: the

depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever; yet thou brought up my life from corruption, O Lord my God." "When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thine Holy temple." "—But I will sacrifice unto Thee, with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."

It seems to me that this all occurred before the great fish swallowed up Jonah. When he declared that in spite of his condition, "the earth with her bars was about me forever," that still, Salvation was of the Lord, then the Lord sent the fish to be the vessel to convey Jonah to the shore. Three days and three nights, Jonah was in the belly of the fish; while in the fish, Jonah was in prayer. Jonah said, (Jonah 2:2) "I cried (past tense — while in the sea) by reason of mine affliction unto the Lord, and he heard (past tense) me; out of the belly of hell (Sheol) cried I, and Thou heardest my voice. For Thou hadst (still past tense) cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me."

This prayer from the belly of the fish all refers to the prayer from the depth of the sea. The prayer from verses 4 through 9, are the words of prayer from the depth of the sea. All this is in the present tense, and is referred to (verse 4)

as "Then I said, I am (present tense) cast out — " etc. It may be that I am only confusing the issue, but when Jonah was in the fish, he seems to refer to a prayer of destitution while he was out to the fish, and bound to perish in the midst and depth of the sea and from the depth of the mountain, with WEEDS WRAPPED ABOUT HIS HEAD! Yes, Jonah was praising the Lord for sending the fish to save him. The world sympathizes with Jonah for having to go into the belly of the fish but Jonah was in a worse condition or place before the fish swallowed him and was THANKFUL for such a place as the belly of the fish. I think his real prayer and cry unto his Lord was before the fish came along.

There is such faithfulness expressed in the 4th verse: "I am cast out of Thy sight; yet I will look again toward Thy holy temple." The reference is to Daniel 5:23, where Daniel in spite of all the threatenings of King Nebuchadnezzar, and all the decrees that the wicked men got the king to sign; in spite of them all, Daniel was faithful to turn His face toward the holy Temple of Jerusalem every single day. So with Jonah every single day. So with Jonah here; he felt that he was truly out of sight of the Lord, and truly, the Lord would hear him no more, and truly his case was one cast out, and out of sight, still in spite of all this, Jonah says, "I will pay all that I have vowed. Salvation is of the Lord."

Let us look at this prayer: "I am cast out of Thy sight;" "The waters compassed me about, even

to the soul." "The depth closed me round about; the weeds were wrapped about my head. I went down to the soul." "The depth closed me round about; the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever; yet, hast Thou brought up my life from corruption, O Lord my God." Jonah 2:4-6.

Do you not see something in these words? and is it not beautiful? Look at the six conditions of Jonah — and there is no life in them all! Then at the Lord's number, there is hope, there is a lifting up, there is salvation! You mentioned the "weeds", and I thought to say a word about weeds but I do not know where I may come to. I must not try to mention each of those but you read them and consider each condition. The sea is that stormy waters of trouble and afflictions even unto death. Jonah had to go into that sea. And until those in the ship cast him into the sea, the sea would have taken the ship — for the sea MUST have Jonah! It was the surface and from there, he had to go down, down, and down! As he went beneath this disturbed surface, "All thy billows and waves passed over me;" the stormy and troubled and rough surface was over my head! I am out of Thy sight; waters compassed me about, even to the soul; as he sank deeper and deeper, the depth began to close in upon him round about. Hundreds of feet of water above him, below him, and on every side of him; even at the foot of the mountains that are under the sea. Yes, the sea bottom is

but more mountains and valleys, and Jonah must come to the very bottoms of the mountains that are in the bottoms of the sea. As he comes to that place, he sinks into the mire, into the sea weeds, into the sea growths. He stirs up the very mire on the bottom of the sea. As he would sink in the mire, the weeds wrapped themselves about his head and held him fast. He could go to neither side, he could neither go down nor up anymore; he had to come to the bottom of the sea and to his resting place. "The earth with her bars was about me forever." Does that—those words — mean something to us? Was he not bound fast? Were not the very bars of the earth upon him? The sea of waters, the mountains, the weeds, the mire? He could not move, would it not seem that he had come to his resting place "forever?"

It was then and there that the seventh condition came to pass. What was that condition? "Yet hath Thou brought up my life from corruption, O Lord my God!" Jonah says, "My God" for He has brought me up, He has been a Savior to me personally!

Now the question, How did He break all the bars that bound Jonah and bring up his life? I think it must have been by means of the great fish. I think the fish must have come just at this time, as a means of deliverance. Yet I had always considered the fish as being just beneath the surface there with his mouth already open, so to speak.

The weeds were wrapped about my head! The weeds bound me

and held me in one place; the weeds obscured my vision — I could not see for them. They wrapped my head; all of my senses—natural senses — were bound up in them; all of my natural reactions were bound and held fast, while the Lord and His Spirit held sway over me! and took me and carried me where I was to go! Oh yes, Jonah was bound and carried to that very place. It was the nature of Jonah, the natural desires, that had ruled him, and caused him to be rebellious against that which the Lord commanded. So in the purposes of the Lord, that nature, and the head of the natural desires, had to be bound and held until it cried unto the Lord, "by reason of affliction." The Spirit shall rule over the flesh, in the day of His power!

I think of Exodus, when Moses was born. It was a time when the king of Egypt had commanded that all Israelite babies, males, were to be destroyed, lest they become too powerful. Moses was a chosen vessel, and the story of how the Lord preserved him is a very beautiful one. But what I wanted to say, was that Moses was put into an ark; a very plain little ark made of bulrushes and daubed with lime and with pitch to seal it water tight. Then the ark was laid in the "flags" or sea weeds, on the waters of the river. (Ex.2) The flags are the weeds that grow in the waters; they served to keep the child from drifting down the river, they held him in place unto the king's daughter came. The little ark preserved him from the waters, as did the ark of the great fish preserve Jonah from the wa-

ters, as did the ark of the great fish preserve Joanh from the deep waters of the sea. The word "Weed" is not found in the scriptures, but this one time — so far as I know; but the word "flags" is found more often.

When we consider the preservation of Moses, and of Jonah, and even of the Babe — Jesus Christ— and through the later life of the Man, Jesus Christ, I think of David's words in Psalm 105:15 or 16, "Touch not mine anointed—" etc. Oh, how the Lord does preserve His own little ones! He brings them through the depths, but always to land in safety on yonder shore! Truly Jonah went to the depth; went into the deep waters. When we come to be cast into the deep valleys, we feel very deep indeed. But Jonah passd through the greatest depth of valleys upon the land to come down to the sea shore, and from thence into the sea to the great valleys under the mountains under the sea! Even into the mire at that depth, even into the weeds that grow there to be bound by them! Can you find a lower place? Can your natural body and natural strength be more bound than this?

I guess a lot of things might be said about the weeds. Naturally speaking, the weeds are those that come up and grow rapidly and choke out the more delicate plants that we usually cultivate. We have to go in and pull out the weeds; they are the tares, they are the briars, they are the thorns. The weeds are those things that are not only troublesome, but also useless and valueless. We pray that

our hills not be given over to the weeds and briars — even though we must be digged with the mattock! Weeds are the things that choke us and strangle us; and I can imagine they were choking the natural strength of stubborn Jonah.

It is bedtime — nor do I know what I am saying — also the end of my page is here. I will say goodnight, my Dear. I pray the Lord to keep you strong spiritually, enable you to discern His Truth — and rightly divide and apply the Word of Truth. May He watch over you, guide you and direct all of your ways and all our ways!

Yours in hope of His love,
Douglas or A. D. Alston.

PETER DENIED JESUS. WHY?

Realizing this is a very important subject, and never having heard it discussed, I desire to set forth my views concerning same, at the same time realizing my knowledge of grammer is limited. Never - the - less I desire to rely wholly on the guidance of the Holy Spirit to direct my mind in this effort.

First, I will give Peter's statement as recorded by Matt. 26:74. "Then began he to curse and to swear, saying, I know not the man." The question is, did Peter commit a sin in this act? We remember that Peter was the first that Jesus called of His apostles. Matt. 4:18, 19, and 10:2. "Now the names of the twelve apostles are these: The first, Simon, who is called Peter—" In this we see the beginning of Peter's experience as one of the deciples of Jesus when

he was permitted to see many of the miracles that Jesus performed, and as a witness of Jesus. One of the marvelous experiences Peter had, was when Jesus walked on the water; Peter desired of him that He bid Him — Peter — to walk on the water to Jesus, and Jesus bid him to come. Matt. 14:29.

Later an occasion arose when Pharisees and Saducees desired of Jesus a sign of Heaven when He answered them: “—A wicked and adulterous generation seeketh after a sign:—” Jesus then said: “Take heed and beware of the leaven of the Pharises and of the Saduceess.” This bewildered the disciples and they reasoned among themselves, Then Jesus said “O ye of little faith” — “How is it that ye do not understand that I spake it not to you concerning bread,—?” “Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and the Saducees.”

Following this, Jesus “Asked His disciples, saying, Whom do men say that I the Son of Man am? And they said, Some say that Thou art John the Baptist: some Elias, and others Jeremias, or one of the prophets. He saith unto them But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon 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 art Peter, and upon this Rock (Christ—The Son of The Living God—) I will build My church;

and the gates of hell shall not prevail against it.” See Matt. 16:1-18. In this Christ taught Peter that this revelation was not taught him by flesh and blood but by God the Father. With this testimony, we know it is impossible to teach man to know Jesus by the letter of the word.

Soon after this, we find that Jesus called Peter, Satan. (Matt. 16:23) What had gone wrong with Peter so quickly. Was he a dead alien sinner? Is a dead alien sinner taught of the Father and is yet a dead alien sinner? Surely not. Had Peter been baptized? If so, did John the Baptist baptize dead alien sinners? There is no testimony of baptism having been administered to Peter, after Jesus called him as one of His diciples.

Jesus carried Peter, James and John up into an high mountain apart, and was transfigured before them, when his face did shine as the sun and his raiment was white as the light. Not only that but they were permitted to hear a voice out of the cloud, which said, “This is my beloved son in whom I am well pleased; hear ye him.” Yet this convincing evidence did not prevent Peter from denying Jesus when Jesus was taken by wicked hands, and betrayed shortly before His crucifixion.

I have said there was a difference in the operation of the Spirit, separate and apart from the Holy Ghost itself, and I have chosen Peter as an example of my statement. To me the evidence is convincing that Peter has just having his first experience as a child of grace, and was in the early stage

of his experience in christianity. Jesus had not called Peter into the full gospel ministry, neither had He any of the other apostles. This was not done until after the crucifixion and resurrection of Jesus. Just before His ascension, He gave them the authority to preach in every nation, and to baptize in the name of the Father and the Son, and the Holy Ghost, which had not yet come for Jesus had not ascended, He had led them to the mount of Olives, and there told them to return to Jerusalem and to tarry until they were imbued with power from on high. "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. At which time the Holy Ghost came upon them, and they began to speak with other tongues, and were heard in every language. See Acts 2:4, 6. This was an experience that none of them had ever had up to that time.

We want to follow Peter in his experience before the crucifixion of Jesus. Peter looked for reward apparently. Matt. 19:27, 28, 29 says, "Then answered Peter and said unto Him, Behold, we have forsaken all and followed Thee; what shall we have therefore? And Jesus said unto them, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or

sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

The time was now come for the real test of Peter's faith. When Christ was accused of blasphemy by the high priest and elders, and all the council; they acclaimed Him "guilty of death," and did spit in His face, buffeted Him; and others smote Him with the palms of their hands. "Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest." Soon another maid accused him of having been with Jesus, and he again denied with an oath, "I do not know the man." Others accused him saying, "Peter, surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly."

Did Peter knowingly and willfully lie as to his knowledge of Jesus? Right at that moment I believe he did not know him. It took the cock's crowing to bring Jesus' words to his mind. Had not that taken place, the words of Jesus would not have been true, but they were true and the cock crew to arouse Peter. This closes the testimony of Matthew, as to Peter's conduct, but we have further tes-

timony by Mark, Luke and John, that we have not mentioned.

I now present Mark's testimony not mentioned by Matthew. Mark 5:37, 41 states that Peter witnessed the raising of the damsel, Talitha-cumi. This too was in the early experience of Peter. Luke 5:5 and 8, reads, "And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net. — When Simon Peter saw it, he fell down at Jesus' knees, saying, depart from me; for I am a sinful man, O Lord." Luke 22:8: "And He sent Peter and John, saying, Go, and prepare us the passover, that we may eat." In this chapter we have several visible experiences with Peter, even to that of Jesus telling Peter that satan desired to sift him as wheat, and telling him that when he was converted to strengthen his brethren. Luke 22:31, 32. But with all this evidence in his experience, Peter denied knowledge of Jesus, saying, "I know not the man." This was at the crucial hour when He was taken by wicked hands to be crucified on Calvary.

John 4:24 says, "God is a Spirit: and they that worship Him must worship Him in Spirit and in truth." Does not the testimony as given relative to Peter show he had never worshiped God in Spirit at that time? but only looked for the restoring of the kingdom of Israel? See Acts 1:6. "When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom of Israel?" Remember this

was after His resurrection.

Who will deny that Peter was a child of God? or will say he had never been born again? But the evidence is that he had never received the application of the Holy Ghost. To prove this we refer to Acts 2:4. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave utterance. Verse 14 says, "But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Again verses 32-33: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." It is evident that Peter and the rest of the Apostles, even the multitude that came together were confounded, because every man heard in his own language.

In Acts 2, we find the fulfillment of Luke 24:47, that repentance and remission of sin should be preached in His name among all nations, beginning at Jerusalem. Acts 1:8 says, "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 Judaea, and in Samaria, and unto the uttermost part of the earth." This is still true in a spiritual sense: For when we are clothed or overshadowed with the Holy Ghost, we all hear in our own language and understand according to the working of the Spirit with us. None can understand unless they have known the working of the Spirit but those who have seen the God of our salvation hear with that Spiritual ear, and see with that Spiritual eye, and rejoice with that Spiritual heart. Neither the nationality, nor language makes any difference; they all hear in their language, because they have a common language, a common tongue, a common understanding which is in accord with their experience. This is true because they have all been taught by one teacher — God our Saviour. After this demonstration of the overshadowing of the Holy Ghost, Peter's preaching and testimony conformed to that taught in Acts 2:38. "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.

Before this the gospel had not been preached to any but the Israelites — Jews, the favored people. But after the resurrection of Jesus it was to be preached to all nations, beginning at Jerusalem. This is where we — the Gentiles— came in, and until the full thefulness of the Gentiles come in, "Blindness in part is happened to Israel." Rom. 11:25.

(Elder) B. B. Walston

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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

REQUEST

Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for accommodation of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of **two hundred to two hundred-fifty** words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

We earnestly solicit your assistance in helping us with this request, and your continued patronage of the paper.

EDITOR

NOTICE

The Lord willing, there will be an all day meeting at Tom's Creek Church the fifth Sunday in January, 1960. Services are to begin at 10:00 o'clock A.M., with dinner served on the ground.

The Church is located in Davidson County, N. C. about one mile northeast of Denton, N. C., just off the hard surface road leading from Denton to Farmer, N. C. An invitation is extended to all the Brethren, Sisters and Friends, especially to the ministering Brethren.

Done by order of the Church in conference on Saturday before the fourth Sunday in November, 1959.

Elder C. S. Farmer, Moderator
C. O. Gallimore, Church Clerk

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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Dec. 1, 1959

COMMENTS ON EZEKIEL

Dear Elder Adams in the faith of
our Lord, Jesus Christ:

I would like your comments on
Ezekiel 28:12 - 20, which says,
"Thou sealest up the sum, full of
wisdom, and perfect in beauty—"
Continue to the twentieth verse and
if you have some thoughts of en-
lightenment, please write your
views of same.

Yours in hope of mercy,
Bysie Greathouse
RFD 2, Box 15
Elkins, West Virginia

Beginning with the 12th verse,
the Prophet Ezekiel was to take up
a lamentation upon the King of
Tyros. The word lamentation as de-
fined by Webster, means, audible;
words of sorrow; grief; outcry.
Hence, we can see that the time is
approaching when the judgements
of God are to be poured out upon
the king of Tyros.

Before proceeding farther with

this subject, it will be well to look
into the pages of Holy Writ and
get a description of this mighty
king, who before was called the
prince of Tyros. See 2nd. verse of
this 28th chapter of Ezekiel. This
king governed a great kingdom,
and lived in a magnificent palace
in a city of great prominence that
was well located by the seashore,
which made it an important trading
center of that time. He gained his
wealth by trafficking with the sur-
rounding kingdoms which brought
their vessels loaded with cargoes
of various kinds of merchandise.
See Eze. 27:10-25. He was a king
that never honored or glorified God
for the riches which he possessed
but he obtained his wealth by his
wisdom and understanding.

According to his conceited wis-
dom he was wiser than the Prophet
Daniel, and no secret could be hid
from him. See verse 3. His riches
and honor, his worldly wisdom,
natural understanding, and exceed-
ing accomplishments had filled his
heart with pride, enormous conceit
and egotism, thereby causing him
to be a great admirer of himself
(full of wisdom and perfect in
beauty). See verse 12. He came to
feel that there was nothing more
to gain, and nothing more to wish
or want. He had reached the height
of his ambition. His measure was
now full. How vain is a presump-
tuous man! "Pride goeth before
destruction, and a haughty spirit
before a fall." Prov. 16:18. Paul
said, "For if a man thinketh him-
self to be something, when he is
nothing, he deceiveth himself."
Gal 6:3. Paul also said, "Where-
fore let him that thinketh he stand-

eth take heed lest he fall." 1st Cor. 10:12. The king of Tyrus was in for a fall. His heart was full of worldly wisdom and conceit; not the wisdom of God who said, "I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." Again He said, "The wisdom of the world is foolishness with God." His beauty consisted of material things and self - accomplishments. His vessel was full. When a vessel is full, there is not room for anything more. Therefore, the Prophet said, "Thou sealest up the sum." Nothing more that he could desire could be added to him.

"Thou hast been in Eden, the garden of God." Not that the king of Tyrus was in the garden of Eden but he was surrounded with everything that was pleasant to the eye, like Adam whom God made and put into the garden of Eden and planted every tree that was pleasant to the sight and good for food. See Gen. 2:8, 9.

The king of Tyrus said I am a God, I sit in the seat of God, in the midst of the seas. Every precious stone was his covering. The sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." Not only was his head and crown bedecked with them but his clothing — the covering of his body — was adorned with them. He felt to glitter and shine because of his perfection which was emphasized with his adornment.

The subjects of his kingdom were under his surveillance. His rule and power reached out and cover-

ed the whole of his kingdom. In this respect the Prophet likened him to the cherubims that covered the mercy seat of the ark of the covenant, of which it is said, "And the cherubims shall stretch forth their wings on high, covering the mercy seat of the ark of the covenant." See Ex. 25:20. Therefore the Prophet said, "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the Holy Mountain of God; thou hast walked up and down in the midst of the stones of fire." Eze. 28:14.

"Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee." Verse 15. It appears that the king of Tyrus set out with good intention at the beginning to follow the precepts of the law of Moses, of which Soloman said, "Fear God and keep His commandments; for this is the whole duty of man." Eccl. 12:13. His beginning had the appearance of an upright man but the finality of his character and principles was bad. Iniquity was found in him. His heart was filled with pride and set on riches which ultimately resulted in his ruin and destruction. This is the fate of men whose trust is in riches and who are not kept by the restraining grace of God. Paul said, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sor-

rows." 1st. Tim. 6:9, 10.

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned," while trading with the nations of the earth and filling his store houses with ill - gotten gains. When men's hearts are set on riches, they resort to ungodly practices. Often they use divers weights - great ones - in purchasing, and — small ones in selling, and they have divers measures, thus using large measures when buying and lesser or smaller measures when selling. This ungodly practice was condemned by God as is written in the law of Moses. "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small." Deut. 25:13, 14.

Though ungodly practice in buying and selling, the king of Tyrus built a great city and had exceeding wealth. This was done at the expense of other nations who were at the mercy of Tyrus. He built his kingdom at the expense of other Nations, while they themselves were being reduced to poverty. Thus the Prophet said, "By the multitude of thy merchandise they have filled the midst of thee with violence and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." Verse 11.

Words are ineffable to express how presumptuous and wise in his own conceit this king was. Solomon said, "Seest thou a man wise in his own conceit? there is more

hope of a fool than of him." Prov. 26:12. The words of the Prophet are most fitting. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Verse 17. The judgement of God is pronounced upon him. The Prophet foretold his final destruction with the following words. "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Verses 18, 19. Also see Rev. 18:21.

The king of Tyrus is a type of mystery Babylon, which is called "The prince of the power of the air," and which Paul termed, "The spirit that now worketh in the children of disobedience. See Eph. 2:2. He is the man of sin, "Who opposeth and exalteth himself in the temple of God, shewing himself that he is God. 2nd. Thess. 2:4. Compare this scripture with Eze. 28:2. Satan seeks preeminence and deceives the hearts of the simple. What a contrast between his teaching and that of whom Paul said, "Blessed are they whose iniquities are forgiven and whose sins are covered." Rom. 4:7. Grace makes the difference. God resisteth the proud and giveth grace to the humble." 1st. Peter 5:5. Those who receive pardon for their sins, also receive peace; and those who receive peace also re-

ceive grace, because it comes only by grace the gift of God.

These favored few are witnesses with the poet who said:

Grace all the work shall crown,
Through everlasting days,
It lays in Heaven the topmost
stone,
And well deserves the praise."
T. F. Adams

OBITUARY

Whereas it has pleased Almighty God to call from our midst our beloved Brother and Deacon, Arthur F. Simpson, we, the Church at White Oak resolve to bow in humble submission to His Divine Will.

Brother Simpson was born July 16, 1881 and died July 16, 1959, making his stay here on earth seventy-eight years.

On Saturday before the second Sunday in May, 1921 he united with the Church at White Oak and was baptized the next day by his Pastor, Elder E. E. Lundy. On Saturday before the second Sunday in January, 1926 the Church, seeing and feeling that Brother Simpson was well established in the doctrine of salvation by grace, called him to the work of a Deacon. He was ordained the next day. He served this office well and faithful, always enjoying the full confidence of his Brethren and Pastors.

His wife, Leah Pollock Simpson, preceded him to the grave in February, 1941. Surviving are his present wife, Beulah Wooten Simpson, six children, and a number of grandchildren.

We the Church at White Oak, fell that our loss is Brother Simpson's Heavenly gain.

Ordered in our quarterly conference on July 25, 1959.

M. M. Gray, Deacon
R.F.D. #1, Box 33
Maysville, N. C.

OBITUARY

**ANNIE AUGUSTA GURGANUS
CANNON**

Sister Gussie, as she was affectionately called by all who knew her, was born February 22, 1891, and departed this life May 2, 1959. She was the daughter of the late James and Annie Durham Gurganus, and was united in marriage to William Henry Cannon February, 1920, who survives her, together with four children, viz: Mrs. Price Adams, and Mrs. Raymond Hilbert, both of R.F.D. #1, Newport, N. C., Mrs. George F. Cribb, Jr., 9321 Cedar Court, Denver 29, Colorado, and Troy Bridges Cannon, R.F.D. #1, Newport, N. C.

She united with South West Primitive Baptist Church on October 16, 1916, and remained a faithful and loving member as long as she lived. She was a loving wife, a devoted Mother, and a wonderful friend and neighbor. The Church of her membership has sustained a great loss, but we feel that our loss is her Eternal gain, and we would say to her dear family, to weep not for she has only fallen asleep, that Blessed Sleep from which none ever wake to weep, and may they follow the good example she set before them, ever trusting the same God that she did to lead them in the right way.

The poem below was written by her daughter, Mrs. Annie C. Adams.

Words cannot express the loss we feel,
Our loss is Heaven's gain.
No more will she sit in sorrow,
Or have to bear the pain.
None knew her but to love her,
Now she has achieved her goal.
God knew best and took her Home,
All is well with her soul.
Slumber on "Dear Mother",
Although your voice is still.
A place is empty in our hearts,
That never can be filled.

Written by one who loved her for
Jesus' Sake,

J. B. Pollard
1017 Richlands Highway
Jacksonville, N. C.

OBITUARY

Our Mother, Mrs. Mary Ellen Pate, was called by our Heavenly Father to that peaceful land above on July 18, 1959, at the age of eighty-seven years. Mother joined the Primitive Baptist Church at Nahunta, near Saulston, Wayne County, N. C., on October 21, 1907, and Elder T. B. Lancaster baptized her.

Her husband, Richard D. Pate, died about twenty years ago, and he was deacon in the Church. Mother was always faithful to go with him, and after he died, she went as long as she was able.

Mother suffered greatly the latter years of her life, but the Good Lord blessed her to bear her suffering cheerfully. She was crippled and had not been able to walk a step since 1950. Many times it was hard for us to stand by and see her suffer so, but we realize God has a purpose in all things.

She lived at the old homeplace near Sherrod's Crossroad until after Father died when she moved to Pikeville, N. C. She resided there until her passing.

Surviving her are one son, Lee Pate; two daughters, Miss Ella Pate and Mrs. James D. Smith. Four children preceded her in death. There are at this time sixteen grandchildren and eighteen great grandchildren.

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Her funeral was conducted from the home in Pikeville, by Elders J. E. Mewborn and J. M. Mewborn amidst a large crowd of sorrowing children, relatives and friends. She was buried in Pate-town cemetery. Her grandsons, Lee Pate, Jr., Wilbert Pate, James R. Smith, B. F. Smith, Handley Pate, and Frank Pate, served as pallbearers.

We feel as the poet did,

Dearest Mother, if I every meet you,
It'll be by grace and that alone,
For I'm nothing but a vile sinner,
Nothing good I've ever done.

O' Dear Mother, how we miss you,
Since you've left us here behind,
We might search the wide world over,
A friend like you we could not find.

Many times you've sung His praises,
As you traveled on your way,
And I hope that I may hear you,
Sing in Heaven some sweet day.

Sleep on, sleep on, my precious Mother,
While your soul's in paradise,
Then you'll be fashioned like our Saviour,
When Christ shall bid you rise.

By her heartbroken children.
Ella Pate,
A. L. Pate,
Lue M. Smith.

RESOLUTION OF RESPECT FOR SISTER LENNA E. BROOKS

Resolve first, Sister Lenna as everybody knew her joined our Church at Roxboro in 1908 and died October 2, 1959. She was a member of our Church as you can see nearly fifty-one years. Sister Lenna as every one knew was a woman that didn't talk much but was a dear member of our Church and lived to see her daughter baptized. A few years ago she fell and broke her shoulder bone so that and other ailments kept her from being able to come to Church much. She had a poor way of coming but was always present when she was able and had a way to come.

Resolve second, We wish to extend to the family our heart-felt sympathy in their troubles and enable them to say "Thy Will Be Done", and to feel assured she now rests in the Paradise of God's love.

Resolve third, A copy of this resolution be sent to the family, one on our Church record and one sent to our religious paper for publication.

Done by order of Conference in November meeting.

L. P. Martin, Moderator
F. D. Long, Clerk
Roxboro Primitive Baptist
Church, Roxboro, N. C.

IN MEMORY OF SISTER LENORAH DUPREE BARNHILL AGE 74

We, the members of Seven Mile Church, wish to express our deepest sympathy to all of you, the family of Sister Barnhill, in the sickness and death of your dear Mother and our dearly beloved Sister in Christ.

It was a bright star for us to see her come, though her health permitted her not coming often. In your hearts, and ours also, we have lost a dear, devoted Sister Friend.

Her delight was in the doctrine of salvation by grace. We trust that the Lord may give us strength and courage to follow in her footsteps. We hope that you can be reconciled to God's will, for He giveth and taketh away.

The memory of Sister Barnhill will live in our hearts for ever. So do not grieve, as those who have no hope, because her lift indicated she is now resting from this world of troubles and trials. All her labors are ended now.

May God bless and reconcile us to His Will.

From the members of Seven Mile Primitive Baptist Church.

Mrs. Murtie Tart, Clerk

UNION NOTICE

The Lower Country Line Union Meeting is appointed to be held, the Lord willing, with Roses Church on the fifth Saturday and Sunday in January, 1960. Elder Charlie Thomas is chosen to preach the introductory sermon and Elder L. P. Martin, alternate.

All lovers of the truth are invited to meet with us, especially our Ministering Brethren.

Clyde Satterfield,
Union Clerk
R.F.D. No. 1
Timberlake, N. C.

UNION NOTICE

The next session of the Angier Union Meeting is appointed to be held, the Lord willing, with the Church at Bethany the fifth Saturday and Sunday in January, 1960. Elder M. F. Westbrook was chosen to preach the introductory sermon and Elder T. F. Adams, alternate.

The Church is located on the west side of Highway No. 70-A in the town of Pine Level, N. C. 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
P. O. Box 174
Princeton, N. C.

JAN 5 1960

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ZION'S LANDMARK

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-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIII

DECEMBER 15, 1959

NO. 3

PSALM LXVIII

God setteth the solitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry hand.

O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah;

The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the poor.

The Lord gave the word; great was the company of those that published it.

Kings of armies did flee apace; and she that tarried at home divided the spoil.

Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

When the Almighty scattered kings in it, it was white as snow in Salmon.

The hill of God is as the hill of Bashan; a high hill as the hill of Bashan.

Why leap ye, ye high hills- this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A SWEET PRAYER

My very dear and Much Beloved
Brother and Sister Atkinson:

It is with a trembling hand and tear dimmed eyes that I feel that I must tell you how very much I enjoyed your visit and the sweet prayer you prayed for such a poor sinner as I feel that I am; so alone! You will never know how much I appreciated it. I can not find words to express my feelings or to tell you how much I enjoyed it. I can only say, such comfort and such love are not of this world. I believe it was prepared in Heaven and was sent to me to soothe my aching heart and calm my troubled breast when the dark and troublesome waters of this life had surrounded me on every side and caused me to feel that I had not a friend on earth. While you were praying so sweetly I felt that Jesus was near and that the prayers of the righteous availeth much, and surely it does. I felt like singing, "Cast Down but Not Destroyed."

Brother and Sister Atkinson, I sometimes feel that I have gone the last mile of the way, and that death would be sweet to me. Still I know I have no right to say, "Why doeth the Lord these things?" We know that He worketh all things after the counsel of His own good will, and none can stay His hand, but I realize it is a fearful thing to fall into the hands of the living God who works and none

can hinder and hinders and none can work, but He said if ye suffer with me ye shall also reign with me.

Christ suffered and died for our sins. We as finite beings could not do that but I believe everyone of God's highly favored few will have to suffer here on earth because of their disobedience. Sin in our bodies brings tribulation to our souls — "In this world ye shall have tribulation: but be of good cheer, I have overcome the world. "That servant, which knew his Lord's will, and prepared not, neither did according to his will, shall be beaten with many stripes." Though if I only had my life to live over, surely, surely, I would not have so many stripes but "by His stripes ye are healed. And Paul said: "Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8.

Sister Atkinson, have you ever been so low down in the valley that you felt like even the beasts of the fields were better off than you? If you have, you know my feelings. So much of my time I feel to be the least, if one at all, completely in darkness, then it is when it pleases the Blessed Saviour to hear my humble cry. I remember that behind the cloud the sun still shines. It takes the light to prove the shadow. If there were no light there would be no shadow.

Why are we so mixed up with our own problems of life that we forget that there is a God that still lives and that never sleeps nor slumbers but is watching over His children and has said that He would never leave nor forsake His own. My greatest trouble is, am I one of them? I can only hope that I have a hope.

Through grace ye are saved, not of ourselves, it is the gift of God. We can not save ourselves neither can we save our children because it is not in man to direct his step and we can not direct our own steps. How can we direct the steps of our dear loved ones? We can not. Brother Atkinson, I do sincerely hope that you may live a long, long time yet and that you may go on preaching the everlasting gospel of the Son of God as you are doing now; and may it be sent to some other poor and afflicted soul as it was sent to me when you visited me. Deep in my ears today your prayer still lingers, and deep in my soul I know it came from God. There is no other source. I believe God does cast us down and He lifts us up and causes us to stand still and know that He is God, and if I have an experience of grace I believe on that memorial day, when I was begging God for more evidence, that His loving voice spoke peace to my poor soul saying, "Take what God has given you and therewith be content." I felt for a while like it was a Heaven below and not a wave of trouble rolled across my peaceful breast, but alas I found it could not last!

In this world ye shall have tri-

bulation but in me peace. In His own good time when one can feel that sweet peace even for a few moments it is worth more than the world can afford in a million years. It seems so long since I have had the pleasure of being with you all at Dear Lamm's Grove and hearing the dear old songs of Zion and the gospel preached as I believe it is preached there. It grieves my heart that I am not able to go, as I can not go there, I have nowhere to go but to the Lord, so I am made willing sometimes to take what He has given me and there with be content, but I want you all to know I still love you with an everlasting love that only God can give.

I love Thy children here, O Lord,
I love their walk, thy ways,
I love to join in sweet accord,
With everlasting praise.

But if it is His will that I may never meet them all there again I have an humble hope that I will meet them in the Heaven of rest prepared for all the Church of God before the foundation of the world; before the dust of the highest hills were laid. God loved His people whom He knew and will love them throughout eternity and not one will be lost, and if I am one of that number, I feel that all the stripes, the trouble of sickness and sorrow and sad disappointments of this world will not be worthy to be compared with Heaven and Immortal Glory but will all be forgotten and will be no more a sad memory; for how beautiful Heaven must be! I long to go, O Lord, lead me on to that mansion in

Heaven — sweet home of the soul— where no one stands alone in the land where we will never grow old.

Dear people of the loving God, which I humbly believe are the Primitive Baptist, rejoice in the Lord that you still have your health and are permitted to meet each other in the house of the Lord and are made to sit together in Heavenly places in Christ Jesus. We do not realize what a blessing it is until we are brought down so low at the feet of Jesus, then it is that we are made to realize that without Him we can do nothing and we must take what He has given us and therewith be content. Each day I know I am one day nearer home and that it is only one step more and at times I rejoice in the thought.

If I am prepared to meet my Saviour,
Death will be no more than a dream,
If not prepared then I must go
Down to eternal pain and woe.

I do feel that I have been tried and convicted and the sentence passed and I hope I have answered all the law demands except death of this natural body; and my dear Jesus has paid the penalty that I could not pay. Now I am only waiting to receive the verdict but O Lord what will it be? Will it be depart from me I never knew you or can it be that I may hear the voice again, saying, as I believe I heard it on my bed of afflictions once in the darkest hours of midnight when none but God could hear, "Come ye blessed of my Father inherit the Kingdom pre-

pared before the foundation of the world, can it be for me?

Please pardon me. I know my letter is getting too long but I can not find a place to stop. If I were to write on and on, the half can never be told of the love and mercy that the Heavenly Father has in store for the humble poor that have been washed in the blood of the Lamb. If you care to read this letter to the Church I do not object, if not, all is well. Just tell them I still love them with a never dying love, that is better felt than told, and if you desire to do so and think it worthy of space in the Dear Landmark or feel that there is even one poor Shut - in as I am, that might receive a crumb from it, you have my permission. I hope I have not written any thing but the truth and if the truth shall make us free we shall be free indeed. I am not ashamed to own my Lord, nor to defend His word. I must tell you and Sister Atkinson again I did enjoy your short but sweet visit so much. Please do come back if only a short while. When one is hungry just one slice of bread is better than none. I do want to meet you all again at the Church so badly but my health will not permit now. Please do not think that I attend some other Church, I do not. "By their fruits ye shall know them." "Blessed are they that know the joyful sound."

If I never see your faces again in this world I hope to meet you on the sunny banks of sweet deliverance, where there will be no more sorrow, pain nor death, no more tears, no more said farewells. There will be no blind ones there,

where we will never grow old.

Please write me and when you are at the throne of God please remember me in your prayers. Sister Atkinson, please send me the number of the song you sang here. I thought I knew every song in the book and I have looked on every page but can not find one that reads or sounds like that did to me.

Your unworthy sister if one at all,

Lucy Collins
Cameron, N. C.

PUBLISHED IN THE SIGNS

Mrs. Sarah Peters Beloved of the Lord:

Enclosed is an exact copy of the first letter your Father sent to the Signs after he was stricken down helpless. It was published in February issue of 1930. I have read it and other letters in same issue over and over; and unworthy as I am, my soul has fed on the truth contained or expressed in them, and feeling reluctant to part with the Signs, I have made this copy to send you, feeling it will be a refreshing to your soul. Another letter written in June and published in August issue of 1930, I hope to copy soon and send also. Words cannot tell how deep the joy and precious comfort my soul has felt as I read these old numbers of the Signs and though halt and lame I have felt fresh courage to press on looking unto Jesus, the Author and Finisher of our faith. I feel to know He is your Keeper, yea, your all in all and will be with you to "The end of the Way."

Pardon this intrusion upon your time and "Still remember me" the

least of all.

In hope,
Miss Silla Wilson
East Point, Georgia

Dear Brethren:

My mind has been impressed to write you of my affliction, yet not with these crippled hands of mine, as they are no good, except to feed myself, and my knees are all drawn with rheumatism, but I am thankful to be able to dictate this to you while lying on my bed.

David said it is good to be afflicted, that he might meditate on the law of the Lord both day and night. My meditations have been numerous, and I have gotten things out of meditating that would never have come to me otherwise. It has been sweet to my soul, even though I have been helpless for eight months not having walked a step in all that time, but feel I am blessed in the past more than I deserved, having been made to sit together in many Heavenly places in Christ Jesus our Lord.

It was hard for me to give up driving my car, after having driven eighty thousand miles, and sad to think I would never be able to drive again, but my dear children promised to take me any where I want to go, if I am able to ride. In addition to this, I have had the pleasure and privilege of visiting Associations in the North and East, for which I desire to thank God.

I have a hope that I have been delivered from the power of darkness and translated into the Kingdom of God's Dear Son, where we have a King, even Jesus, who has a great storehouse in this Kingdom, and many bundles of grace have

been given out to me in prosperity and in adversity, with my name written on each package, without cost of any kind, and I have enjoyed very many of them. The last bundle of grace that has been handed out to me is my affliction, and on this bundle I feel is written, "My grace is sufficient for thee", and I am trying to be reconciled to believe, or with the belief, that it is sufficient. I have shed more tears of joy in my affliction than tears of sorrow. I have been traveling in this way fifty - seven years, reaching my eightieth milestone last Monday, when I was surrounded with my family and friends to cheer me up, and received letters of encouragement from many of those with whom I have been associated. My soul was made to bubble over with joy on this memorable occasion. I feel that my race is run, but I have a hope that I have fought a good fight, kept the faith and now am ready to be offered, &c. I am now thinking of that inheritance that is incorruptible, undefiled and that Heaven for me, who have been kept by the power of God, through faith, ready to be revealed in the last time. I feel to hope I have that faith which was once delivered unto the saints, which is the substance of things hoped for, the evidence of things not seen, believing that these are some of the things. "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." It is exclusively for those of whom the Apostle spoke: "Whom He did foreknow,

He also did predestinate to be conformed to the image of His Son. Moreover, whom He did predestinate, them He also called", &c. This is the Royal family that I hope I belong to, born of that incorruptible seed, by the word of God that liveth and abideth for ever.

Now, Brethren, if you think this letter worthy of a place in the Signs I would love to have my Brethren read it, for I feel it will be my last effort. If we meet no more on earth we hope to meet in that House not made with hands, Eternal in the Heavens.

Submitted in love.

Your brother in hope,
James M. Adams

**A SERMON BY
ELDER H. H. LEFFERTS
MT. ZION MARCH 25, 1934**

JOHN 9 - 25

"One thing I know, that, whereas I was blind, now I see."

My mind was led to this subject by the hymn we have just sung—488.

"I once was lost, but now am found,
Was blind, but now I see."

Jesus had healed a man of his blindness and the Pharisees were telling him that the man who had opened his eyes, was a sinner. The one who had been blind said he did not know anything about that, but one thing he knew was, that whereas he was blind, now he could see, and that the man who gave him his sight was called Jesus. That was one thing the Pharisees could not take from him that

he was once blind, but now saw. There are some people who do not know what they believe, but the reason they do not know is because they have not had a real experience. If you go to a certain place, when you come back, you may tell of something you will say, "I know it is there, because I saw it." On the other hand if you have only read or heard of a thing and someone disputes it, that one can very easily put a doubt in your mind. The queen of Sheba heard of Solomon's wisdom and fame and riches, and she came to him with hard questions to prove him; and Solomon told her all her questions, and she saw all that she had heard was true, only it had not been half told her. There have been, no doubt, those who doubted that the doctrine of salvation by grace was what it was boasted by some to be, but they have come to see and find out, and have confessed that it is so good, so glorious, that it is far more so than ever the report they heard, which was true, but the half was not told them. You cannot rob such people of it, they have had a real experience of it. So it was with this man, one thing he was quite sure of, and that was he could now see. "And as Jesus passed by." It was no accident that Jesus was going that way, He had an object in going that way, and that was to come to this blind man. The steps of Jesus Christ were ordained of God, and He had a purpose in all He did. He had a purpose in going through Samaria, He must needs go, and because He had a lost sheep there. In prophecy it says,

"He hath inclosed my ways with hewn stone," and here are some of the stones — one was to open the eyes of the blind, and another to heal the sick, and raise the dead and so on. "He saw a man which was blind from his birth." We are all born blind, Spiritually. Jesus' disciples asked Him, saying, "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Jesus did not mean that this man, or his parents were not sinners. Every member of the human race is a sinner. The disciples thought that probably this affliction of blindness in this man was due to some unclean sex habits of his forbears, but Jesus said that it was that the works of God might be made manifest in him. We do not know what this world might have been like if Adam had not sinned, but Adam did sin, and plunged all his posterity into ruin, and it was for this purpose, that the work of God in redemption might be made manifest.

I would not minimize the enormity of Adam's transgression: because God's purpose was in it does not take away man's accountability for his sins; nevertheless, the purpose in it was that the works of God might be made manifest. Jesus is God the Father manifest in the flesh, and Jesus came to do the will of Him that sent Him. Jesus said He delighted to do the will of His Father. There was a delight for Him to drink that cup of suffering and agony because He

saw beyond it all in that it would bring His bride with Him in glory, so that all that terrible agony was as nothing to the pleasure beyond it. "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Did Jesus mean that He must do this work of giving sight before the sun went down because He could not do it after it became dark? No, that is not what He meant at all: the biggest miracle He performed was while it was dark, and that was when He arose from the dead. Then what did He mean? The next verse tells us "As long as I am in the world, I am the light of the world." Turn back to Isaiah and there you will find that it was asked, "Watchman, what of the night?" and the watchman said, "The morning cometh, and also the night." Here it is then, the night of Judaism, the night of all those legal ceremonies was at its end, and the Sun, Jesus, had arisen and it was day. He was the light of the world while He was in it: but watchman said that night would follow the day; and so it has. The night came when Jesus ascended into Heaven: but as the moon and the stars naturally give light in the night, so the Church as a body is in the world as the moon, and the individual members as stars. They reflect the light of the Sun and shine as stars, until presently they "shall shine forth as the sun in the kingdom of their Father." Jesus said, "I am the light of the world" "He also said, "I am the way, the truth and the life." John says, "In Him was life; and life was the light of men."

After Jesus had said He was the light of the world, He spat on the ground and made clay and anointed the eyes of the blind man with the clay. Then Jesus said, "Go, wash in the pool of Siloam (which is by interpretation, Sent.)" The blind man went therefore, and washed, and came seeing. He went with the clay still on his eyes, and when he washed in the pool it washed away the clay and also he came seeing. It tells us in 2nd. Kings and also in Chronicles that the king Hezekiah made a pool and a conduit to bring the water into the city. Instead of letting the water go just anywhere as it wanted to, he built this pool so that the people would not have to go outside the city after water. We are told here the meaning of the pool of Siloam, which is, "Sent." One use of the ministry of the gospel is to open the eyes of the blind. It is not to give life to dead sinners. The man was alive, but he was blind. We have many colleges in this land to supposedly teach and prepare young men for the ministry of the gospel; but the preaching of the gospel cannot be taught by man, and the preaching that they preach is "another gospel: which is not another," not the gospel. Young men and women are sent to college and are instructed so that they shall give the same ideas and notions when they get through. Occasionally there may be some who are not satisfied to swallow down everything as it is handed out to them, they want to do some thinking for themselves, they will not run into the mould; but these cases are very rare.

Most impressionable age. It is the easiest time to learn. As we grow older we do not retain things as easily as we did when we were younger. It is not so much the fact that we are older, but because, as we grow older, we have more on our minds, more responsibilities than in our youth. I find I cannot remember scriptures I read now as easily as those I read twenty-five years ago; I cannot quote I read now as readily as those I learned years ago. This shows it is good for us to be acquainted with the scriptures while young. The reading of the scriptures will not make true Christians of us, but it will not do any harm; and if the times does come when we become really interested, we shall be very thankful that we have had in our earlier days at least a knowledge of what we might call the letter of the scriptures. The blind man went to the pool of Siloam with the clay still on his eyes. So it may be that some of those who have human notions of religion come under the sound of the gospel by a man sent of God, and the clay, these human notions and ideas, are washed away, their eyes also are opened to the truth.

Paul was sent of God to preach the gospel to the Gentiles. When God stopped Paul, while persecuting the Church, He said that he was a chosen vessel to bear His name before the Gentiles. Paul said a dispensation of the gospel was committed unto him; and Paul was especially the Apostle to the Gentiles. It was given to him to open up things the others did not declare. He was able to preach unto

the Gentiles that Jesus had blotted out the handwriting of ordinances that was against them, which was contrary to them, and had taken it out of the way, nailing it to His cross. Paul also said another thing which the other Apostles had not declared, "Behold, I shew you a mystery." The scriptural meaning of mystery is, "secret," not something mysterious, or spooky, or ghostly: and this was the secret which it was given Paul to declare, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye:" also that we which are alive, or those that shall not die, or in other words, fall asleep, shall be caught up together with the risen dead to meet the Lord in the air. Paul says that he was sent to open the eyes of the Gentiles; and to Paul it was specially given to show how Jesus broke down the middle wall of partition which was between the Jews and Gentiles.

A minister who is sent of God is enabled by the Holy Spirit to open the eyes of the blind. Paul says this, "How shall they hear without a preacher?" but he does not stop there, he says, "How shall they preach except they be sent?" When God sends a man to preach, he preaches what God bids him, and he cannot die until he has preached the last sermon God has sent him to preach.

A LETTER TO ELDER LEFFERTS

The following is a copy of a letter written to Elder Horace Lefferts, (Elder H. H. Lefferts) an able minister of Leesburg, Va., by Elder

J. M. Adams, Monroe, Ga. Elder Adams' letter portrays the Godly man that he was. Disease and pain had weakened the natural body, but the Spirit was strong in grace. Elder Adams was the father of Sister Sarah Peters also of Monroe, Ga. to whom we are indebted for the privilege of submitting this letter to our readers. Elder Adams rendered a great service to the Old School Baptist in his day and was an able defender of the truth.

Sister Peters has now reached a mature age and is afflicted in body by a stroke, and is largely confined to her bed, but she is a devout sister in the Lord and rejoices in the welfare of Zion, and mourns when Zion is afflicted. She is alert in mind and the Spirit.—TFA.

Dear Brother Lefferts:

Sister Norris has returned home to Georgia from her visit to the northeastern Associations and is visiting at our home at this time. She has made good reports of her visit to these Associations, of the love and sweet fellowship that I have been united with these last twenty - seven years, and she brought tidings to me, and sweet remembrances of me, from so many of the precious Brethren and Sisters that it brought cheer and sunshine in my soul, that grows stronger and stronger. I feel that I want to respond and let them know how it fills my heart with joy that there is still love and fellowship among them up there for me in my affliction. It answers for a legacy for me to enjoy in my last days. In my mind I can see their faces and hear their voices.

You know the voice goes farther than sight. Like the damsel said of Peter: It is his voice, and I feel that I can say that of them. In the nighttime I know their voices, feel that I can hear and know them. I would like to personally mention each one, but time will not admit of this. As my carnal interest in worldly things is leaving me my Spiritual interest (if indeed I have any) is growing stronger and my sweet meditations in night-times encourage me to live and fight the battle to the end. I feel to be reconciled to my lot; that God's grace up to this time has been sufficient and will keep me to the end. I am made submissive to His will and await His time. I feel to make no apology to any one at any time for the doctrine that I have contended for the last half century. I have felt to contend that God is a sovereign, has made everything according to His will and decree, purpose and predestination, seeing the end from the beginning, all things fulfilling His purpose, nothing going astray. He created the bee to make honey, and it is still doing it. The horsefly does not make honey, that is not the purpose for which it was made, and all things else are doing the thing for which they were created, fulfilling all His purpose. So we find He is ruling in the army of Heaven and among the inhabitants of the earth. The Lord's will and purpose is accomplished in all things, even the smallest events, and none can hinder. Little did I think when you married my Sister an open door up there was waiting to receive me among them whom

I love and esteem so highly for the truth's sake. My visits among you have all be pleasant indeed. No man has or ever will enjoy the entrance into this live and fellowship of this house of God more than I have, and if I know my own heart, I am thankful for every kindness and comfort bestowed upon me. I have a good hope still that I have been delivered from the power of darkness and translated into the Kingdom of God's Dear Son. In this Kingdom is boundless grace stored up for His own, enough for them through all time. This hope encourages me to believe that faith is the substance of things hoped for, the evidence of things not seen, for eye hath not seen, nor ear heard, neither has the heart percived the things God hath prepared for them that love Him. I feel I have this fervent charity that Paul speaks of for you all.

Also, this Sister reports of how all did miss Brother William Hobensack at the Associations. This brought grief to my heart and tears to my eyes. I feel that he was one of the greatest men in Israel that has fallen in my day. When I think of his visit to see me, even me, traveled eight hundred miles and paid sixty - five dollars railroad fare just to see me in my affliction; when he embraced me in his arms and kissed me it melted my soul; I shall never be able to express in words my feeling of gratitude to the Lord of love and mercy for the visit of that dear man of God. No one can ever know the love that existed between us; even the love of David and Johna-

than could not surpass our love. It is a pleasure to think of his dear home and family, and the kindness he bestowed upon me through them when visiting in their home. The sweet memory of him, and all of them in accord with him in the glorious doctrine of God our Saviour, gives me great joy. If I am never able to see any of you again, I hope that love, that pure love given the saints, may still abide with you all. Now, Horace, I feel somewhat relieved by having Sister Norris write to you what I have dictated to her in response to her report of the good meetings and the precious messages of love sent to me; by her, from the many dear Brethren and Sisters in the Lord, while I lay here helpless on the bed. I cannot walk one step, not even raise my body from this helpless position.

Best wished to you and all who feel love and fellowship for me. I would much enjoy a letter from any of the loved ones.

Yours in hope,
J. M. Adams

REQUEST

Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for accommodation of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of **two hundred to two hundred-fifty** words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

We earnestly solicit your assistance in helping us with this request, and your continued patronage of the paper.

EDITOR

Zion's Landmark

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

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VIEWS ON 19TH PSALM

Since writing upon the 18, 19 and 20th verses of the 28th chapter of MATTHEW, regarding the teaching of all the nations of the world; I've had a few additional thoughts upon the 19th PSALM. The elements mentioned therein speaks to our instinct, rather than by an articulate sound as the Apostles did.

"The heavens declare the glory of God; and the firmament sheweth His handywork." PSALMS 19:1. When we consider the literal heavens, the sun, stars and moon, we are struck with awe and amazement at the wisdom and power that made and supports them. To understand them literally would require a great degree of science, in which I am not versed. But I am persuaded that all natural creation has a spiritual significance, and depicts something under the gospel dispensation.

God made the firmament, "And God called the firmament heaven."

A firmament is something that is firm and solid, and the gospel church is firm and solid, because it is built upon a rock, and is called the kingdom of heaven, and this heaven is an antitype of the literal heavens in which all the planets, sun, moon and stars are placed, and their revolutions are determined. David says, "The heavens declare the glory of God." The word declare means to make known, to make manifest and openly affirm; and the gospel church declares that Jesus Christ is the Saviour of sinners without the aid of men.

The moon is a lesser light than the sun, and represents prophecy, which is not as clear as the gospel in declaring the glory of God, which is Jesus Christ, who is "The brightness of the Father's glory, and the express image of His person." And any doctrine that does not give Jesus all the honor and glory in the salvation of sinners, is not the doctrine of the gospel. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1-Peter 1:10, 11. Prophecy is like a rose in the bud, its beauty is not seen until the bud has expanded into blossom. So prophecy is not thoroughly understood until its fulfillment. It is like looking at an object through a veil, the object is not clear until the veil has been removed.

The natural sun is a type of the "Sun of righteousness that shall

arise with healing in his wings." The natural sun draws all plants and vegetation toward it, and without its heat and influence there would not be a living substance on earth, man, beast or plant. Therefore, it gives occasion for praise. Jesus Christ "Who is declared to be the Son of God with power, has the same influence and value to the Spiritual plants as the natural sun has to the natural plants. And Jesus says, "Without me ye can do nothing." John 15:5. That means that we cannot of ourselves glorify Him except as we are first glorified of Him. It means that we cannot grow in grace and knowledge of Him of our own efforts; it means that we cannot bring forth fruit acceptable of Him, except under His influence. It means that we of ourselves cannot worship Him in Spirit and in truth.

The stars in the natural heavens are a type of the ministers of the gospel. John saw in the right hand of one like unto the Son of man seven stars, and John was told that the seven stars are the angels of the seven churches. And the man that Jesus calls and qualifies to preach the gospel, will declare Jesus to be "The way, the truth, and the life."

The sun, moon and stars make known the works of God in creation. And David says, "Their line is gone out through all the earth, and their words to the end of the world." They are not endowed, as men are, with sound of words or faculty of speech, but the effect is the same. The literal heavens declare the glory, power and wisdom of God in their creation, and their

antitype, the gospel church ministers who are heaven born, declare the handywork of God, which means a personal and individual work in the creation of a holy nation. And God has the same power in all the nations of the world, to call and qualify men to declare His power in the salvation of sinners, as He does upon this great continent on which we live.

Paul says "I am not ashamed of the gospel of Christ: For it is the power of God unto salvation to every one that believeth;" (not to the unbeliever,)" to the Jew first, and also to the Greek." The gospel is glad tidings to the living, not to the dead. And the Apostle says, "If our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Second CORINTHIANS 4:3, 4, 5, 6. But notice who gives the light of the knowledge of the glory of God. It is God, not Man. The gospel teaches living sinners, not dead ones. He whose eyes are blinded can be led about and instructed, but he whose mind is blinded is not a subject to be taught, for he is void of understanding.

To the THESSALONIANS Paul says, "For our gospel came not

unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were examples to all that believe in Macedonia and Achaia." First Thessalonians 1:5, 6, 7. The gospel came to these brethren in power, they believed. But one must be made alive before they can believe. To all others the gospel is nothing more than a sounding brass, or a tinkling cymbal. The gospel does not bring life, but it brings to light the life that has been infused into the individual.

Men go to school to learn to preach, and I admit that men, in some instances do learn to preach the truth, but not the gospel; for the gospel is the power of God, and must be revealed to each individual before they can believe it and receive it. Paul said to the Galatians, "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. For do I now persuade men, or God? or do I seek to please men? for if I yet please men, I should not be the servant of Christ. 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." GALATIANS 1:8 through 12. And Paul goes on in this chapter to say, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." Verses 15, 16, 17. He that is called of man to preach will preach what his caller demands of him. He that is called of God, will preach the gospel of God our Saviour to the comfort and edification to all who are "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1-Peter 1:23.

It seems to me that the modern evangelist is trying to scare religion into people by preaching fire and brimstone, and to fear the devil instead of God. But Jesus says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." MATTHEW 10:28. Religion that can be scared into a person can be scared out of him. The children of God do not fear the devil, but they fear God, not with a slavish fear, but with a filial fear. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever." PSALMS 111:10. And Job says, "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

David says in PSALMS 19:9. "The fear of the Lord is clean," that is, it is pure, unsoiled, free from moral defilement. And the preacher says, "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." PROVERBS 8:13.

The modern preacher tells his hearers to have faith, he tells them that faith "Is the substance of things hoped for," he tells them that "without faith it is impossible to please God," but he does not tell them that "Faith is the gift of God." Faith is not something that you pick up and lay down at will. The same one that gives life, gives faith to believe in Him who gives life.

To preach morality is one thing, and to preach the gospel is another. If those who preach morality would call it what it is, then people would have more confidence in them. The gospel teaches morality, but morality is not the gospel.

"Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men." MATTHEW 4:18, 19. But suppose that a fisherman cast his hook into a lake of dead fish, would you think he would make a catch? I think they would be just as successful as he who cast the gospel net into the sea (world) of dead sinners, who has never been born of the Spirit. For he who has not experienced the second birth is as dead to the gospel, as the dead fish are to the bait cast into the lake.

Jesus says John 5:24. "Verily, Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The thought Jesus presents here is, that life must proceed hearing and believing. The word "hath" (past tense) means that the hearer and believer is already in possession of everlasting life. And because he is in possession of everlasting life, he "shall not come into condemnation."

Peter, in speaking of this faith, says, "SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:—" 2-Peter 1:1. Many profess, but few possess, the faith of God's elect as a special gift from Him. We first, must be made alive before we can have faith or believe in God. The faith of God's elect is precious, but it is imparted only to the living, not the dead.

If we believe in the finished work of Jesus Christ, then, we should not worry about the salvation of God's people. "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 with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope

might be in God." 1-Peter 1:18-21.

Men tell us to believe and give our hearts to God, and let the Lord have His way, and we shall be saved. Such doctrine is as far from the gospel of Jesus Christ, as the East is from the West. Paul said to the Athenians, "For as I passed by, and beheld your devotions, I found an alter with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. ACTS 17:23. Paul did not say they were worshipping an ignorant God, but that they were ignorantly worshipping a God whom they knew nothing about in a personal way." — And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Acts 17:26-28.

The word "haply" means, by chance, luck or accident. Paul means I think, that they might by chance become convinced that there is a God of providence, who made the world and all things therein. By the perfection of God, visible in the creation of the world, should be sufficient to convince the rational mind that there is a God of providence, but to know God as the God of providence is one thing, and to know Him as "The God of all grace," is another. And to those to whom Jesus has manifested him-

self, He says, "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 He goes on to say, — those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." Jno. 17:12.

If we believe in the finished work of Christ, then, let us not worry about the salvation of His people.

H. O. Nash

RESOLUTIONS OF LOVE AND RESPECT

It has pleased God to remove from our midst Sister Bettie Ryals Woodall. She was born on May 10, 1889, and on August 13, 1959, she passed from this life. Sister Woodall united with the Church on the third Saturday in January, 1911. She was married to the late Joseph Cleaver Woodall, and to this union were born seven children — three sons and four daughters. After losing her dear companion on September 21, 1948, she has been very lonely and despondent.

Sister Woodall was always a faithful member to her Church, and enjoyed love and fellowship with other Churches. She was blessed with a wonderful hope and pleasant smile, the kind of smile that showed love, faith, and hope, and also that inspired the poet to write, "How Beautiful Heaven Must Be." We miss her dearly for her seat is vacant — our loss, we trust, is her eternal gain. Her funeral was conducted Hannah's Creek Church by Elders Sheppard Langdon and M. F. Westbrook, and her body was laid to rest at the Church in the family cemetery.

We, the Church at Hannah's Creek, wish to express our heart-felt sympathy to her bereaved family, trusting that God will comfort and reconcile each to His Holy will. Therefore, be it resolved:

(1) That we bow in humble submission to the will of God.

(2) That a copy of these resolutions be placed in our Church book, one published in Zion's Landmark, and one sent to the family.

Done by order of the Church in conference on October 17, 1959.

Elder Sheppard Langdon,
Moderator
Brother Charlie Johnson
Committee—Sister Mary Johnson
Sister Callie Johnson

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But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.

The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

Bless ye God in the congregations, even the Lord, from the foundation of Israel.

There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

Thy God hath commanded thy strength: strength, O God, that which thou hast wrought for us.

Because of thy temple at Jerusalem shall kings bring presents unto thee.

Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A LETTER TO MY DAUGHTER

Dear Elder Adams:

I have this copy I kept, of the letter my husband had written to our daughter while in Turkey (a nurse in the Air Force).

I wanted to send it then but he thought it best not to do so, I am now sending it to you and if you see fit, you may use it.

A little one begging for mercy,
Rosa Hylton

R. F. D. 1, Box 285
Princeton, West Virginia

THE LETTER

Dear Lynn:

We received two letters from you today and we are glad you are getting along so well under the circumstances. I hope you go away on the trip as planned and enjoy it. We are very well, I have felt unusually well for several days now. The weather has been cold over the week-end, down to 12 above Monday morning but it is a very delightful fall. There have been many warm and sunny days during October and so far in November.

We will be glad to send you a Bible, there are two or three here or perhaps four. We will try to send one with a concordance; although that is not necessary in reading but helpful in looking for scriptures. I am glad you have requested one, for I would not advise anyone to study the Revised

Version, however, I will not try to give a lot of reasons. Only one is sufficient: I have compared many passages of scripture in the 1611 translation or the King James Version, with the new and there were some instances in which changes in the meaning resulted. It does our hearts good, to hear you say you appreciated our not pressuring you with our religion. You said you know nothing about religion, but I wish to say that one statement is basic and fundamental, though you may not realize the significance of it. Let me explain; a religion, if it is the one having as its authority - Christ and the apostles based on the scriptures of the old and new Testament, which is the only rule of faith and practice for the church, does not need the persuasion of men, in order to be reconciled to its recommendation. It will manifest its reality in the lives of men and women, who have been brought to sincerely believe its truth.

Since we did not attempt to teach you children the truth as we believe it, I wish now to give the reasons more minutely. Before attempting this task, I will remind you of something that you can, I am sure, bear witness to; that we, in rearing you children, insisted strongly on honesty, morality and being industrious which are some of the fruits of a christian life. To have attempted to teach you to

know Christ, and the doctrine He and the Prophets and Apostles taught, would have been trying something He said could not be done. If I make these statements and offer no proofs, you would not be expected to put any confidence in them, so I will refer to the scriptures each time, I make any declaration by giving you the reference, book, chapter etc. "They shall not teach every man his neighbor, and every man his brother, saying know the Lord, for all shall know me from the least to the greatest. Heb. 8:10, 11. Also read I John 2:27 and Isa. 54:13. If we could find Him by our own inclination or initiative, we would have been negligent in failing to teach you so, but Christ Himself, said, "No man can unto me except my Father which sent me draw him." John 6:44, 45; also Job 23:-3, 8, 9, 10. Again, "All 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." John 6:37, 38.

I could give you unlimited references, which teach the impossibility of the creature being able to find the Lord or come to Him by his own effort or desire. "Why is this? we ask. We are told, "God is love." That is true, for He "So loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." If this seems contradictory, I will endeavor to clarify. Christ said: "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." John 17:9, 10. Read through verse 16. Here there is a world in a world. The child of God is not of the world, yet lives in it. He says the world — meaning the wicked— loves its own but His people love not the world, neither the things that are in the world. In the reference just given, you will find He says, "I kept them in Thy name, those that Thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled." (verse 12) Some who do not believe as we, will say this reading only had reference to Judas who was one of the Apostles but they forget that He has said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Christ spoke this to the apostles that the scriptures might be fulfilled. He said He had kept all except the son of Perdition. This language cannot be misunderstood. Plainly it says, there is a choice that He makes and we have none only as He works the will and do for us and in us.

As I have reached this point, I must give my reasons: When He created the earth and formed man of the dust, and gave him a help-mate, He placed them in the garden, gave them a law. They could eat of all in this place except one — the tree of the knowledge of good and evil — and be free. Eating of this one fruit, they would die. The serpent being in the garden, (and God made him) he pre-

vailed on the woman to eat which she did and she then gave to Adam and he ate, thus violating God's law. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Read through verse 19.

You will find in Genesis concerning the creation, the garden and fall of man. The tree of life was in this garden too. This is Christ I am sure, for He says He is the way, the truth and the life. They had access to all of this with the one exception mentioned but when they had transgressed His command, the Lord drove them out and said to the serpent, "I will put enmity between thy seed and the woman's seed." So it is easy to see there is a very strong hint of the wicked family and though the woman had transgressed through ignorance and deception of the serpent, she represented the church or the children of God.

After driving them out God placed a flaming sword and cherubims which turned every way to keep the way of the tree of life, lest man put forth his hand, partake and live forever. This put it out of our reach as far as we ourselves are concerned. A word concerning this enmity: it is recorded, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. All

fell in Adam's transgression: "All have sinned, and come short of the glory of God." Rom. 3:23. The whole stream is polluted and the question is asked, "Who can bring a clean thing out of the unclean?" It is impossible of course, no stream is more pure than its source; but less, because as it flows it picks up more filth. By one man (Adam) came death, by one came the resurrection. See I Cor. 15:21, 22, 23. By one man many were made sinners and by one, (Christ) many were made righteous.

I would love to continue these references but find it tires me much. I will think of closing soon, after generalizing a little perhaps. By searching closely, we find the whole thing is a deep mystery and can only be known or understood by revelation and study, comparing one scripture with another.

This enmity is all we have until a quickening into divine life comes into our hearts, which is the new birth — "Being born again, not of the corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I Peter 1:23. This birth is described thus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and wither it goeth: so is every one that is born of the Spirit." Jno. 3:8. If we had anything to do with our first birth, we might say with some reason we can have something to do with our second, but you know by actual experience in your work, the babe is passive in birth but it is a babe even before its birth, so is its de-

liverance out of one element (darkness) into another (light) in nature. The same figure holds true in the spiritual birth. So there is a conception; this is followed by travail and then birth or deliverance. We come into this world and go on for years unconcerned, some more, some less, caring nothing for things of the Spirit, but suddenly, as the wind blowing, there is an awakening, a feeling of uneasiness, of hopelessness, which overtakes us. A voice may speak quietly in our very being, as it did to me years ago, saying, "You must die." This is effectual. There was a sense in which I knew I had to die sometime, but this was different. His word is more powerful than any two edged sword. It will cut where there is hidden life, then travail follows until there is deliverance. It is through much tribulation we must enter the kingdom. This is Christ's language.

For fear of wearing you I must cut this short. Just one or two more things. There are many organizations calling themselves the church of God. (To leave my explanation as clear as possible is my desire) Christ established His church as we know it, right after the Day of Pentecost, soon after His resurrection. He said He would build it on the revealed knowledge of who He was and "The gates of hell shall not prevail against it." This is a stake driven deep, a guide as to who and where the church is, two things which most deny that He builds His church on the knowledge (revealed) as to who He-Christ- is, and that nothing, no power will prevail against it.

Dear Daughter, mark these two facts well in your mind. Every person of whatever faith I have talked with or read after, based the condition of building the church and maintaining it, on their own efforts in the matter. In the nearly two thousand years since He established the church, the denominations now in existence have either directly or indirectly come out of the original church. The divisions we regret to see are ultimately for the good of the church. I hope you understand what I mean. These separations are usually traceable to some one man. The history of the church gives the origin of everyone except one. I will give you the quotation from history. This is by a Lutheran historian and of course he would hesitate to give credence or authority, which denies his own church's being the original. Quote: "The true origin of the Baptist (which would mean the Primitive Baptist in this country, because until the division in 1832 the Baptists was just one denomination. The division came over missions. Those who believed in missions left our people.) is hidden in the depths of antiquity. Two learned members of the Dutch reformed church, Ypeig and Dermont, the first a professor of theology at Graningien, and the second the Royal Chaplain, appointed by the King of Holland to examine the origin and history of the Dutch Baptist, made a careful investigation of the facts and in their book published in 1819, they made the following important declaration as a result of their careful and impartial research: 'The Baptist may

be considered the only Christian community which has stood since the days of the apostles as a Christian Society, which has preserved the pure doctrine of the Gospel through all ages." This date, 1819, was before many originators we know of existed. I believe there are good people, sincere and honest who are members of other groups or denominations. (In Jeremiah's day, the Lord said to His people—the Israelites — "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompence." Jer. 51:6.) Titus says, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, 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 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, 12, 13, 14. This grace comes to whom it is sent, (the US only receives it) causing a desire to live honestly, soberly and Godly in this life, (they are "zealous of good works) there seems to be only a small number of the entire family of God, that are taught and deeply led into the knowledge of all these things but others have been born again being surrounded with those who believe a false doctrine and are deceived and proselytized.

The scriptures declare He had redeemed unto Himself a people

out of every nation, kindred, people and tongue but the church has never been among all nations of the world. I am speaking of the visible church but there is an invisible church made up of all His people whether they have been brought fully into the knowledge of the whole truth or not. There are children of God among all classes of professed Christians, and there are some in the true church who are not His. Judas was one and many others from time to time, have crept in unawares who have caused divisions, strife and confusion. You may ask, "Why?" If what I have stated is true, that we did not try to teach you our belief while young, I am giving you our views now: After one has reached the age for mature thinking and can at least understand what our belief is, it is well enough that we clarify or explain the essential principles of our doctrine; however that cannot give them him or her a love for it, unless there is first a work wrought within.

I felt impressed to speak concerning these things while you were at home and again when we have received your letters, as you indicated some interest; for it is my desire that you be not misled. After a child has come into this world, he is a teachable character. His parents instruct and teach him but this cannot be done until after birth. As we all know now, it is just as foolish to try to teach one spiritual thing before spiritual birth or a quickening takes place as it is or would be to say to the dead, "Arise". We are dead in sin

and trespasses before quickening and Christ is that quickening Spirit. Nothing can please us more than to know you are concerned about these things and while we would do anything possible in our power to lead you into the truth, we rest in the assurance that if He begins a good work in you, He will perform it to completion. We have the Apostle Paul's statement to that effect: "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."

Our salvation is not left on such a flimsy foundation as some teach: that many are going down to hell for lack of the gospel or our endeavors. Who would believe sincerely in a God who left it dependent on some poor puny man's effort to reach them with the gospel? especially since there are false teachers described as being more plentiful than the truly called ones of God. Preaching is food for the spiritual child. Just the natural food feeds the natural child. It builds the body in both cases but does not give life. Is not this clear beyond dispute?

If one of our children had married into the denomination that does not recognize the legality of a service performed by any other denomination other than themselves, it would have been regrettable but we would have done nothing different than what we have done as it stands. Of course each of you has married and according to your own choosing, and your compan-

ions represent different denominations. We can only trust the Lord to teach them the truth whatever the circumstances may be. This is a consolation and we rejoice in it when we feel this conviction. Nothing is so difficult for our God to master. This is God who rules in heaven and in earth. He is of one mind and none can turn Him. "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." Isa. 48:10. Isaiah in speaking of His church or people says, "No weapon that is formed against Thee shall prosper; and every tongue that shall rise against Thee in judgment, Thou shall condemn.

I have, I hope, been blessed to preach these certainties and felt while doing so that I had authority from heaven, feeling the presence of His Spirit with me. I hope to die in this assurance, that He is a God of power and His mercy endures forever. I have not said much that was on my mind to say when I began writing, but I hope I have not confused you. May He instruct you in the way of righteousness and there will be no mistake. I would not worry you in this matter but if you have any questions, I hope you will feel free to ask us.

With love,

Your Dad

(Edler Lonnie B. Hylton

R. F. D. Box 285

Princeton, West Virginia)

II Chronicles
TWENTIETH CHAPTER

Let us consider a present day example:

We have the Church of Rome as a great enemy to our faith. It would crush us, subdue us and destroy us.

Another host of enemies are the Communists. They, too, would come against us with Atheism, force it upon us and surely destroy us. Are not all the worldly religions and professors of knowledge of his world set against us? Would they come against our faith and destroy us?

The first bears a half blood relationship with our flesh, so do all the worldly religions and professors of worldly tactics. They set themselves up as serving the Lord, and they appeal to the flesh-man, giving all the honor and glory to him. They walk in the sparks of their own kindling (Isa. 50) and they have their reward. They, walking under the cloak of serving God, but honoring man, may be represented by the Ammonites and Moabites.

Then comes the heathens of Atheism; they throw off the whole robe of religion and openly and boldly assume the honor and glory to men. May not these be represented by the men from mount Seir? the descendents from Esau whom God hated?

These enemies come against us; we cannot stand before their great strength; we know not what to do; but our eyes are upon Thee! Wilt Thou not judge them? Are we not Thine, and are not these enemies Thine enemies?

“He shall call upon me, and I will answer him—” (Psalm 91:15). The answer: You need not fight in this battle; the battle is not your’s, but God’s. You shall go out against them, stand still, and see the salvation of the Lord with You! How He does turn one sword against the other! so that not one of the enemies remaineth.

Does He not, and is He not to-day, turning one enemy against the other? Is not one sword against the other enemy, the Communists?

Stand ye still; and Behold your God!

A. D. Alston

BLESSED TO HEAR
YOU PREACH

Dear Brother Adams:

I am sending you a letter received from Brother Layton Wingfield. I feel that others will enjoy reading it as much as I did. So if you feel to publish it you have my consent.

A brother in hope,
(Elder) Bennie Clifton
Vesta, Va.

Dear Brother in Hope:

I was blest to hear you preach both at Spoon Creek and Pleasant Grove churches, and I desire to thank God for the gift He has placed in you. Seeking to give honor to none but to Whom it belongs—the Lord — in saying this. We hold you in high esteem, deem you a true brother in Christ, and a servant of God. May it please Him to ever keep you humble, and to continue to bless you to preach, to the honor and glory of God, and the comfort of His little children,

is my humble desire before God.

This is my eighth week in my garden of Gethsemene, Brother Ben. My last sermon was preached on July 31st. at the home of Mr. R. C. Woodall, Stuart, Va., RFD No. 5, a man who is a believer, but not a member of the Old Baptist. I have five more weeks after the passing of the present one. Forty days more of silence, including today. I reckon I will even be counting the moments before it is over, and I am set free to speak again, if it be God's will to thus bless me.

The people I have left were good to me, Brother Clifton. I have not one single criticism to make against them, for they were as kind and good to me, as to a little child; but my desistance was because of different points set forth as doctrine which I did not believe, plus the fact that I was not at home and could not be satisfied. These causes brought me out. Let me enumerate the points:

- 1- Conditional time salvation.
- 2- That we are not born to go (or be carried) anywhere.
- 3- That Christ only paid for the sins we committed up until we were born again.
- 4- That it is up to each church, individually to keep peace within it's ranks.
- 5- A deacon said, Christ only meant the Spiritual things, not natural at all, when He promised to supply the need of His people.

Isn't this enough? I could not be satisfied to live in church relationship with a people who believe and preach a doctrine so different from my own belief and convic-

tions. Although they have as good people among them as anybody of people I know, and children of God too, in my opinion, who are serving partly under the law, and partly under Grace. I humbly hope I have been set free from law worship altogether, for I realize the absolute, complete helplessness and dependence of man, who is dependent on an absolute. That Jesus is all our Salvation; that trials, troubles and tribulations are appointed unto us, that there is no detours on that road we are traveling, and that we in and of ourselves, cannot go forward nor can we go backward except by the will of God. We can not do good except He thus blesses us, and we do evil when He ceases to restrain us, but we are the ones who are guilty. We are as David said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51:5. David further said, I acknowledge my transgressions: and my sin is ever before me." He begged of God that He "Create within me a clean heart: and renew a right spirit within me." From conception we are the very same sinners as described by David — conceived in sin and shapen in iniquity and our sins are ever before us. Our nature is full of sin but we can not change it. We sin continuously, except when kept by God, and we can not help it, yet we suffer and see ourselves the guilty wretches that we are before an Almighty God. But He has a good and wise purpose in it all, sovereignly ruling over all things, both good and bad, to our good and God's glory. Satan can and does operate only and

to the full extent of the bounds in which God made or created him and set him in and in so doing, Satan is merely fulfilling the purpose for which God made him. No man, woman, nor child is justified in wrong - doing because of God's predestination, or purpose in it from eternity.

The only justification we have is in the Lord Jesus Christ. We just have to fall upon our knees from time to time, crying from a grieved and burdened heart, "Guilty, Oh Lord, Guilty! have mercy and forgive, for Jesus Sake. Amen." I want to say, from the heart, of nearly twenty years experience, I positively know we, in and of ourselves, that is of our own ability, are not capable of having even one good thought from the cradle to the grave, regardless of the earnestness of our desire to live a Godly life, God has given us a desire to thus live, but we have to cry out as did Paul of old, from time to time: "In me (that is, in my flesh) there dwelleth no good thing." And as did Job: "Behold, I am vile." Again as did Paul when he describes himself as the chief sinners and less than the least of all saints, and with another old Prophet, who said he was the least in his Father's house. Also with John, when he said he was not worthy to loose the shoe latches of the shoes on the feet of Jesus.

We find our experience beautifully portrayed in the vision of Jacob, seeing that ladder reaching from earth to heaven, the angels of God ascending and descending thereon. Our travel seen by Jacob,

foretold by Isaiah, in the thirty-fifth chapter, where it says: "An highway shall be there; and a way; and it shall be called, The way of holiness." An experience by David so like our own sometimes, we read "My God, My God, why hast Thou forsaken me? Psa. 22:1. David was traveling the lonely valley here, where we stay so much. Yes, he was traveling the "Way." But in the next chapter, he was lifted up in Spirit and was able to say, "The Lord is my Shepherd; I shall not want." He was then traveling the Highway. In the first he was lamenting his deserted condition. He says: "I am a worm, and no man; a reproach of men, and despised of the people." The next chapter we find David singing praise to his Shepherd, his Priest, His King. But whether we are in the valley or upon the mountain top, we are still traveling that experimental journey Home. We are either traveling the "Way" or the Highway," (the two experimental phrases denoting our travel, our sojourn here,) both of which combining in one, in Jesus, for we are either mourning because of our sins and shortcomings, and for His return to us, or we are praising Him for His mercies. When we are in the valley so low, we can not sing Amazing Grace, and when we are on the mountain top, we can not sing, "While sorrows encompass me round." However, whatever frame of mind and feelings God places us in, there is a song and a Psalm that will describe our condition. Yea, somewhere in the scriptures we will find our experience related by one

of old who too has traveled both "The Way and "The Highway," though the poor mortal hands that penned down these gracious words, have crumbled into dust, the Spirit that inspired them is yet alive, and will be forever more.

When we are brought to travel in their footsteps, these lives and experiences are as new to us and as comforting as when the ink was not yet dry! We are then given to know that these things were written by inspiration, not only because the Bible says so, but because the truths expressed, refuse to grow old, and lose their meaning. They are written for our comfort and our learning. It is a comfort indescribable to have that witness within that testifies to the truth of these things. We can sometimes feel these things so plainly, when we read our own experiences while reading theirs, to the extent that we feel a kinship, a Spiritual relationship, the witness within acknowledging the truth contained in what we are reading. This causes and impulse to take these old brethren by the hand, so - to - speak, in sweet love and fellowship, which brings our hope to flame anew, for we read that the church is built on the foundation of the Prophets and Apostles, Jesus Christ Himself being the chief cornerstone, insomuch as their experience, so sweetly described in the Bible, blends with our own, similar to two drops of water running together, making one. When this witness within bears witness that we are the children of God our hope is strengthened and we dare

again to begin singing a song of hope, adoration and praise to that Great God of our hope and salvation!

Thus we travel on. Well did the poet sing that gracious song.

Brother Clifton, this experimental language is the voice of Jesus. It is an unknown tongue to those who are without it; it is the secret of the Lord to them that fear Him. It is the pass - word into the Militant Kingdom, and it is God's way of identifying His little children, one to the other, to the extent we can meet them, whom we have never seen before, hundreds of miles from home, and within ten minutes feel as though we have known them all of our lives. Is not this true? I will say it is true, for I have experienced it many times, although I feel poor, needy, and sinful.

I will now close, lest I weary you. When driven to your knees by the sense of need and knowledge that you have no where else to go, I pray remember me and mine. Hoping to see you soon.

Humbly, your Brother in hope
of mercy,

Layton Wingfield,
Ridgeway, Va.

Sept. 23, 1958

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Goldsboro in Wayne County, North Carolina. The fifth Sunday and Saturday before in January 1960 Elder W. P. Lamm was appointed to preach the introductory sermon and Elder J. B. Williams his alternate.

All lovers of truth are invited to attend and a special invitation is extended to our Ministering Brethern.

J. T. Boyette,
Union Clerk

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

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Jan. 1, 1960

STANDING AND SITTING DOWN ROMANS 10:11, 12.

The Apostle shows in this chapter the insufficiency of the legal sacrifices made by many to take away sin, and the sufficiency of the one made by "This man" Christ Jesus.

"The law having a shadow of good things to come." A shadow literally signifies a spot not exposed to sunlight; being intrecepted by the imperviousness of the object or body through which it cannot pass. It is a reflected image, as we would behold our image in a mirror, but would not be the real substance which made the image.

The Apostle contrasted all former sacrifices, which were typical to the one great sacrifice of Jesus. He calls attention to the differences between the former sacrifices and the one made by "This man" — Jesus. One of the differences is, that then there was a

repetition, but now there is but one. Another difference is that those sacrifices did not take away sin, but the sacrifice of Jesus Christ removes it forever. Another difference is, that those sacrifices did not mitigate the burden of sin, nor purge the conscience from dead works. But by the sacrifice of Jesus, God said, "He would remember their sins and iniquities no more."

In the 11th verse we read, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." Their standing and ministering daily, shows their work was never finished. The law of the offering as given by the Lord to Moses was, "Ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering." NUMBERS 28:3. There was no rest period, no point of time marking an end of those sacrifices.

There were many priests standing and ministering daily the sacrifices prescribed by the law; but all the many did, did not procure what "This man" did, by His one sacrifice. It is interesting to compare what the many did, but could not accomplish, with what "This man" did and did accomplish. The sum of them is that there could be no purging of the conscience from dead works to serve God by the former sacrifices, but that the blood of Christ does purge the conscience, thereby opening the way for the true service of God by all who are purged. The former sacrifices only reminded the individual that he was still

a sinner, and that tomorrow there would have to be another sacrifice made.

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." By His death, shedding of His blood and His resurrection sin was atoned for and the sinner justified. Wonderful indeed it is, to have this redemption revealed and to feel that peace with God thereby has been made. Here is set forth the finished work of Christ, and a perfect atonement. So Jesus cried upon the cross, "It is finished." And in His prayer to His Father He said, "I have finished the work which thou gavest me to do." And in the days of His flesh His Father testified that He was well pleased with Him as His Son, and Jesus said by the mouth of the prophet, "I delight to do thy will, O my God." This was His meat and drink.

We understand the work that Jesus has finished is, that by the shedding of His blood complete pardon was obtained, by His resurrection the prison was opened to them that were bound; the blind receive sight, the deaf hear and all that had been said of Him by the prophets fulfilled. And another work that He was to do was, "That through death he might destroy him that had the power of death, that is, the devil; and deliver them through fear of death were all their lifetime subject to bondage."

But there is a work that His Spirit is to do that is not yet fin-

ished, and will not be until the last one given to Him to know "Him Whom to know, is life eternal."

And there is another work that is to be done by the second person of the trinity that is not yet finished, and that is returning to earth, calling up the dead and delivering up the kingdom to God. When this is done, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." When He returns to earth, awakes and raises the dead, and delivers them up to His Father without a spot or wrinkle; then He will lay down all rule and all authority and power. And no doubt, but that He will hear His Father say, well done my Son. Then "This man" will sit down in perfect complacency.

The continued offerings of the former sacrifices showed the imperfections of the sacrifices. The Apostle tells us in chapter 13:10 that "WE have an altar, whereof they have no right to eat which serve tabernacles." This altar is the Christian altar, which is Jesus Christ, with all the benefits of His passion and death. To these privileges they had no right who continued to offer the Levitical sacrifices, and to trust in them for remission of their sins.

In chapter 13:11 we read, "For the bodies of those beasts, whose blood is brought into the sanctuary by the highpriest for sin, are burned without the camp." In some vic-

tims offered according to the law, the flesh of the sacrifice was eaten by the offerers; but the flesh of the sin offering no man was to eat; when the blood was sprinkled before the holy place, to make an atonement for their sins, their flesh and skins were carried without the camp, and consumed by fire, and this consumption was intended to show, that sin was not pardoned by their offerings, and that they must look to Jesus Christ, by Whose sacrifice they might receive real pardon for their sin which His blood alone could effect.

In the 32nd verse of the 29th chapter of EXODUS we read that "Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation." The flesh of the ram, which was eaten by Aaron and his sons, evidently is a type or emblem suggesting something yet to appear, which was the incarnation, or the appearing of Christ in the flesh. Of His flesh all His sons and daughters are to eat, and Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53. And verse 51 Jesus says, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (Both Jew and Gentile).

The word "eat" literally means to chew and swallow food. Jesus says, "He that eateth my flesh, and drinketh my blood, dwelleth

in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." John 6:56, 57. He also said, "My meat is to do the will of him that sent me," so when His children are contending for the doctrine and ordinances of His house, believing in Him as the only Saviour of sinners, doing all that has been enjoined upon them, then they are doing His will, and in which they take as much pleasure, as they do in eating food that satisfies the hunger and sustains the body. The children of God liveth not by natural bread alone, "But by every word that proceedeth out of the mouth of the Lord doth man live." The Lord has promised to satisfy His poor with bread, but this bread is the Lord Jesus Christ, which is the bread of life.

Eating together at least suggest friendship, and Jesus says "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And as His sheep know and hear His voice, they open to Him when He knocks, just as you do when you hear the knock and voice of a friend at your door. When Jesus knocks at the door of our hearts, the door opens of its own accord, just as the iron gate that leadeth unto the city; opened of his own accord: releasing Peter from the walls of the prison.

The work of those who are under the law is never finished. But there is a rest to those who are dead to the law, by the body of

Christ. And may I say to you as the Apostle did to the GALATIANS, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." GALATIANS 5:1. "A little leaven leaveneth the whole lump." Verse nine.

"Come, sinners, view the Lamb of God,
Wounded, and dead, and bathed in blood;
Behold his side, and venture near,
The well of endless life is here.
Here I forget my cares and pains,
I drink, yet still my thirst remains;
Only the Fountain Head above
Can satisfy the thirst of love.

O that I could thus always feel!
Lord, more and more thy love reveal;
Then shall my tongue aloud proclaim
The grace and glory of thy name."
H. O. Nash

ROBERT LEE COMER

With heartfelt sorrow, Lamms Grove Church records the loss of a Brother and faithful Deacon, who humbly served as clerk of our church thirty-six years.

Brother Lee Comer was born March 15, 1894, in Rockingham County. In 1915 he married Lizzie Goolsby. To them were born five children, two — Sister Yvonne Martin and Lieutenant Wylie Comer of the Air Force — preceded him in death. They moved to Moore County in 1921, where he spent the remainder of his life which ended August 27, 1959.

He united with Lamms Grove church the second Sunday in July, 1922, and was baptized the same afternoon by the pastor, the late Elder George Boswell. His life was as a light which cannot be snuffed out, whose memories will live as the seeds of righteousness which he has sown continue to bear fruit. His death was a shock to all, coming so suddenly when he seemed improving after suffering from a heart condition.

Sleep on, dear Brother, for it is by

death the chosen live and are carried into the city of the living God, having tasted the living water and the true bread from Heaven.

Survivors include his wife, three children, Edward and David of Carthage, Mrs. A. L. Lefler of Greensboro, and ten grandchildren.

Funeral services were conducted at Lamms Grove by Elders S. T. Atkinson and L. P. Martin. Burial was in the church cemetery.

Written by order of the church in conference, September 5, 1959.

Brother Raymond D. Comer
Sister Wilma Comer
Committee

**RESOLUTION OF RESPECTS FOR
SISTER ESTELLA PLEASANT**

Sister Pleasant was born December 11, 1888 and died October 24, 1959, making her stay on earth 70 years 10 months and 24 days. Sister Pleasant united with the Primitive Baptist Church at Bethsaida, in Harnett County, on the first Sunday in August 1920, and was baptized by her Pastor, Elder Xure Lee.

Sister Pleasant was held in high esteem by her church and all that knew her. She lived a faithful and loyal member to her church to the end of this life. She left to mourn: her faithful and devoted husband, Brother R. I. Pleasant, nine children, her Brethern and Sisters at her church, and all that knew her. We feel that Sister Pleasant's spirit is resting in the Blissful Sunlight of God's Love, awaiting the adoption of her body where then she will be brought into the fullness of God's Love and Peace. To sing praises to God the Father and God the Son in that world that shall never end.

We, the Church of Bethsaida, bow in humble submission to the will of our God in whom we feel doeth all things well. First, be it resolved that a copy of this Resolution be sent to the bereaved family, second, a copy be spread on our Church Book, third, a copy be sent to Zion's Landmark for publication.

Done by the order of Bethsaida Church in conference.

Committee: Bre. P. E. Langdon
T. B. Barefoot
B. F. Wood

OUR GRANDDADDY

Dave Hue Whaley was born October 26, 1877. He lived a long, fruitful life, spending fifty-two years of his time in the service of Christ, ever faithful and true, excluding the six years which he spent bound to his wheel chair or bed, when he served Him silently. He was called to rest at 2:55 o'clock in the morning of October 15th, 1959.

Grandfather was married to a wonderful and loving companion for fifty-nine years, ten months and twenty-nine

days. He was laid to rest at the Sandhill Primitive Baptist Church on October 16, 1959 at three o'clock in the afternoon.

We all mourn at his passing, but believe he is at rest with God.

Written by his granddaughter,
Pearline Whaley,
Beulaville, N. C.

OBITUARY

Sister Ruth Johnston Law, Cascade, Virginia, was born in Henry County, Virginia on December 12, 1894. She was the daughter of the late George W. and Nannie Stultz Johnston, for the past seventeen years she had resided in Cascade, Virginia where she united with the Cascade Primitive Baptist Church in August, 1939.

She leaves her husband, Worthy P. Law, and eight sons: J. M. Law, of Lynchburg, Virginia; R. T. Law, Asheville, N. C.; Wash P. Law, Washington, D. C.; S. C. Law, Spray, N. C.; G. C. Law, Draper, N. C.; Troy A. and L. Kermit Law, Cascade, Virginia, and Larnie L. Law of Hughesville, Maryland; five daughters: Mrs. Lillie Bernard, Vesta, Virginia; Mrs. Jane Duckett, Huntsville, Alabama; Mrs. Ruth Sutliff and Mrs. Hazel Kirks both of Draper, N. C., and Mrs. Nina Pendleton, Richmond, Virginia; two sisters: Mrs. Lon Billings, Martinsville, Virginia, and Mrs. George Manning, Newport News, Virginia; two brothers: W. Z. and B. E. Johnston, Newport News, Virginia, and twenty-five grandchildren.

Funeral services were held at the Chapel of Sugg Funeral Home, and burial at Dan View Cemetery at Draper, N. C. Her funeral was conducted by Elder James Gardner assisted by Elder Roy Smith, her Pastor. Sister Law was laid to rest under a beautiful canopy of flowers and these words were placed on her gravestone marker. She lived in hope of a Glorious Resurrection.

I have written this obituary by request of her husband, W. P. Law.

(Elder) R. C. Bell
R.F.D. #2
Hurricane, West Virginia

RESOLUTION OF RESPECT FOR SISTER CORDILIA BRANN

Wherefore, 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 at Surl has sustained a great loss, for she was a true and faithful member who was ever present to fill her seat as long as she was able, and she was a member of this church a long time. Our sympathy goes

out to the bereaved family.

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

Done by order of the church of Surl in conference at the April meeting, 1959.

Elder L. P. Martin,
Moderator.
J. E. Dean, Clerk

UNION NOTICE

The Mill Branch Union is appointed to be held, the Lord willing, with the Church at Simpson Creek on the fifth Saturday and Sunday in January, 1960. The Church is located six miles southeast of Loris, S. C. Visitors, come to Loris, S. C., leave Loris on highway no. 9 at red light going eastward, just short distance to highway no. 275, turn southward about four miles. After crossing first paved road crossing, turn left on unnumbered paved road. This is the short way to Church.

E. L. Vaught, Union Clerk
R. F. D. #2
Loris, S. C.

UNION

The White Oak Union is appointed to be held, with Yopps Church, the Lord willing fifth Saturday and Sunday in January, 1960. Those coming by the way of Jacksonville turn left at Dixon School. Those coming by the way of Wilmington turn right at Dixon School. All lovers of the truth are cordially invited. Especially our ministering brethren.

H. A. Young
Union Clerk, Jacksonville, NC
R.F.D. 1, Box 91

UNION NOTICE

The Skewarkey Union is appointed to be held, the Lord willing, at Falls of Tar River, Rocky Mount, N. C. on the fifth Friday, Saturday and Sunday in January, 1960. Elder R. B. Denson was chosen to preach the introductory sermon and Elder C. L. Robbins, his alternate. The Church is located on the road to Battleboro, N. C.

A cordial invitation is extended to all who have a mind to meet with us.

E. C. Harrison, Union Clerk
R. F. D. #2
Williamston, N. C.

UNION NOTICE

The next session of the Black River Union will be held, the Lord willing, with the Church at Primitive Zion on the fifth Saturday and Sunday in January, 1960 The Church is located about three miles west of Coats, N. C.

All lovers of the truth are invited to attend.

Elder A. H. Morgan, Moderator
Alonzo Barefoot, Clerk

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PSALM LXIX

Save me, O God; for the waters are come in unto my soul.

I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

O God, thou knowest my foolishness; and my sins are not hid from thee.

Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

Because for thy sake I have borne reproach; shame hath covered my face.

I am become a stranger unto my brethren, and an alien unto my mother's children.

For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

When I wept, and chastened my soul with fasting, that was to my reproach.

I made sackcloth also my garment; and I became a proverb to them.

They that sit in the gate speak against me; and I was the song of the drunkards.

But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH.....431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A LETTER

Dear Elder Adams:

I am sending a letter that I received from a very dear sister in the church. She is a shut-in and has often written to the readers of the Landmark. I believe some of the brethren and sisters who read the Landmark will be glad to write her occasionally for this would brighten her latter days and make her life richer. Her address is: Mrs. Lucy Collins, Cameron, N. C.

Yours in hope,
Mrs. Lee Comer

My Very Dear Sister Comer,

I am still feasting on your short but sweet visit. I was so glad to see you. It had been so long since I had seen any of you all — my people. I felt so forsaken and cast down since all my dearest friends are gone from around Cameron. I hated so much for Sister Stephens to leave and then Brother and Sister Bullock, then Mollie who meant so much more to me than just being a niece; she was also a sister to me. I felt that after they had all left me, I could not stay here any longer. But where could I go but to the Lord. I have begged Him so many times to take me home, still I know I can only stand still and see the salvation of the Lord, and wonder if He has a home for me in that heaven where all the redeemed will meet Him with all the blessed of the Lord, where there is no more heartaches and

sorrows such as my life has been.

Poor and afflicted Lord are Thine! I know you too have had trouble and I feel that those of us that have gone through the same and have traveled the same road are the only ones who can truly sympathize. It is God's will that His people suffer and we cannot understand until He speaks peace to our troubled soul and calms the troubled breast, then for a short time we can behold the beauty of His Holy Word, "If we suffer, we shall also reign with Him." 2nd. Tim. 2:12. Those of us who mourn for righteousness sake, have a sweet promise left for our comfort, for He says, "Blessed are they that mourn, for they shall be comforted." Matt. 5:4. He says too, "I will also leave in the midst of thee an afflicted an poor people, and they shall trust in the name of the Lord. Zeph. 3:12.

I often wonder if any of this is for me, and then the answer is, "all things work together for good to them that love God." Rom. 8:28. I feel that I do love the Lord at times, and the world has lost its charms to me I know. This world and its ways are no more to me except to know that I am one day nearer Home. I can truthfully say with the poet: "Come welcome death, I will gladly go with thee." I often wonder why it is that the very people that tries to live right has so much more trouble

than the people who do not. Jesus said, "If the world hate you, ye know it hated me before it hated you." Jno 15:18. But they hated Him without a cause, and if we are guided by the living God to follow Him they hate us, or the doctrine we believe, without a cause; because we are not of the world neither can the world understand because it is hidden from the world and is revealed unto babes—His poor little children in Christ who go mourning much of their time. "But blessed are they that mourn for they shall be comforted."

Sister Comer, please forgive me for taking so much of your time trying to read my rambling thoughts. I do not feel that I have written anything of any value but I wanted to tell you how very much I did enjoy your visit. I did not get to talk or hear you talk half as long as I wanted to but sometimes interruptions come and we have to change our conversation. Do please come back again soon. You are young and strong, and I am not able to go anywhere. If I were, I certainly would go to Dean Lamm's Grove - our church. It grieves my heart sore that I cannot go but I realize that the Lord has so afflicted me and brought me down low indeed! Please tell the church for me that I love them all, and I hope with an everlasting love that none but Zion's children know, and I long so much to see them. But if I never see them again on earth, I hope to meet them in heaven. I realize my life is almost ended and if I am not ready to go, I fear I will never

be ready. I know that Christ has answered all the demands of the law and paid the penalty, and I believe with all of you, while I live here; and I sincerely trust it is in the Lamb's Book of Life with those chosen before the foundation of the world.

If I am one of God's little ones, I will meet you and all His people in a better world where there will be no more tears nor sorrow; no more heartaches nor pain. All will be happiness, love, singing and praising Him who has saved His people and has 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. Your humble sister in Christ, I hope, saved by grace if saved at all.

I only hope I have a hope,
Mrs. Lucy Collins,
Cameron, N. C.

**GOD CAME FROM TEMAN, AND
THE HOLY ONE FROM MOUNT
PARAN. SELAH! HABAKKUK 3:3.**

One of the attributes of God is His omnipresence. Actually it would not be proper to speak of God as coming from one place and going to another, for He is ever present at all places at all times from eternity to eternity. Even to sue the expression "from eternity to eternity" is improper, for in some remote manner it implies a beginning and an ending. Time is only a term or a factor in which the things of this world are made manifest; it is after the fashion of this world; God is not bound in any way by time. The poor finite

human mind cannot comprehend the omnipresence of Almighty God. When we say, "God came from Teman," we are only setting Him forth figuratively as a comprehensible power before man.

Omnipresence would mean that God is present with man at all times, and at no time is He absent. There is no place where man can flee from the presence of God; yet the Holiness of God will not associate with the sinfulness of man. There is a great gulf between sin and Holiness. God will not tolerate anything that is sinful or that defileth to come near to His Holy dwelling place. Man dwells in the wilderness of Paran; God dwells in the Holy City of New Jerusalem. Nothing that defileth shall ever come near to that Holy Place. Then how can we reconcile the matters?

The Lord laid aside His garment of Glory with the Father for a time; girded Himself with the garment of a servant — the flesh of a woman and fulfilled the Holy Law that man could not fill or keep, offered Himself as an acceptable sacrifice for the sins of His elect; conquered death and the grave, and took up His life again in the resurrection and is today sitting at the right hand of the Father making intercessions for His little ones. Thus did He bridge the great gulf and open the door and the way between God and man. But I am way off from what I started to say.

"God came from Teman." Teman is another name for Edom or Mt. Seir. The people of Mt. Seir are the children of Esau, whom God hated. Thus the men of Seir are

the enemies of the children of Israel and of God. Bozrah was a city of Mt. Seir, southeast of the Dead Sea. To me, its very location would imply enmity to God. The Dead Sea represents death; the wicked cities along its border and in its plains were destroyed because of their wickedness. The direction south and east, are very often used to represent that which is of the old man, the selfishness of nature and the absence of the Spirit; it represents that from which we came. The men of Mt. Seir were among those who came against King Jehoshaphat, the goodly king of Judah. Mt. Seir is used in speaking of the men as enemies to God; Teman is used when we speak of the power of God triumphing over the evils and the enmity of this land. God came from Teman, triumphant conqueror and as the Savior of His people of Israel, His chosen. He came from Teman having conquered all the foes of the men of Judah and King Jehoshaphat.

"And the Holy One from Mount Paran," Mount Paran is a bald mountain with precipitous sides, rocky sides from which the sun reflects peculiar glory. It is a mountain in the wilderness of Paran — the wilderness of wandering. A wilderness is a land of lifelessness, and of sameness. There are no roads or paths marked out, and it is impossible for man alone to keep his way. The children of Israel wandered in this wilderness for forty years, and all over the age of twenty years died there and remained in the wilderness of Paran. But the Holy One came from

Mount Paran, and with a pillar of cloud by day and a pillar of fire by night, led them out at the proper time, conquerors of the wilderness and all the evils thereof. The Holy One comes triumphantly leading His children to the promised land.

"Selah!" After all the most expressive words have been used, and the truth is only hinted at, the word Selah is used to say that the true meaning and power goes on thousand times further than can be expressed in poor words of mortal man. Moses, before his death, blessed the children of Israel with the following words: (Deut. 33:2) "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a firey law for them." The Lord as a man with sword drawn in His right hand, standing over against Josha when he came with the children into the promised land; when he came out of the wilderness of Paran, and out of the land of Edom and out of the lands of the Moabites and the Ammonites, over the Jordan and evn to the borders of Jericho; the man said: "Nay, but as Captain of the host of the Lord, am I now come!" Josh 5:14. Here was the Lord who came from Teman; here was the Holy One who came from Mount Paran; here was the Angel of mercy who would fight all of the battles, and give all of the victories to His little ones.

The whole story is told in Isaiah 63:1-6. The whole story and a ten-thousand times more than I can

comprehend or understnad. This is as a dialogue between the prophet and the Angel of Power. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" The Lord answereth: "I have trodden the winepress alone;" I looked and there was none to help" — there was none fit, none acceptable to Holiness; I have fought the battle alone; I have paid the price; I have conquered all the enemies of my people; I have overcome the sins that rise against them; I am victor over all of their enemies; their blood is sprinkled upon my garments; the day of my redeemed is come; my fury has gone out; mine arm has brought salvation; I have tred down mine enemies and made them drunk with my fury. Yea, I come from Edom and with dyed garments I come from Bozrah! I speak in righteousness, mighty to save, and travel in the greatness of my strength."

Most of that is quoted from the scriptures, and I guess each expression might be expanded into a sermon by one who had the understanding. I was just exploring in the above meditations — it is not complete — what does it mean to the trembling sinner, the pleading beggar, the little one with the broken and contrite heart?

Dear child, if you have been made to tremble and to plead and to beg; if you are a reed, bruised, a sinner far from your home, a prodigal indeed; one who is smotting upon your breast and crying for mercy; then you may take courage, look up, and see this Holy One coming with dyed gar-

ments, conqueror over your enemies and with victory in His Hand to give to you. He proclaims that the battle is not yours, but God's; that you shall have no need to fight in this battle, but that you shall stand still and see the salvation of God with you. He hath interceded for you, fought your enemies, yea, conquered your enemies and stands before you with drawn sword to meet any and every foe — and to give you the victory. But you must face this enemy; you must know this salvation; you must cry unto Him; you must drink the tears of adversity, but not in vain; for yours is the victory.

A. D. Alston

**LET ALL THINGS BE
DONE WITH CHARITY**

“Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. I Corinthians 16:13, 14.

The above two verses, I have extracted from a salutation delivered by the apostle Paul to the Corinthians, and I feel they are applicable to us today, for it certainly behooves us in our day to watch. The Master used the word watch quite frequently, and very appropriately, and I think, very profitably. In St. Matthew 26:41, the Master uses the word watch, and in connection with the word watch, He uses the word Pray, as a guard against entering into temptation. I wonder if the Master means to teach that the righteous spirit is willing? or is He teaching the evil spirit is willing?

I note the Master also says, “But

the flesh is weak.” Undoubtedly the Master is not warning us against the temptation of the righteous spirit, when He says watch and pray. The evil spirit is the one that the flesh caters to, and the flesh being weak, I am lead to feel the master had in mind the evil spirit, and that is the spirit that is willing at all times to lead us astray, and into confusion, and bitter strife one against another, owing to the weakness of the flesh, catering to the evil spirit. It is an easy matter to get what is called religion, but what kind? Vain, of course. The other kind of religion is pure and undefiled; the fruit of the righteous spirit. I shall conclude that it is the evil spirit that the Master is warning against when He uses the words, “Watch and Pray.”

In the above test, Paul uses the words, Watch ye! Stand fast in the faith. It is a foregone conclusion before a person can stand fast in the faith, that person must first have “the faith,” and all do not have faith. Faith being the gift of God and coming only to those who hear, and all can not hear, therefore Paul is addressing only those who have ears to hear.

Possessing ears to hear is a great gift of God. When hearing, evidence is being received, and being received from God, which builds up faith by which we are exercised in precept and example, even to follow the Master, which is alone by faith. Our standing then is in faith, fast in faith, or firm in faith. In this connection Paul says, “Quit you like men, be strong.” There must have been some whom Paul was addressing that were carrying

on like men, other - wise He would not have said, "Quit you like men." I have noticed through the years when constituents of a church begin acting up like men, trouble is not far away. I cannot believe that man is qualified of himself, that is, as a man, to quit acting up as a man. His qualifications must come from the operation of the Spirit of God, where strength abounds in abundance, and is administered of God in the right and proper way, at the right and proper time. Neither do I believe the apostle believed that man could of himself quit acting up like man, owing to the fact that the nothingness of man along with his incompetency and blindness relative to God, makes it totally impossible for him (man) to be strong or even stand in the faith. So men whom we find (and there are some) standing in the faith, and strong in the faith, are men endowed with the Spirit of God. Thus we see their faith and fortitude in this faith is credited wholly to God; therefore they do not act up as men act, but act in direct accord with the governing power of the Spirit, and the fruits borne therefrom are the fruits of the Spirit, and not the act of the creature, the fruits of the Spirit being the very essence of the righteousness of Christ, thus we say, and I believe, sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ.

The Apostle's guarding words, "Watch ye", are just as applicable, things be done with charity," as his words are when he says, "Quit you like men," nothing is done

that even resembles charity except it is accompanied by the love (charity) of God. The prime factor in the church today is charity. I hear it often said, "We do not have enough charity in the church." But we do, we have charity in the church in proportion or in accordance to the measure of the gift of Christ. Charity is one of the finest attributes of God. I hear much said about giving other way around, charity gives to you, and you, and you, and I trust, unworthy though I be, to me also. It was charity that waded into the very depths of sin and degradation and sweetly whispered to finite sinners like me, "God loves with an everlasting love and with loving kindness, God is now drawing." Prophecies shall fail, tongues shall cease, knowledge shall vanish away, "Quit you like men, be strong, let all your things be done with charity." Glorious thought charity never faileth.

(Elder) F. A. Collins
Hartford, Ala.

THE LORD APPEARED

Another of Sister Ethel Scott's letters submitted by Elder Bennie Clifton, Vesta, Virginia.

Written to her Brother, November 12, 1944.

Dear Jim Matt:

It has been on my mind for nearly three years to write you what I hope to be the Lord's dealings with me, or in other words, a little of my experience, and as to why I went to the church I did. No doubt you have wondered many times, why? I have said to myself many times I would not write or

tell you, but was afraid I might be doing the wrong thing or might cause hard feelings, but I have got to the place now where I want to write you if I can find words to express my feelings. However, I find I cannot other than to say I do not feel worthy to be in anyone's presence. If I could I would go away off where no one would have to look at me. I have wondered many times why God ever brought such a thing as I am, here, yet I know just as sure as there is a God, He had a purpose for me to fulfill.

When I was just a child, I do not know whether I was asleep or awake, I remember that the Lord appeared on the top step out at the front of our home and He said to me to be a good girl. Then He arose and went over the top of the house. I looked where He had been standing and there was a basin of water, meaning to me later that I should be baptized.

I had a love for the Old Baptist Church and a desire to be baptized for a long time before I finally offered my self, yet I kept resisting and fighting it until I got to the place it seemed I could not live any longer. My sins were open to me long ago and I knew without God's mercy, I would be lost. It seemed to me I was the worst one of the family. I have gone out to myself time after time crying and begging God for mercy. It seemed if I just could get out of going with mother to church, I would feel better. This, of course was much before I was received into the fellowship of the church. Five years ago I was in that condition,

as you know; I became sick and had to have another operation.

I went to the hospital wondering whether I would live through it or not, yet I was made to know, without God I could not live. When I got on the operating table a feeling came over me which made me want to tell those doctors and nurses I was not depending on them alone to take me through the operation, so the last thing I remember I was saying, "Oh, my God; Oh, my God! It was not just that I was sick and having an operation that made me feel the way I did, for I had an operation seven years before and it was not like this. I promised God if He would let me live to come home to my husband I would do anything He wanted me to do, only show me the way.

After I came home it seemed I yet could not live. My eyes would go to the cemetery every time I would look out and how awful it seemed to me to die, I was afraid to stay in a room alone. I was lying in bed one morning thinking of telling my family where my things were, so they would know where to find them if I should die. But then something seemed to say there was plenty of time for that. I felt better for a while, but continued to beg to be shown the way. Then one night while asleep, I dreamed of being baptized by your church. Now this is what I have feared to tell you, for I feared it would hurt your feelings; but my prayer to God is that you will be given an understanding. I have heard you tell some of your experience and I do believe it corresponds with mine enough that

you will understand. It burdens my mind so I do not know how to get rid of it other than just tell you.

Now back to the dream; there was another girl to be baptized and the water was deep. It came up to her shoulders, and she just tucked her head and was under the water, she came out laughing and saying, "He did not have to lay me down to baptize me." But when I went to the same place the water seemed to be all gone, there was not enough to cover me. I had such a desire to be completely covered, it did not satisfy me, yet I came out pretending to be happy. As I came out there was a large iron bar that formed around me cutting me off from the crowd. I went on reaching through the fence shaking hands with the people. Then I came to mother and she said, "Tell them to sing another song," That she did not hear the one they sang. I went home to change my clothes and the door was locked. I went back and came another way. It was locked and I could not get in. I went to Alice's home and when I went in, there was just space enough for me to walk. I awoke crying, knowing that was not the place for me. I had dreamed time and time again, long ago, even before Dad's death, of being baptized; yet I never got the relief I was seeking, until I dreamed of being baptized by Elder Noel Gilbert then I came out singing, "Amazing Grace." I had my clothes prepared for sometime and kept promising I would go and offer to the church, yet when the time came to publish an open door, I was made reconciled

not to offer for it seemed I did not have enough to tell.

I resisted and fought it to the bitter end, and a bitter end I say it was. I got to where I could not stand it any longer and then I was willing. It seemed before that I did not want people looking at me nor talking about me, so I thought I would not go. But Saturday before the fourth Sunday in December, 1941, all that was removed and it did not matter who was there or not there, I was seeking relief for myself so I offered myself to the church and was received and baptized the following day. I have found it a good home and I have never had any desire to change it even though I could. I know we have ups and downs and many times through my unworthiness and low feeling here, I have felt too little to even claim a hope, but I am still beggin God for mercy and am made to say many times, "Father I stretch my hands to Thee, No other help I know."

Love always,
Ethel Scott

A LETTER FROM SISTER WILLIAMS

Dear Brother Adams:

I am enclosing a letter from sister Williams for publication. I enjoyed reading it, and I would like for others to share it with me.

A sister in hope of glory,
Gladys Wray

Patrick Springs, Va.

Dear Sister Wray:

Pardon me for answering your letter so early but I have been thinking of you so much since I received your good letter that I de-

cided to write to satisfy myself. You did not tell me how you were physically but I am glad to know that you were so very much alive spiritually. It is much better to be blessed spiritually than physically. It means so much to the comfort of our souls.

I have been so dead and cold for a long time that I cannot think, talk, nor read as I would love to do; neither can I sing or pray. I have just been reading hymn number 571 in the Loyd Hymn Book, and the lines in verse three say, "While foes to us, and Zion's King, Deride and spurn His grace. It is a time for us to sing, In this dark mournful case?" Sometimes I feel it is a sin for me to sing; yet I cannot help singing in my heart.

Verse four of this hymn also says,

We call to mind those happy
days

When praise was our employ;
But now we weep in silent
ways;

Yet, tears, too, have their joy.

Also verse number two in hymn number 572, has expressed my feelings. It reads as follows:

With what delight I walked the
road,

To Zion's hill, my blest abode,
To mingle songs with kindred
souls,

For here salvation's current
rolls.

Yes, I call to mind those happy days when I felt more sure of my redemption than I do now. Meeting with our precious church people was all my desire. They were in sweet accord. They were not

divided, a little handful here and there. When we walked up on the association ground, we felt that sweet love glowing in our breast, such love abounded, their voices sounded out in such sweet melody! I have been made to think if just a few can make such a melodious sound here, what will it be like when all the redeemed shall sound in one glad song when the harps are ringing. I do believe there will be harps there. I have many reasons to believe this. Dear Precious One, if I could have the assurance you have, I would not ask to stay here in this troublesome world, but I am full of doubts and fears. Well, I have not felt the Spirit of writing as I would love to, to write such a one as you but somehow I just felt I wanted to let you know I enjoyed your good letter and hope to hear from you soon and please tell me how your general health is. Sure hope it is better than when You were here. To enjoy sweet communion with Christ is far better than anything this world can afford. Please pray for this poor unworthy one when in the Spirit of prayer.

Mrs. Fosco Williams
133 Martinsville Road
Danville, Va.

I HOPE IT IS THE PURPOSE OF GOD TO WRITE

Dear Brother Adams:

It seems I can not get writing you off of my mind. I feel so little, humble and unworthy to make the attempt, but I hope it is the purpose of God for me to write. I am so hungry for spiritual food, but it has not pleased the God I hope

I love, to cause my husband to hunger for this food also, so I have no way to get to church. Sometimes I can not sleep at night. It is now two - thirty in the morning. I was carried back forty - four years when I was four years old. The older children in our home did something wrong and told my mother I did it. I told her I did not, but she believed them and whipped me for that which I did not do. I went to bed that night crying. I had told the truth but was punished because of their wrong doing.

While I was still crying, I saw the housetop open and Jesus came down on a snowy white web, and said to me, "I have come to get you." He carried me back to heaven with Him. He showed heaven and the beauties contained therein, to me, and said: "This is your home after death." He showed me that I would suffer long and hard and that there were many trials, troubles and tribulations, and a rough and rugged road here in this sin cursed earth for me, and I have found it so. I hope and believe the life after this one will be a happy one. We are told that in this life we shall have tribulation, but He said, "Be of good cheer; I have overcome the world." I hope the Lord will give you a mind to pray for me.

I am a poor unworthy sinner,
in hope,
Gladys Wray
Patrick Springs, Va.

FIRST, IN LOVE

Dear Brother Adams:

I am enclosing my renewal to the Landmark, hoping the Dear Lord will enable the writers to continue to declare the unsearchable riches of Christ, who of God, is made unto us wisdom, righteousness, sanctification and redemption. We have this treasure in earthen vessels that the power is not of us but of God, hoping the Lord will enable us to look over one another for good and not for evil and walk in the old paths wherein is the good old way, feeling that our Brother has as much right in his place in the church as we ourselves; for love worketh no ill to his Brother, for therein nothing is done by seeking preeminence that is praiseworthy, but by lowliness of mind, each esteeming others better than themselves and being considerate of his Brother's weakness and fulfilling the Law of Christ of which is the order and rule of the Spirit of God. First, in love go to him and he hear thee, thou hast gained thy Brother and if not, then take two or three witnesses, and if he hear thee not, then tell it to the church and if he does not hear, let him be as a heathen - man—exclude him — for if we still retain him, we are partakers of his evil deeds and therefore a little leaven leaveneth the whole lump and the whole body is diseased. So may the Dear Lord enable us to walk in the fear and love of God wherein is the footsteps of the flock.

Mrs. W. G. Pritchett
P. O. Box 287
Princeton, West Virginia

Zion's Landmark

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

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II CHRONICLES 18TH CHAPTER VERSES 19-26

Dear Brother Adams:

There is a scripture I would like your views on, when you are given a mind. The scripture is found in II Chronicles, 18th, Chapter, verse 19 through 26th.

Who are the people that the Lord put a lying spirit in? Are they children of God?

A sister, I hope, in need of mercy,

Mrs. J. E. Aaron,
321 W. Carolina Avenue
Draper, N. C.

"And the Lord said, Who shall entice A'hab, king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go

out, and be a lying spirit in the mouth of all His Prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee. Then Zedekiah, the son of Chenaanah came near, and smote Micaiah, upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself. Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son: and say, Thus saith the king, put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace." 2nd. Chron. 18:19 to 26.

When God pronounces a death sentence upon wicked men for sins and transgressions, He has ways and means by which He brings it to pass. Ahab was a wicked king in Israel. It is said in the scriptures, "And Ahab the son of Omri, did evil in the sight of the Lord above all that were before him." 1st Kings 16:30. The judgment of God, which carried a sentence of death upon Ahab for letting a man go out of his hand, (namely Benhadad the king of Syria) a man whom God had appointed to utter destruction. The sentence was spoken to him by the Prophet, which reads as follows: "And he said unto him, Thus saith the Lord, because thou

hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." 1st. Kings 20:42.

Ahab did another abominable thing, in the sight of the Lord. He took Naboth's vineyard: This scheme was planned by his wife (Jezebel) who wrote a letter in Ahab's name to the elders and nobles in the city where Naboth dwelt. The substance of which was, for them to proclaim a feast and set Naboth on high, and take two false witnesses, (the sons of Belial) to testify that Naboth had blasphemed God and the king, then take him out and stone him to death. See I Kings 21:9, 10.

When Ahab went down to take possession of Naboth's vineyard, the Lord sent His prophet (Elijah) to say to Ahab. "Thus saith the Lord, In the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine." I Kings 21:19. Three years had passed without war between Israel and Syria. See I Kings 22:1. The time has now ripened for this prophecy to be fulfilled. The Lord uses means to accomplish His purposes. Ahab had determined to take Romoth in Gilead. Before going to war against Syria he inquired of his prophets, about four hundred, (Not the Lord's Prophets but Ahab's prophets). "He said unto them, Shall we go to Romoth-Gilead to battle or shall I forbear? And they said, Go up; for God will deliver it into the king's hand." II Chron. 18:5.

About this time, Jehoshaphat, king of Judah, joined affinity with

Ahab. He sat upon the throne with Ahab, and heard the words of his prophets, he seemed reluctant to accept the prophecy of the four hundred prophets and made inquiry by saying, "Is there not here a prophet of the Lord besides that we might inquire of the Lord?" The king of Israel (Ahab) said, "There is yet but one man by whom we may enquire of the Lord; but I hate him, for he never prophesied good unto me but always evil. The same is Micaiah the son of Imla, and Jehoshaphat said, Let not the King say so." Verse 7. False prophets were more numerous than the true prophets. Ahab sent for Micaiah who was in prison at the time. The officer brought him before the kings. After being questioned the second time, he said, "I did see all Israel scattered upon the mountains, as sheep that have no shepherd; and the Lord said, These have no master; let them return therefore every man to his own house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?" Verses 16, 17.

The sum and substance of this reading is that the Prophet Micaiah, was setting forth the decrees of God, that Ahab would be slain by the Syrian army, which would be in fulfillment of God's word, who had previously said that the life of Ahab should go for the life of the man - Benhadad - the evil King of Syria whom Ahab allowed to go out of his hand unpunished for making war on Israel, a man whom God "Had appointed to utter destruction." See

I Kings 20:42. Another judgment of God was to be executed against Ahab for taking Naboth's vineyard, for which the Lord said, "In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." See I Kings 21:19.

The above prophecy must be fulfilled and none but God can bring it to pass. Who would even dare question His ways and means in fulfilling His righteous judgments upon wicked men? It is said, "Now therefore, behold the Lord hath put a lying spirit in the mouth of those thy prophets, and the Lord hath spoken evil against thee." II Chron. 18:22. It was from God as a judgment from His hand, not as emanating from His nature, but as a display of His righteous judgment. In I Samuel 18:10, we find a similar expression. "And it came to pass on the morrow, that the evil spirit from God came upon Saul" Also see I Sam. 19:9 and I Sam. 16:14, 15.

It is God's prerogative to use false prophets as well as true prophets to fulfill His purposes. The devil is a sub - servant of God. David said, "Surely the wrath of man shall praise Thee: The remainder of wrath shalt Thou restrain." Psa. 76:10. This was proven by the malice and rage which was in the hearts of Joseph's brothers. "And they said one to another, Behold this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." Genesis 37:19, 20. God

restrained them from slaying Joseph. Joseph's brethren did nothing more to him than that which was in the counsel of God. Joseph later said to his brothers, "But as for you, ye though evil against me; but God meant it unto good, to bring to pass as it is this day to save much people alive." Gen. 50:20.

Men may scheme and devise plans to carry out their evil intent, yet they cannot transcend the bounds which God has set. Solomon said, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Prov. 19:21. If the device in a man's heart is evil or if it appears to be good, neither will stand unless it is in accord with the counsel of God. Peter's intentions seemed to be good, when he said, "Lord, I am ready to go with Thee, both into prison, and to death. The Lord said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Luke 22:33, 34. The Lord spoke by the mouth of His Prophet saying, "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." Isa. 14:24.

There are many scriptures which set forth the immutability of God. Nebuchadnezzar said, "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. The crucifixion

of Jesus was one, if not the most hideous crime that was ever perpetrated by wicked men. Even so, we are told by the Prophet, "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His Hand. He shall see of the travail of His soul and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities." Isaiah 53:10, 11.

Our Sister asked the question, "Who are the people that the Lord put a lying spirit in? Are they children of God?" These people were the false prophets of Ahab. By the scriptures we know the Lord used these false prophets to promote His purpose. I quote: "The Lord said, Who shall entice Ahab King of Israel, that he may go up and fall at Ramoth - gilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Where-with? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." II Chron. 18:19-22. This was apart of the message that Micaiah told to Ahab. These prophets were not manifest children

of God. Their motive in prophesying a lie, was to please Ahab. They were prompted by Satan through the flesh. Satan was working in them.

God gave him — Satan — leave to fulfill his wicked act as he did in the case of Job — "The Satan answered the Lord, and said, Doth Job serve the Lord for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands. But put forth thine hand now, and touch all that he hath, and he will curse Thee to Thy face, and the Lord said unto satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand." Job 1:9,-10, 11, 12. Elder P. D. Gold (now deceased) said, "God does not work in men to do evil. Satan works in them, yet God uses those things according to His predestination to His own glory, displays a Holy Sovereignty beyond the power of mortal man to comprehend." See editorial in April 15, 1885 issue of Zion's Landmark.

Micaiah, the true prophet of whom King Ahab inquired, "Shall we go to Ramoth - gilead to battle or shall I forbear?" told the King, "The Lord hath spoken evil against thee." II Chron. 18:22. As before stated, it was from God, directed by Him, as a judgment from His hand, not as emanating from His nature, but as a display of His righteous judgment. Who can question God in carrying out His purposes? Ahab must go to Ramoth-gilead to receive the righteous judgment which God had spoken

against him. Job said, "With Him is strength and wisdom: the deceived and the deceiver are His." Job 12:16. As a righteous judgment, God sends strong delusions that wicked men should believe a lie. Paul said, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: Even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." II Thess. 2:7-12.

Ahab, together with his false prophets was unaware that those things which they did were fulfilling God's righteous judgment. It is recorded in Holy Writ, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Dan. 12:10. Those who crucified the Lord of Glory were unaware that they were fulfilling the purpose of God. Peter said, "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.

T. F. Adams

OBITUARY

It has pleased our Heavenly Father to remove from us our Beloved Sister Lid Parker, who was born May 26, 1885 and died July 23, 1959. She joined the Church at North East in 1908. She was a loving member, one who cannot be forgotten. Her husband died several years ago. She was the Mother of six living children, fifty-four grandchildren. She lived with her youngest son, Ander Parker, who was so good and kind to her. She was a loving Sister, a devoted Mother.

We extend to all her children our heart-felt sympathy. We feel she is at rest where there is no pain, no sorrow, just awaiting that Great Day when God's little ones will be awakened and carried to that Great City.

The funeral was conducted at the Home Cemetery by Elder L. L. Yopp, Elder T. F. Adams and Elder Owen Kennedy.

W. L. Kellum
R.F.D. #, Box 111
Jacksonville, N. C.

IN MEMORY OF OUR DEAR MOTHER

It has pleased the Heavenly Father to remove from our midst our dear Mother, Sidney J. Salter, wife of the late John W. Salter. She was born December 16, 1876.

She professed a hope in Jesus Christ and united with the Primitive Baptist Church at Cedar Island, Sunday, July 5, 1925. She was a faithful member until death, which was on July 23, 1959. We feel that our loss was her Eternal gain.

She left three daughters: Mrs. Pearl Fulcher, 1714 Wilmington Street, Mrs. Neva Williams, 1802 Wilmington Street, and Mrs. Virginia Laughinghouse, 815 Pollock Street, all of New Bern, North Carolina; five sons: Ben, Tom, Charlie, and Ross, all of Atlantic, North Carolina, and David of Sea Level, North Carolina; one brother, George Styron, of Norfolk, Virginia; one sister, Mrs. Annie Ricci, of Atlantic, N. C.; twenty-one grandchildren; twenty-seven great grandchildren; and one great great grandchild.

Written by her son,
Ben B. Salter
Atlantic, N. C.

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Hear me, O Lord: for thy loving kindness is good: turn unto me according to the multitude of thy tender mercies.

And hide not thy face from thy servant: for I am in trouble: hear me speedily.

Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

Reproach hath broken my heart; and I looked for some to take pity, but there was none; and for comforters, but I found none.

They gave me also gall for my meat: and in my thirst they gave me vinegar to drink.

Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

Let their eyes be darkened, that they see not; and make their loins continually to shake.

Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

Let their habitation be desolate; and let none dwell in their tents.

For they persecute him whom thou hast smitten: and they talk to the grief of those whom thou hast wounded.

Add iniquity unto their iniquity: and let them not come into thy righteousness.

Let them be blotted out of the book of the living, and not be written with the righteous.

But I am poor and sorrowful: let thy salvation, O God, set me up on high.

I will praise the name of God with a song, and will magnify him with thanksgiving.

This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**THE MYSTERY OF SIN
LAY THINE HAND UPON HIM,
REMEMBER THE BATTLE, DO
NO MORE, (JOB 41:8)**

The question was raised as to who or what is the devil? Where did he come from or where is his origin? It is not within me to answer or to understand such things, and when I read the above scripture it seemed to answer the inquiry as our Lord answers inquiries. We know that God made, or created or brought into being this Prince of Darkness; we know that he dwelt in high places, that he was cast out from heaven for his disobedience; and that he goes up and down upon the face of the earth, to and fro seeking whom he may devour. God had a work for him to do, just as surely as He had a work for His own angels to do. Did not Jesus choose twelve, and one of them was a devil? Did He not have a definite work for Judas to do? Was it not fulfilled? Though woe unto him by whom it was done! Why did not God destroy satan at the beginning of time, instead of at the end of time, if He had not a use for him and a purpose in his being? If satan is self-existing, or brought himself into being through his own strength, how could God destroy him at all? Yet the everlasting fire was prepared for the devil and his angels. Christ in His death and resurrection destroyed him that had the

power of death. (Heb. 2:14) God brought him into being, sin came from this "Father of lies," but in accordance with the purpose and will of God who sets his bounds. God formed the crooked serpent and the wicked for the day of evil. (See Job 26:13.)

"Now the serpent was more subtle than any beast of the field which the Lord God had made." Concerning the origin of that subtlety, we can no more understand than we can understand concerning the origin of the goodness of God. We are repelled by the bars of infinity in wisdom and by a just fear of God from seeking after such knowledge.

Great is the mystery of Godliness! I Tim. 3:16. Great is the mystery of iniquity! Great is the mystery of sin! "How unsearchable are his judgments, and his ways past finding out." Rom 11:33.

Job, an upright and perfect man, one that feared God and eschewed evil, was brought under afflictions and trials. He complained against God who was more powerful than he, and spoke without knowledge or wisdom. God answering out of the whirlwind questioned Job, "Canst thou draw out leviathan with an hook?" Leviathan here is the prince of darkness; satan who dwelleth in the deep; the piercing and crooked serpent; the dragon that is in the sea. (See Isa. 27:1) "Canst thou put an hook into his

nose? or bore his jaw through with a thorn? Canst thou fill his skin with barbed irons? or his head with fish spears?" Canst thou conquer the evil spirit? Canst thou subdue or lead captive the evil spirit within you? Canst thou conquer the evil spirit? Canst thou subdue or lead captive the evil spirit within you? Our Lord and Savior, in His death and resurrection, conquered death and the grave. He led captivity captive. What can you and I do? What could Job do? "Lay thine hand upon him, remember the battle, do no more." It — is even by the Grace of God that we can do that; certainly, we can do no more. Our Savior fought the battle, he "destroyed him that had the power of death, that is the devil," thereby freeing them "who through fear of death were all their life-time subject to bondage." Heb. 2:14,15. Was it not in this battle that satan was cast out of the heavens and fell as lightning! Satan had a place in the legal heavens; he has a place in the world where he "walks up and down and goes to and fro" as we find in our daily experiences and trials. In the gospel heavens, there is no place for satan, but upon the earthy, he rules. When you and I are enabled to spiritually dwell in the Lord's kingdom, we find perfect safety and freedom from his annoyance. When we go out upon the earth, live after the flesh, start down from Jerusalem to Jericho, we are traveling in his kingdom, subject to his powers and temptations, and the journey is beset with dangers so great, that we cannot keep our-

selves and we fall as did Job. Then in our trials and afflictions shall we complain and rail out against God? "Oh man, who art thou that repliest against God?" Shall we speak without knowledge and wisdom? Here the Lord God brings before Job the great and marvelous and infinite powers of our Savior as compared with the total deparavity and weakness of the flesh of man and asks, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." Again, What can puney man do?

"Lay thine hand upon him, remember the battle, do no more." Man in himself, is powerless; yet through Christ he is victorious. Remembering the battle, remembering the eternal love of Christ, remembering the death and resurrection, he can, through Christ, lay his hand as conqueror upon the great enemy, and do no more. To do more would be to distrust and to deny the sufficiency of the completed work of our Lord and Savior Jesus Christ.

Who is there among men who would try to do more? Only the foolish and one without wisdom. For "None is so fierce that dare stir him up? Who then is able to stand before me?" If no man is so fierce and strong as to dare stir up the great evil monster, whom our Lord has subdued and put under His foot forever; indeed, who can stand before the Lord? Indeed who dares to question the greater than the great? Who would dare to add to Jesus' work? who would dare" to do more?"

"Out of his nostrils go smoke.

His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him. His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. When he raiseth up himself, the mighty are afraid. Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride." He feeds upon and finds joy in the sorrows and the anguish of those he turns upon: he is insensibel to pain and his nature is coldness. His heart is as firm as a nether millstone, and yet he has a lodging place within my heart and yours. This is the nature of the spirit of depravity and iniquity, "The spirit that now worketh in the children of disobedience." This spirit that now worketh in the children of disobedience." This spirit is hard and cold and exemplifies all those evil and wicked passions that lurk within us. It is the spirit in which the Pharisee condemned the poor Publican; by which Saul persecuted the saints; and in which Cain slew his brother. Even the very elect of God possess this same spirit and this same millstone heart and are controlled by it, except as it pleases the Lord to take the stoney heart away and give one of flesh, and to subdue the evil spirit which is subject only to His power. "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" I Cor. 4:7.

How great is the power of satan; the messenger of evil; the dragon of the sea; the great leviathan!

How weak and helpless are we before him. Man is his prey and is at his mercy. How impossible for man to stand before him! What could Job do? what can any man do? For "Upon earth there is not his like, he is king over all the children of pride." But praise be unto God, there is one who is greater than he; there is One who has conquered him and put him under foot. There is One to whom satan, with all of his power and fierceness and coldness, is but as putty in His hand. He is our strength, He is our hope, He is our Savior and advocate with the Father. It is by Him and through Him that hand upon him, remember the battle, do no more."

A. D. Alston.

BECAUSE THE LORD ' LOVES YOU

This letter was written by Sister Scott to a brother Matt, October 7, 1948, and submitted to us by Elder Bennie Clifton for publication in Zion's Landmark. T.F.A.
Dear Jim Matt:

As you will notice the date on my other letter to you is November 12, 1944. It has been almost four years, and as yet, I have not had the courage to give it to you. Many, many times I have wanted to do so, yet I did not, so again today it has been constantly on my mind. I have just finished my wash and am attempting to go through with it. It has wearied me so much, I do not know any other than to get it off my mind.

Do not understand me as being dissatisfied with the church or the people I am with. It is not that,

but the barrier I feel between you and me as brother and sister in the flesh. It is not so in the spirit. I feel we both have been taught by the same God and in the same school, the world knows nothing of.

I know there is not such a large crowd that goes to the church where I go, but this is one of the outstanding evidences in our favor. The Lord said to His people: "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 bondsmen." Deut. 7:7,8. Some say we believe and our preachers preach that God gets us by the hair of the head and makes us join the church, and that He makes men sin. Christ said "By loving kindness have I drawn you." This is the way He brings us to Him and causes us to offer to the church because of this great "loving kindness," with which He draws us. Man is so wicked God does not have to make him sin, it is his nature to sin, but if he does not sin it is because God restrains him. Daniel 12:10 says: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." The scriptures say, "The wicked will not seek God." Again we read, "The Lord hath made all things for Himself: yea, even

the wicked for the day of evil." So both of these accusations are false according to the scriptures. So if I know anything about this thing, He does not have to make us sin, for we are already sinners and it is a mercy that He restrains His people from sinning and causes them to hate sin with all their hearts, even hating themselves because of the sin they see within themselves.

A very beautiful illustration was given to me this morning as I went to feed the chickens. I was meditating along this line, of Peter's denying that he ever knew Jesus, on the day of Christ's crucifixion. He did not make Peter deny Him but He knew Peter would do it, for He told him he would deny Him before the occasion when he did it. He knew Peter was too weak to stand up in defense of Jesus, because naturally he was afraid, knowing he was among the enemies of Jesus. How bitter it was to Peter when he remembered what Jesus had said to him, which was this: "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Luke 22:34. Peter had first told him: "Lord, I am ready to go with thee, both into prison, and to death." He was so weak! and Christ knew it. When Christ withdraws His strength from us there is nothing left but our own weak self and what can self do that is good. We can only sin, but His loving kindness is so strong! It shields and protects us.

After He put the desire in my heart to be a member with this people, there was something in me

resisted going to the church, that is true, I did. Yet at the same time my love for them was so strong and the desire so great that there was an irresistible drawing, over which I had no control. I knew it meant leaving Kelly perhaps to go another direction so far as our church was concerned, but there was not any other way for me. And too, the Lord was able to take care of that — I was not. I have always had a desire for him (Kelly) and me to be together but so far, it has not pleased the Lord for it to be that way.

Now, I love you with all my heart and fully believe you to be one of God's chosen ones and why we all can not be together here is more than I know. It has given me much concern, yet I hope by what I have written, you can understand, I did not have anything to do with making the division. Pray for me, if you have a mind.

Love,
Ethel Scott.

"COME UNTO ME"

Dear Brethren and Sisters in the Lord,

It is now three o'clock in the morning. I have just dreamed of being given a text, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Heaven opened to me, gave me an understanding and wonderful deliverance in speaking the great beauties I was enabled to see in this scripture. An angel had something in his mouth which reached to my mouth, giving me the words to say for a while and it was heaven below, my Redeemer

to know. I had been in darkness for three weeks, flung so wretched, unfit and forsaken by all on earth and in heaven, before this happened. Dear Preacher Brethren, I had many times wondered what did comes upon a man when he is blessed to feed the Lord's people. When I, a poor, humble, sinner, have to travel the dark and miserable road, in this sin cursed world alone, the wretchedness of my condition then seems almost unbearable, and this is what I have suffered the last three weeks.

When I was shown the beauty in this scripture., it was the sweetest experience that ever overshadowed me. I believe this was given me to raise me up, to comfort me and to give me to know what it is to one of God's called servants to preach the gospel of the Lord and Saviour.

This rest, to me in my dream, was not rest from labouring hard. It was peaceful rest to my hungry soul. Oh what a glorious experience of relief and rejoicing there is when we are brought up our of darkness into His marvelous light and enabled to praise His Holy Name. He is a wonderful God! There is none like Him and we are made to know this when it pleases Him to enrich our souls with the great beauties contained in His word. I am glad He fixed every thing like it is. In my dream I was telling every body I was not ashamed to confess my sins and I could call Christ, my Savior, I was preaching God as being the Way, the Truth, and the Light. All power both in Heaven and in earth is in His Hand. Every step, both good and bad, He predestined for us and we will make in

due time.

We sometimes think we have it harder than we can bear, but God does not put more on us than we can bear, and with me the lower and longer I am in the pit of darkness and misery the more I can praise His Holy name when deliverance does come and I am blessed to be brought into His marvelous light. Oh, what a wonderful God we have!

I was carried back to the time when I was four years old, when I was in my little bed crying. The house-top opened like a book. I saw Jesus come down on a snow white web. It looked like a spider web and he told me I had a long, rugged and dark road in this sin cursed earth, but there was a beautiful Home far beyond the veil of tears of sin and sorrow, prepared for me before the world began. He said, "If you do not suffer with me, you cannot reign with me in Heaven." What a relief that was to me even if I were small.

When I was six years old playing with children, a still small voice said, "You shall pray for your soul's salvation." I was made to leave the children with whom I was playing, and I lay flat on my face on the ground and prayed until something came over me, I know not what. I was carried out of this world, it seemed. When I came back to myself there were drops of perspiration as large as the end of my little finger, on me.

When I was eight years old, the Lord showed me my baptism and Heaven opened to me, under the water and angels gathered around me. When I was fourteen I was

baptized by Dear Old Elder D. P. Helms, Bassett, Virginia. I was so happy for a few days, I thought I would never have any more trouble and worries in this life, but reached the point that I felt like all I had told before the church was surely imagination. All these years I have traveled like this. I am rejoicing in God's love one time; then I am carried down, Oh! so low, full of doubts and I feel like there is no one on earth like me.

Dear Brothers and Sisters, one and all, if I never see you on earth any more, I hope to meet you in that Happy Heavenly Home where we will separate no more but all will join in one accord to sing God's praise for evermore.

A poor humble Sister in hope
of Glory.

Gladys Wray

Patrick Springs, Virginia.

REJOICE IN JESUS AND SING HIS PRAISES

Dear Brother and Sister Williams:

I desire to tell you just how much we did enjoy our visit in your good home, and the ministers who preached there that night, but I cannot express it in words nor by writing — I can only hint at it. The Poet said:

Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love.

That comfort was mine
When the favor divine
I first found in the blood of
the Lamb;

When my heart first believed,
O what joy I received!

What a heaven in Jesus's
name.

'Twas a heaven below,
The Redeemer to know.

If not deceived there that night,
I could witness with the poet. I
stay so low most of my time that
I feel forsaken by God and man.
Sometimes I feel that I do not have
a friend, and even fear that I am
not born again but am left out of
the whole arrangement or perhaps
I have only caught the shadow and
missed the substance. Then When
I feel almost ready to give up hope
of it all, I am blessed to hear and
enjoy a sweet message or mes-
sages as it was Saturday night. This
lifts me up and I am blessed to feel
that all of God's people love me
and that I love them.

How wonderful it is when we are
blessed to rejoice in Jesus and
sing-if only inward-His praises.
It takes Him, I believe, to put us
in such a frame of mind, for He
alone can reveal Himself as our
great Redeemer. Until He does re-
veal Himself as our Saviour, I am
so weak and sinful, I cannot even
think a good thought or perform a
good act. I am a helpless creature
and feel to be the vilest of all sin-
ners. Paul said, "Not that we are
sufficient of our-selves to think any-
thing as of our-selves but our suf-
ficiency is of God; who also has
made us able ministers of the new
testament; not of the letter, but
of the spirit: for the letter killeth,
but the spirit giveth life." II Cor.
3:5, 6. David says, "He lifts me up
and He casts me down." Therefore

I feel to say as He did, for He
does it all, and all to Him I owe.
He is our All in All, and its right-
eous in all His ways.

When our tribulations, sorrows
and disappointments almost over-
whelm us, we sometimes receive
comfort from Paul's testimony
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." Rom. 8:28. Brother Wil-
liams, I enjoyed your conversation
at the supper table; especially
your views on the recognition of
God's people in heaven, for I had
a dream once on this subject,
which largely agreed with what
you expressed. So, as you said, so
I believe, and there will be no big
ones but all the very same. What
they are or will be, will be only
by their Redeemer.

We wanted to see both of you
again before we left for home, but
failed to do so. We had a pleasant
trip back home and found all at
home well except for colds.

Let me say again that we really
enjoyed our visit in your home and
to the Association. Thanks for
everything you did for our comfort.
We will be glad indeed to have
you come and spend some time
with us, and hope you will come
to our union meeting.

We love you both for Christ's
sake, we hope.

In sweet fellowship,
Bainum and Eva Pearce,
RFD 1
Willow Springs, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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WILSON, N. C.

Feb. 1, 1960

"THEREFORE IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE"

"Therefore if any man be in Christ, he is a new creature; Old things are passed away; behold all things are become new." 2nd. Cor. 5:17.

A better witness cannot be found to testify that Old things have passed away and all things are become new, than the Apostle Paul himself. Before his conversion he was a pharisee of the strictest sect. He was a blasphemer and a persecuter of the saints of God. He bound men and women and cast them into prison. Those who stoned Stephen laid their clothes at Paul's feet. He consented to his death. See Acts 7:58 and 8:1. He persecuted the church of God and wasted it. He profited in the Jew's religion above many of his equal in his own nation. He was exceedingly zealous of the tradition of his fathers. See Gal. 1:13,14.

Sacrificial offerings and circumcision of the flesh were among the many things that the Jews thought to be the way of life and salvation. They also practiced strict observance of the Sabbath day, and worshipping idols. They sought preeminence and honor, they strove for gain, supposing that gain was godliness. See I Tim. 6:5. They desired to occupy the uppermost rooms at feasts; and to sit in the chief seats of synagogues was gratifying to their flesh, as well as all those who believed then and believe now in salvation by the deeds of the law. They worship the creature and make flesh their arm; (See Jer. 17:5) not the Creator, believing the most religious to be those who were most highly esteemed and honored in the flesh. I believe we see this very principle in our land today among many modern religious professions. Jude 3,4, 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 which was once delivered unto the saints." (That is, that salvation is by grace.)" 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 lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." He still destroys those

"That believe not," and the men who creep in unawares, ungodly men, who bring trouble and disturbances, often resulting in divisions, among God's people, misleading many of the Lord's little ones.

What a difference there is between a man that is in Christ Jesus, and the old man of the flesh! A man in Christ Jesus has no desire to persecute the saints, nor any desire to persecute any human being, for he is a well wisher of all. Neither does he desire to occupy the uppermost rooms at feasts, nor sit in the chief seats of the synagogues. He prefers to occupy the lowest seat. In the light of God's Spirit he sees himself to be totally deprave, the chief of sinners and the least of all the chosen vessels of God's mercy. Although sin dwells in his flesh, he has no love for it, neither in himself nor in others. His experience is like that of David, who said, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." Psa. 84:10. This change takes place in those who are regenerated and born of the Spirit of God. This is the seed of righteousness (of Christ) which is planted in the soul and brings forth fruit unto God, which is love, joy, peace, gentleness and etc. Those who possess this love of God are new creatures in Christ. They seek after God. They are drawn by His Spirit. They have seen the nothingness of their own works of righteousness, which have now become as filthy rags in their own sight. They have been taught in the school of grace, as Paul himself

was. "Therefore by the deeds of the law there shall no flesh be justified in His sight." Rom 3:20.

While the Jews of that day, as mentioned by Paul, made sacrificial offerings and practiced circumcision of the flesh, we see therein the type of the great sacrifices our Lord and Savior made for His people. These offerings were called sacrificial offerings because they involved sacrifices on the part of that which was offered. Blood was shed in these offerings - the innocent - the firstlings of the flock - the best of the flock - were sacrificed. The same was true of our Savior. He was the firstling of all beings - He was the best. He was sacrificed for his people and wretched sinners they were. He was sacrificed only for those whom the Father chose before the foundation of the world - those to whom Christ referred when He said: "No man can come to me except the Father which hath sent me draw him. Jno. 6:44.

Circumcision of the flesh is a type of the circumcision of the spirit. It cuts around the heart of a child of grace so to speak, drawing him away from the love of any form of sin. This is the effect of the application of the blood of Christ which cleanses His people from their sins. Do you loathe your sins that are so evident within you? If you can say, "I do," then you have been circumcised in the spirit. Such are cut off from the love of all sin. John said, "Whosoever is born of God doth not commit sin; for His seed (Christ's seed) remaineth in him: and he cannot sin, because he is

born of God." So the child of grace who is born of God is circumcised in spirit and is killed to the love of sin. Of course this flesh continues to sin, but the spirit hates this sin and labours continually to refrain from all sin, always yearning — praying without ceasing — for the restraining power of our God to overshadow and keep us from this great enemy-sin-this great trouble-maker that is so cunning and sly and wars with the Spirit daily.

The text says, "Therefore if any man be in Christ, he is a new creature: Old things are passed away; behold all things are become new." II Cor. 5:17. He is a new creature in that he hates sin, especially the sin he sees in himself, but he loves that which is Godly. Old things once were his delight, they are now a cross to him. The pleasure in them has passed away. This is true because he is a new creature, he is in Christ, he has the hope of Glory in his heart. The love of God is also there. He is given to know Christ is his Savior, who died that he might live and has revealed Himself in him. He has revealed Himself as his Redeemer—the one who has redeemed him from condemnation and death; as his foundation, therefore his foundation stands sure; as his Surety - He has paid the debt he could not pay; as his Rock—The one from which he is hewn; his Refuge "Christ is to the needy a "Place of refuge;" to the guilty at heart a city of refuge. See Num. 35:10-27.

A new creature in Christ loves

the doctrine that was taught by the Prophets and Apostles: "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. They love and desire to follow the precepts and examples that were taught by Jesus Christ and His Apostles. The ordinances which are enjoined upon the church are sacred and sweet privileges that are enjoyed by members who are in Christ Jesus. Baptism by immersion, which is an answer of a good conscience towards God eliminates the burden this poor child of God carries who desires baptism, and gives joy and freedom instead. It enables them to rejoice in sweet communion and fellowship with those in the church and of like precious faith that they never before knew. In their hearts they are enabled to say with David of old, "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.

Boasting of self works has no part in the lives of those who are in Christ. Their strength is in Him who fights all their battles. By faith, they look to Jesus for all their Spiritual, as well as their natural blessings, who is able and does supply all their need, as Paul said, "According to His riches in glory by Christ Jesus." Phil. 4:19. "Therefore if any man be in Christ, he is a new creature; Old things are passed away: behold all things are become new."

T. F. Adams

**"FEAR OF GOD IS THE
"BEGINNING OF WISDOM"**

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." ECCLESIASTIES 12:13.

"God appeared unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?" 2nd CHRONICLES 1:8, 9, 10.

This request seemed to have pleased the Lord. "And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." CHRONICLES 1: 11, 12, 13.

And Solomon said, "Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my

portion of all my labour. Then I looked on all the works that my hands had wrought, and on all the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." ECCLESIASTES 2:10, 11.

Seated upon the throne of his father David, enjoying every pleasure that wealth could supply, but learning that there was nothing worth having save the fear of the Lord in the heart. So he summed it all up, and said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

There are two kinds of fear, slavish and filial. Slavish fear means that we are labouring under the influence of an individual or satanic power. The great mass of mankind fear the devil, because they have been taught from infancy that if they did bad, the devil would get them. Some parents teach their children lies from infancy, they grow up in lies, and but for the grace and mercy of an ever loving God they would die in lies. They teach them if they do bad the bad man will get them, if they do good God will love them. No wonder Paul said, "Let God be true, but every man a liar." Satan is the god and father of lies, God is the God and father of truth. God doesn't teach His children lies to get them to fear Him, but He teaches them truth that they might reverence Him, and obey Him.

Experience is our best teacher. Seated upon the throne of his father David, enjoying every pleasure

which his great possessions could minister, then forced in his declining years to say "Vanity and vexation of spirit" upon them all! This lesson could not have been learned by Solomon, nor can it be learned by any one else, except through the diversified experience through which the preacher passed. He said, "I was great and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on all the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." ECCLESIASTES 2:9, 10, 11. Summing it all up, the preacher concluded the most important and the most worthwhile was the fear of the Lord in the heart, and the approbation of God to the soul.

It is said in the Scriptures that the "Fear of God is the beginning of wisdom." What slavish fear may work in the natural mind, there is no godly fear in the heart and soul except that which is implanted by the Holy Spirit. And God says, "I will put my fear in their heart, that they shall not depart from me." Jer. 32:40. The fear of God in a tender conscience is a fruit of the Spirit, and is found in every living child of God, and God says "They shall not depart from me." This fear Solomon valued more than all the wealth and

wisdom of the world. David says, "The fear of the Lord is clean, enduring for ever:" that is, it is freed from ceremonial defilement; doctrine and commandments of men.

"The commandment of the Lord is pure enlightening the eyes." PSALMS 19:8. That is without stain or taint; faultless, complete without any thing being added to, or taken from. The eyes of our understanding being opened that we might see our lost condition, and not trust in the Mosaic law or doctrine and commandments of men for salvation. The commandments of the Lord are like the many and "Exceeding great and precious promises:" they need to be applied to the individual. For instance, "Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and called them. And they immediately left the ship and their father, and followed him." Matthew 4:18 through 22. Here we see the command to follow Him was to James and John, and not to Zebedee. If this had been a general command, then Zebedee would have been included. The command, like 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 2:39.

To command, means to give orders, to require certain things of others, to exercise authority. One would be in a precarious position if he depended altogether on the volition and pleasure of others to execute his orders. He must have the authority and power to enforce obedience to his orders. And just such power the Lord of life and glory has, for He said, "Thou hast given him power over all flesh." Jno. 17:2.

To keep the commandments of God means to render obedience to the whole of His word, whether it be under the legal or gospel dispensation. But the Gospel of Jesus Christ must be understood to comprehend the full force of this saying. Under the gospel every man's gift and calling is not the same. What might have been impressed upon Paul to do, might not be impressed upon James. I think we have this illustrated in 14th chapter of ST. LUKE where we read that the Lord, "Sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And the other said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." The message of the servant seemed to make no impression upon any of them. They seem-

ed to think that their possessions imposed on them a duty which they could not neglect to attend a supper. The servant made his report to the Lord, "And the Lord said unto the servant, GO out into the highways and hedges, and compel them to come in, that my house may be filled." The difference between the first and the last unto whom the servant was sent, the first was wealthy, full of self-righteousness; therefore, was not impressed with the message. But the others, were poor, maimed, halt, and blind, all hedged in. These were compelled to come because the gospel had a drawing influence.

This "Highway" is the same as the one ISAIAH spoke of when he said, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Those that were self-righteous and had plenty of this world's goods, were not in this "Highway", neither were they hedged in. They felt that it was their duty to look after their own possessions.

Duty is that which is required by reason of one's occupation or calling, and their obedience to that requirement, is the performing of that which is required. Paul told TIMOTHY, to "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." That is suffer it not to lie dormant, but preach the gospel to the edification and enjoyment of others. This, Paul would say, is your duty. He also says for us "Not

forsake the assembling of ourselves together, as the manner of some is." I've known some to even forget their meeting day. Meeting together to worship is keeping the commandment, and is certainly the duty of each member at every opportunity. Let us sum up the whole matter with the admonition of the Mother of Jesus, who said to the servants, "Whatsoever he saith unto you, do it." ST. JOHN 2:5.

H. O. Nash.

SAM H. LEWIS

Brother Sam was born December 14, 1884. On February 18, 1914, he was married to Mollie A. Langley in the home of Enos Langley by the late Elder Amos M. Crisp.

To this union were born four sons: Herbert Wilson, William Jackson, Linwood, Dawson and Sam Jr., all of whom are now living except Sam Jr., who died at the age of Fifteen months.

Brother Sam was a successful farmer in Edgecombe County and lived his span of life there. He was a devoted husband and father in his home. He would lend a helping hand to neighbors and friends far and near, white and colored. He was held in very high esteem by those who knew him: We believe our loss has been his gain. He was a good soldier and fought a good fight.

He attended church at Otter's Creek Church with his wife, a member and desired membership, but for a sense of his unworthiness. During his later days his commissions seemed to cause him more concern than his commissions and his meditations were of things above. Matthew 6:21 says, "Where your treasure is, there will your heart be also."

Brother Sam and his wife have reared a dutiful family of sons and daughters, who are also highly esteemed.

At his request the church held a call meeting at Brother Sam's home and by his bedside on July 9th, 1959, he was received into the fellowship of the church, followed by his baptism the same afternoon. This was performed in a chair by Elder R. B. Denson, assisted by Deacons J. B. Coker and Henry Owens; and brother Curtis Wooten.

Brother Sam sank into a restful sleep in his departure from this life, July 14th, 1959. His funeral was conducted in Otters Creek Church by Elders R. B. Denson and Leslie Coker, and his body was laid to rest in the Wooten Family Cemetery. May the Lord bless and keep his

family in His love and tender care, is our prayer.

Be it resolved: That a copy of this obituary be sent to the family, one sent to the Old Faith Contender, one sent to Zion's Landmark and one entered on the church book.

Done by order of the church in conference, first Saturday in August, 1959.

Sister Pearl Crisp,
Sister Leona Manning,
Committee

Elder R. B. Denson—Moderator
Bro. J. B. Coker—Clerk

**IN MEMORY OF OUR PASTOR,
OUR BROTHER AND MY DADDY,
ELDER J. T. WILLIAMS**

At the time appointed it pleased our Lord to call from our midst, our Beloved Pastor, Elder J. T. Williams. We, at Sappony Church, together with all the other Primitive Baptist Churches he served and visited, feel a great loss of a wonderful gift that the Lord of Heaven had blessed us with. He united with the Church the first Sunday in May, 1895. He was ordained to the full work of the ministry on December 27, 1914. He served as moderator of the Black Creek Association from 1947 until his death.

He served Churches in Virginia, North Carolina and South Carolina. He was always faithful to his Church and the other Churches that he served as pastor as long as he had the strength to get there. During his illness, when he was not able to be up, he would say, "Son, I wish I could go to Church and see the Brethren." I feel he could witness with Paul, when he said, I have fought a good fight, I have finished my course. I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord the Righteous Judge, shall give me at that day: and not me only, but unto all them also that love His appearing.

He was born December 24, 1867, and on May 1, 1959, he passed from this life. His funeral was at Sappony Primitive Baptist Church where he served as Pastor for forty-six years. Brother J. T. Boyette, Elders W. G. Pate, W. P. Lamm and H. E. Mann were in charge of the services. There was much love manifested by a beautiful display of flowers and the presence of many relatives and friends.

Be it resolved, that a copy be placed on our records, and a copy be sent to Zion's Landmark for publication. This was done by the order of the Church in conference on July 18, 1959.

W. P. Lamm, Moderator
J. B. Williams, Clerk

OBITUARY

Toliver Joshua Lyon, was born in the Traphill Community, Wilkes County November 23, 1895. He passed from this

life October 25, 1959, making his stay on earth 65 years and 11 Months. He was the son of Solomon A. and Martha Adams Lyon.

On March the 7, 1915, he was married to Parthenia C. Cheek. To this Union was born Seven Children, of which 6 survive.

Surviving are his wife and the following Children: Lester Lyon of Traphill, Chester Lyon of Thurmond, Lawrence Lyon of Traphill, Mrs. Leff Sexton of Traphill, Mrs. A. M. Hincer of Traphill, and Mrs. Ada Durham of the Home. Also surviving are 23 Grandchildren. One daughter, Flora Elizabeth, preceeded him in death, October 25 1936.

Also One Brother and one Sister, George Lyon of Traphill, and Mrs. Rufin Kennedy, of Nottingham Pennsylvania.

He professed a Hope in Christ, and united with the Church at State Road several years ago. On the Second Saturday in January in 1948 he was ordained to the office of Deacon. He manifested a Great Joy in attending his meetings and was ever found faithful to his Church. He humbly served in the capacity to which he was appointed, and is greatly missed by all that knew him, together with the Family he leaves many friends to mourn his loss. The deepest heartfelt feeling of this unworthy writer, together with all that knew him goes out to the Lonely Widow and Children in their bereavement. But we do believe that our Loss is His eternal gain, and Hope to meet him beyond the Grave.

Written by one that loved him for the Truth's Sake.

Sam L. Gilbert

IN MEMORY OF SISTER ELLA J. LEE

Sister Lee was born July 29, 1875, and departed this life August 24, 1959; her days having been eighty-four years here on earth. She was never married, therefore she has no descendants. Sister Lee was received into the fellowship of Sand Hill Church in the September meeting of 1923. She was a faithful member and filled her seat regularly when she could get there.

It saddens our hearts to see our dear brethren and sisters depart this life, but we bow in humble submission to the will of our Heavenly Father, for the scripture says, "Dust thou art and unto dust thou shall return." So we must all depart this life soon or late.

Her pastor Elder L. L. Yopp, conducted the rites over her body and she was laid to rest in the church cemetery, there to await the second coming of our Lord Jesus Christ.

Written by:
Elder L. L. Yopp
Elder Owen Kennedy,
Clerk

IN MEMORY OF RICHARD JARRELL

It is with a sad and a broken heart I will try to write a few lines in memory of my dear son Richard E. Jarrell of High Point, N. C. age 36, passed away Dec. 22 at the Memorial Hospital in High Point after a short sickness of a Brain Concussion. He was the son of the late W. E. Jarrell and Alma Hunt Jarrell. Surviving are his wife Vassie Jarrell and one son Donnie Jarrell 18 of the home and 2 brothers Troy Jarrell and John Jarrell both of Lexington, route #2, N. C. and one sister, Mrs. Paul Clinard of Lexington, route #2 and a host of friends to mourn their loss. Funeral services were held at New Pierces Chapel Primitive Baptist Church on Thursday at 2 o'clock Dec. 24, 1959. Elder W. J. Puckett our Pastor preached the Funeral and two others spoke some comforting words after which he was laid to rest in Toms Creek Primitive Baptist Church Cemetery beneath a mound of beautiful flowers. Dear Richard in our hearts you will always be remembered, and we will never forget you dear son. Written by his heart broken and loving Mother.

Alma Jarrell

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$32.50 per set postage prepaid Hassell Church History by Sylvester Hassell, reprint of 1886. \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.00 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

APPOINTMENTS

ELDER A. B. BARHAM & ELDER H. J. DAGENHART

Mill Branch Association

Tabor City Church—First Saturday & Sunday, February 6th & 7th. 11:00. Simpson Creek—Monday, February 8th, 11:00 a. m. Myrtle Beach Church—Monday night February 8th. 7:00 p. m. Pier Way Church—Tuesday, February 9th. 11:00 a. m.

White Oak Association

Wilmington Church Tuesday, February 9th, 7:00 p. m. Cypress Creek—Wednesday, February 10th, 11:00 a. m. South West—Wednesday night, February 10th. 7:00 p. m. Muddy Creek—Thursday, February 11th. 11:00 a. m.

Black Creek

Goldsboro Church—Thursday February 11th, 7:00 p. m. Upper Black Creek—Friday, February 12th 11:00 a. m. Contentnea Church—Friday night, February 12th. 7:00 p. m. Lower Black Creek—Saturday & Sunday, February 13th and 14th.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

MAR 11 1960

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIII

FEBRUARY 15, 1960

NO. 7

PSALM LXIX

The humble shall see this, and be glad: and your heart shall live that seek God.

For the Lord heareth the poor, and despiseth not his prisoners.

Let the heaven and earth praise him, the seas, and every thing that moveth therein.

For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM LXX

Make haste, O God, to deliver me; make haste to help me, O Lord.

Let them be ashamed and confounded that seek after my soul:

let them be turned backward, and put to confusion, that desire my hurt.

Let them be turned back for a reward of their shame that say, Aha, aha.

Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer: O Lord make no tarrying.

PSALM LXXI.

In thee, O Lord, do I put my trust: let me never be put to confusion.

Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me: for thou art my rock and my fortress.

Deliver me, O God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

For thou art my hope, O Lord God: thou art my trust from my youth.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH.....431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

BEHOLD, HE STANDETH BEHIND OUR WALL, HE LOOKETH FORTH AT THE WINDOWS, SHEWING HIMSELF THROUGH THE LATTICE. S. S. 2:9.

Behold rise up and take especial notice! The Lord God Almighty is the subject of this Scripture. It is He that standeth, and He that looketh and He that sheweth Himself. It is He that doeth all of these things and man is passive in this matter.

He standeth behind our wall. A wall is something that stops or puts an end to something, or brings something to an end. Hezekiah turned his face toward the wall when he was told he would die. Jacob said that his son, Joseph, was like a tree beside a wall. But Hezekiah not only turned his face to the wall, but he prayed to his God for his life, and that prayer was heard and his life was extended. And it was also said of Joseph, that his branches reached over the wall.

In this scripture the wall, I think, is a wall of this flesh, with all of its sins and doubts and apprehensions and denials. He has spoken into the heart, but who can see through this old flesh? Though it is as nothing in His sight, and though He can see through all things and knows no walls. To poor puny man, it is a great cloud that envelops and enshrouds and shuts out any possible view of our Sa-

vior. When man sees this situation, and there is no way whatever to see through or to come out of such a cloud, or come from behind such a wall, he cries to his Saviour in words expressed by Isaiah, 64:1, "Oh that Thou wouldst rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence—." O that Thou wouldest rend my sins, clear my view, and allow me to see Thy Face, through all of my clouds of sins and apprehensions! O that Thou wouldest break through them all, and show Thyself through the mist. He is there, I know He is there; Yes, He is very close. "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

It is behind OUR wall. The wall is there because of us, it is a wall to us, it is our obstruction, and that which rises high over us and stops our view, blinds our eyes and shuts us up in a prison. In every sense, it is our wall, and it hedges us. There is no wall to His sight, He penetrates this wall as if it were not there — even to the inner recess of the old hart, and in the depth He plants His Spirit. The wall cannot in any wise, hedge Him, obstruct His view or thwart

in any manner His will or purposes in the matter. We, our sins and our flesh, raise up the wall, and can never tear it down, but we cry unto Him to tear it down before us, even as the walls of Jericho. The children did not touch the walls of Jericho (which are just the walls we are talking about) but they marched around those walls in a certain manner, sang praises to God, and God turned them (the walls) into dust before the very eyes of His children. So it is here. They broke the pitchers — the earthen vessels, and the lamps were inside the pitchers, and after the earthen vessels were broken, then light from the lamps could be seen. Oh Lord, come, rend these clouds; tear down these walls and shew thy Face through, and cause us to love again." As in this Scripture, That the mountains might flow down at Thy presence! That our mountains of troubles might flow down and disappear to stand so high over us and overshadow all our views.

Behold He standeth behind our wall. He is behind again. Why is He behind? When we are so enveloped and covered over with our sins and vileness, we are facing the wrong way, we are walking in the wrong direction, we are trying to walk in our own strength, and we are taking every step away from Him. But, He is there; although He is behind, He is close with us; in spite of all our unworthiness and all of our sins and denials, He is ever near His little ones, never to leave them or to forsake them utterly. We cannot see Him, because He is behind our

wall, but nevertheless, He is near, ever to keep us from going one step too far. There are two reasons we cannot see Him (He sees us all the while,) and He has to reverse both of those things. First He has to turn us about, and He has to tear down the wall, or rend the heavens (clouds); He has to break us and make us pray unto Him, and He has to shew Himself through the lattice.

One more thing: He standeth. Yes, He standeth in readiness to cast His sword and conquer every enemy that comes before us. Several scriptures: "Who is this that cometh from Edom, with dyed garments from Bozrah?" I love the one in Joshua where he stood with sword drawn in His right hand and answered Joshua, "Nay, but as the Captain of the host of the Lord, am I now come!" Or in S. S. this same Scripture, He is spoken of as a "roe or young hart" leaping from mountain to mountain, riding above every cloud of affliction; conqueror of every trial and every enemy and riding high above sin and evil and that which holds the spirit of man bound to the earth. He standeth — he standeth in readiness to save and deliver and to make intercession for every one of His little ones. (He has already saved and delivered so far as redemption is concerned); In that respect He is sitting at the right hand of the Father. Now His work is to make intercession for His and to hear their cries and to fight their battles — in that respect He is still standing He standeth to rend the wall, and to shew Himself through the lattice.

The secondly, "He looketh forth at the windows." Yes, Praise God, there are windows! The glass is very foggy and dark most of the time, but there are thin spots, and sometimes, if we are continually looking, we can get a faint image of His Face through the windows. There are little breaks in the sins of the flesh; there are little meltings of heart; there are little tremblings of the soul and we feel to see a faint image of His likeness. "For now we see through a glass darkly — now I know in part—" I Cor. 13:12. As we rode over the mountains the other day in the airplane, above the clouds, our view of the land was often cut off by the cloud; but then there were some thin spots, and between the thick cloud, were breaks and I could see through and get a view, though it was not clear, due to impurities in the atmosphere. Still we could see through the cloud, or through the foggy atmosphere and get a dim view of things. We were seeing, as it were, through a break, through a break made by the sufferings of the Savior — that is through a cleft in the Rock. We were seeing through a glass darkly.

There are three clauses in this scripture. In the first, He cannot be seen, in the second, there is a faint image as through a glass darkly, and in the third, there is a partial view; though it is in part, and not a large part at that, it is a view and we are more sure that it is a tiny part of our Savior. Thus the whole of the scripture is a "Coming forth" out of darkness into partial light.

"He looketh in at the windows." He sees perfectly at any place or angle, but He in mercy, looketh forth "at the windows" so that we may get an image, and a little hope and be made to seek His face in full. What a mercy to us that he looketh forth" at the windows," and not "behind the wall." Indeed we could never get even the faintest image if He looked from behind our wall. Mercifully, He giveth us a little taste, He revives our hope, and causes us to seek fervently for more and a better and clearer view. I think I could cry today, "O Lord, let me come close to Thee; let me see Thy face; let me feel Thy presence." If He gave me that prayer, He will in time, grant that request, and maybe I can sit down in peace with Him in my heart, and let all of this turmoil go by. My stomach is griping now — and I think I know why— pent up emotions and crying inside; I do wish I could let loose sometimes — that I could get apart for a while. When the disciples heard of John's death, and they told Jesus, He led them into a desert place: "Come ye apart a while and rest."

The third clause: "—shewing Himself through the lattice." Oh now, we see enough — to feel more sure it is our Savior. He allows us to see His Face, even though in small part, we see His face. A lattice is a cross work; there are open places and there are closed places. The spirit speaks and we can see through an opening. The flesh rebels and doubts and there is a crossing of our opening. The flesh, and they are contrary the

one to the other. We are given but a small bit of light at a time while in this tabernacle of flesh. We feel the crosses; we feel the inward warfare going on. Even though we see clean enough to sustain a hope, we see only such a small bit, such a tiny part at a time. The crosses are so thick. Consider it this way: Even sitting in church, even hearing the glorious doctrine you love, how long are you permitted to live in the spirit, and out of the flesh at a time? How long before some earthly thought flashes before your mind? How long before some evil shows itself before your eyes? Is it five minutes? or even one little minute? More aptly, it is one or two or five seconds! How small is the opening through the lattice! Yet, you see and you feel something very real. In spite of all your doubts and fears, you cry out, Lord, I do believe, help Thou mine unbelief!

The lattice! A moment of love crossed by a moment of hate; a bit of rejoicing followed by a bit of sorrow and heartache; a trial followed by a blessing; a friendly gesture followed by an enemy's cut and wound. On and on we may go; hills and valleys; sometimes it is great mountains and great ravines. Our travels through this life are not smooth; we have no paved highway, but we travel across the fields and the woods and the meadows; we travel up and down, for our way is laid our straight before us. The world can bend this way and that way and steer around the rough places, and stay on a common level; also it travels man-made highways that have been

made very smooth and very attractive; they decided a little bend will not hurt anyone. Oh but the Lord's path is not bent to the right nor to the left, and when we turn to the right and to the left to steer around even an immediate obstacle, there is that voice, then behind, which speaks into our spiritual ears and understanding and saying, "This is the way, walk ye in it!" Turn us again O Lord, and we shall be saved! How quickly we would turn, even as the world, to avoid the deep and dark and rough places. But the Lord's path is straight and since this old earth is rough in its make up, we have a rough course to travel. It leads over the top of a mountain, and through a river and across a deep ravine. Oh Lord, I cannot step off into a deep ravine! nor right into the depth of a river; nor can I go straight over a high rocky cliff before me! This cliff, Lord, is a wall before me, and if I step into the ravine I will surely fall down dead! O Lord, I cannot go one single step further; do Thou intercede for me! I plead for my very life! And He does intercede. When the children stepped into the river Jordan, He interceded. When the host of Pharaoh was behind and the Red Sea before them, He interceded. When Jehosphaphat was flooded with hosts of enemies, he cried unto the Lord, and intercession was made. There must be thousands of examples to prove the goodness and mercy of our Lord and Savior. Oh yes, He sheweth Himself, even though it is in part and through the lattice; He does show Himself and it is sufficient

to sustain our lives. Is it not sufficient for you and you and me? We complain and we doubt and we fear but can we give up our hope? Have we ever been left without help and without intercession being made for us? He DOES SHEW Himself! And when He sheweth Himself, all of our doubts and fears and denials go trooping out; 'tis when we can say to the evil one; Get thee behind me; Tis then we can "Lay thine hand upon him, remember the battle, do no more." That is a pretty Scripture in Job, I thinn. Chapter 41. The Lord fought the battle, we shall not fight it over—but the victory is ours through Him. "Lay thine hand upon him", remember that it is the Lord's battle and that we are not to deny His work by trying to fight the struggle over.

Well, I just can not put it in words tonight — this is a beautiful Scripture — all of them are if we had any understanding — I wish I could go down deep into it and, in the Name of the Lord, bring it up as a beautiful fountain of His. I do not know as I ever expressed it that way before. I suppose it is His fountain and He will open and cause beauty and truth to flow forth in great abundance when and in the manner that pleaseth Him. I do not know much of how I have expressed even what I have written, and I feel it is very broken — yet, I hope you can see what I was thinking. Some woman was speaking of the Lord's dealings in a Gospel Standard, and quoted that Scripture as one that Mr. Popham had preached on once, and told him, before she died,

how he divided it and what he said — some twenty years after the sermon was preached. Well, I began to look at the reading of it, and I began to see He was the One doing all of three things; He standeth, He looketh, and He sheweth Himself. He was behind, He looked forth, and through. There was a wall (our wall of sinful flesh), there was a window, and there was the lattice. The substance of it all was a leading out, a coming forth and a seeing of a Savior (even tho in part). What a glorious thing He showeth, even Himself, even a Savior. I do not know what Mr. Popham said, but I could imagine, he said some sweet things.

O my Lord, I would travel the straight path over and under and through the high and the deep and the dark places, with Thy strength and Thy assurance and a given hope (faith) in Thee. I would not turn to the right nor to the left; the spirit is willing, but the flesh is so weak! And in a moment the flesh would turn entirely backward, except Thy power prevent it. My faith says, Thou will never allow me to wander from the path set, that Thou will not suffer me to turn aside to the right not to the left too far to get off that path — and why? Because Thou hast given this path for me to travel and it is all for Thy sake, for Thy honor and for Thy glory—not for mine in any sense; and Thou will not deny thyself — Ye must enter — ye shall enter—because Thou hath ordained it that way!

A. D. Alston

MY FATHER'S LETTER

Dear Elder Adams,

I am enclosing the other letter mentioned. This to me, is the best of the two. Just to inform you, the Sister Morris mentioned was the grandmother of our dear Douglas Alston, and she was baptized by my father in a lake a few hundred yards from our church. There is no lake there now, just buildings. Noting the time of year, you will understand she had been to Delaware and Delaware River Associations. He attended Warwick, and Virginia Corresponding Meetings, and others, when Elder Vail and Elder McConnell were living. Elders Vail, Durand and Vaughn, beside others, came down and visited with us more than once. These are some of the names I remember.

Do as you see fit with these letters. Carolyn is here for the week-end. I hope to see Elder Nash tomorrow when he comes by from Shaol Creek. I am about the same as when you were here.

With love and fellowship,
Sarah Peters
Monroe, Ga.

Dear Brother Lefferts:

Sister Norris has returned home to Georgia from her visit to the northeastern associations, and is visiting at our home at this time. She has made good reports of her visit to these associations, of the love and sweet fellowship that I have united with these last twenty-seven years, and she brought tidings to me and sweet remembrances of me, from so many of the precious brethren and sisters

that it brought cheer and sunshine into my soul, that grows stronger and stronger. I feel that I want to respond and let them know how it fills my heart with joy that there is still love and fellowship among them up there for me in my affliction. It answers for a legacy for me to enjoy in my last days. In my mind I can see their faces and hear their voices. You know the voice goes farther than sight. Like the damsel said of Peter: "It is his voice," and I feel that I can say that of them.

In the night time I know their voices, and feel that I can hear and know them. I would like to personally mention each one, but time will not admit of this. As my carnal interest (if indeed I have any) is growing stronger, and my sweet meditations in night - times encourage me to live and fight the battle to the end; I feel to be reconciled to my lot; that God's grace up to this time has been sufficient and will keep me to the end. I am made submissive to His will and await His time. I feel to make no apology to anyone at any time for the doctrine that I have contended for the last half century. I have felt to contend that God is a Sovereign, and has made everything according to His will and decree, purpose and predestination, seeing the end from the beginning: all things fulfilling His purpose, and nothing going astray. He created the bee to make honey, and it is still doing it. The horse-fly does not make honey, that is not the purpose for which it was made, and all things else are doing the thing for which

they were created, fulfilling all His purpose. So we find He is ruling in the army of heaven and among the inhabitants of the earth. The Lord's will and purpose is accomplished in all things, even the smallest events, and none can hinder. Little did I think when you married my sister an open door up there was waiting to receive me among them whom I love and esteem so highly for the truth's sake. My visits among you have all been pleasant indeed. No man has or ever will enjoy the entrance into this love and fellowship of this house of God more than I have, and if I know my own heart, I am thankful for every kindness and comfort bestowed upon me. I have a good hope still that I have been delivered from the power of darkness and translated into the kingdom of God's dear son. In this kingdom is boundless grace stored up for His own, enough for them through all time.

This hope encourages me to believe that faith given to the saints, which faith is the substance of things hoped for, the evidence of things not seen, for eye hath not seen, nor ear heard, neither has the heart perceived the things God hath prepared for them that love him. I feel I have this fervent charity that Paul speaks of for you all.

Also, this sister reports of how all did miss brother William Hobbensack at the associations. This brought grief to my heart and tears to my eyes. I feel that he was one of the greatest men in Israel that

has fallen in my day. When I think of his visit to see me, even me, he traveled eight hundred miles and paid sixty - five dollars railroad fare just to see me in my affliction. When he embraced me in his arms and kissed me, it melted my soul. I shall never be able to express in words my feeling of gratitude to the Lord of love and mercy for the visit of that dear man of God. No one can ever know the love that existed between us; even the love of David and Jonathan could not surpass our love. It is a pleasure to think of his dear home and family, and the kindness he bestowed upon me through them when visiting in their home. The sweet memory of him, and all of them in accord with him in the glorious doctrine of God our Saviour, gives me great joy.

If I am never able to see any of you again, I hope that love, that pure love given the saints, may still abide with you all. Now, Horace, I feel somewhat relieved by having sister Norris write to you what I have dictated to her, in response to her report of the good meetings and the precious messages of love sent to me, by her, from the many dear brethren and sisters in the Lord, while I lay here helpless on the bed. I cannot walk one step, not even raise my body from this position.

Best wishes to you and all who feel love and fellowship for me. I would much enjoy a letter from any of the loved ones.

Yours in hope,
Elder J. M. Adams

HELP NEEDED

Dear Elder Adams,

The deterioration of the walls of our Church has forced us to endeavor to try to build a new Church. Since we will not be able to rebuild on the same lot, it has become necessary to locate and buy a suitable lot to build upon. The lot has been located and a retainer fee paid.

Since a number of our members are elderly and they have very little if any income, it is necessary for us to ask for help. It is, therefore, requested that you appeal to our people through your paper, and we pray it will please Almighty God not only to furnish the will but the do necessary for us to accomplish this task.

All contributions may be sent to Sister Orie Elliott, 858 West 38th. Street, Norfolk, Virginia.

Your kind cooperation in this matter will be greatly appreciated by all.

The Norfolk Primitive Baptist church

Ruby E. Coward, Church Clerk

1017 Park Avenue
South Norfolk 6, Virginia

**"CAST THY BREAD
UPON THE WATERS"**

Dear Editor and Readers:

In the scriptures we read: "Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth. Ecl. 11:1, 2. It takes a called preacher

of God to cast the heavenly food upon the waters. The food is given by God's Spirit. "Give a portion to seven, and also to eight." Let the crowd be few or many, if the clouds be full of rain they empty themselves upon the earth. If the preachers of the gospel are filled with the Spirit of God, they will preach, for the Spirit of God—the Holy Ghost—preaches through them the unsearchable riches of Christ with power, wisdom, joy, sweetness and love. It is the gospel trumpet, the golden bells of redeeming love. So it seems to me. Then we are made to rejoice in the Saviour's love and after many days the Spirit returns to cast the bread upon the waters again. It is food to our hungry souls and we drink from the fountain of living waters again.

The Spirit takes the things of Jesus and reveals them unto us—His people. We are not commanded to withhold that which God gives false teachers who say people are going to hell because they can not get the gospel to them, neither can they take a goat and make a sheep.

God loved Jacob and hated Esau, and for this cause the Lord said over Edom, the generation of Esau, I will cast out my shoe meaning that he never would redeem Esau. And this answers for all time concerning the elect and non-elect.

Your Sister in hope,
Miss Mollie Salmons
Box 47, RFD 1
Woolwine, Va.

Zion's Landmark

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

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RELATIONSHIP OF THE BODY SOUL AND SPIRIT AFTER THIS LIFE

Dear Elder Adams,

You will recall that after the services at Laurel Springs Association on Saturday before the third Sunday in August, you and I were discussing the relationship of the body, soul and spirit of a child of God, after this life. Since then I have discussed this subject with Elder Jessie Dunbar, and the two of us are hereby requesting you to give your views on this subject through the columns of Zion's Landmark.

A brother in Hope,
George A. Fulk
Pilot Mountain, N. C.

I remember discussing this matter with Brother Fulk at the Laurel Spring Association. I can not recall all that was said concerning it however, but in reply to Brother Fulk's request, I will pen down

a few thoughts such as I have on this subject for his consideration with no intention of leaving an impression on any that I have been endowed with any superior knowledge of same over my brethren and these thoughts are to be accepted only as far as they are supported by the word of God.

God inspired Holy Men of old to speak as they were moved by the Holy Ghost. Our Brother desired comments from me of the relationship of the body, soul and spirit. In Genesis 2:7, we find recorded, "The Lord God formed men out of the dust of the ground, and God breathed into his nostrils the breath of life; and man became a living soul." As an illustration, a potter takes clay and makes a vessel, the formation of man is the work of God. Isaiah said, But now, O Lord, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand." Isa. 64:8.

When God formed man he was lifeless. He had form and favor, as a vessel would have when marred by the potter's hand. Yet Adam was without life until God breathed unto his nostrils the breath of life, he then became a living soul. The body embraces the whole of the man. The body is for the endwelling of the soul. The body is mortal and material—it is of clay or dust. The soul is immortal and immaterial. So far as the record of Holy Scriptures show, the first man—Adam—that God made and breathed into his nostrils the breath of life, only possessed a soul and body.

Adam was an innocent man and

apparently had sweet communion with God, until he violated God's law and fell by reason of his transgression. This transgression of God's law by Adam was the first account we have of sin entering into the world. Paul said, "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Again he said "Judgment came upon all men to condemnation." Rom 5:18. This transgression of Adam brought both a spiritual and corporal death, not only this but an eternal death, unless the grace of God entervenes. God made a wonderful provision for those who were chosen in Him before the world began. This provision was the sending by God of His Son into the world to be sacrificed for the sins of those whom God gave Him out of the world.

Jesus Christ—the Son of God—was born of the virgin Mary, He was crucified, He was buried, was resurrected, and ascended to the Father. Through His death and resurrection He for ever put away the sins of His people. He redeemed them from under the curse of the law with which they were afflicted since Adam's transgression. 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. He did for His people that which the law of Moses could not do. The law of Moses inflicted punishment for sins and transgression, but could never put

away sin. Paul said, "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. Heb. 7:19. What is this hope? It is Jesus Christ, Himself who died that His people might live. The Lord Jesus Christ is our hope (See I Tim. 1:1) Paul said: "—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 stedfast, and which entereth into that within the veil"—Heb. 6:18, 19. Those who are born of the Spirit of God, possess a HOPE in Jesus Christ. Romans 8:24 says, "We are saved by hope: but hope that is seen is not hope, for what a man seeth, why doth he yet hope for?" When one is born of the Spirit of God, he becomes a trinity—that is he is three in one and possesses a soul, body, and spirit. The spirit is immaterial and immortal like the soul and the two are united as one. All of those who are born of the Spirit of God are heirs and joint-heirs with Jesus Christ, and will enter into heaven; soul, body and spirit. The finality will be complete at the resurrection of the just; the first resurrection.

The souls of God's people are converted here in this time world, not by the law of Moses; for Paul said, "The law made nothing perfect." The soul is converted by the light of God's Spirit, which is the law of God that is written in the heart and put into the mind. David said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making

wise the simple." Psa. 19:7.

The souls of God's humble poor are brought into union with Christ, when they become dead to their works of righteousness; that is, they come to know how futile their efforts are to live without sinning and to accomplish anything that will please their God and be judged righteous by Him. Paul said, "Wherefore, my Brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another even to him who is raised from the dead that we should bring forth fruits unto God." Rom 7:4. Through this union of the soul and spirit, they receive the spirit of adoption, which is also an earnest or foretaste of that which they will receive in its fullness when the body is raised incorruptible. The soul, body and spirit of those that are in Christ Jesus are preserved by Jesus Christ, until He appears the second time. Paul said, "And the very God of peace sanctify you wholly and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23.

The second coming of Jesus will be at the end of this natural world. Paul said, "—For then must He often have suffered since the foundation of the world: but now once in the end of the world (The Jewish world) hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time

without sin unto salvation. Heb. 9:26-28.

The second coming of Jesus is not to be confused with the Holy Ghost who appeared on the day of Pentacost, nor the words of Paul when he said, "My Little Children, of whom I travail in birth again until Christ be formed in you,"—Gal. 4:19, nor is the scripture to be confused which says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? I Cor. 3:16. Jesus Christ (according to divine testimony) is coming back to this world again in like manner as He went away. He went away with the body in which He arose, which of course was a spiritual body, but it apparently had form, because after His resurrection His disciples saw Him taken up and two men stood by them dressed 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 1:11.

The purpose of the first appearing of Jesus Christ into the world was to save His people from their sins. This He did by the sacrifice of Himself. He finished the work which His Father gave Him to do and ascended into heaven. The purpose of His second appearing is to change these vile bodies. Paul 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.

At the expiration of the natural life, the soul departs from the body, as will be observed when Rachel died at the birth of Benjamin. Gen. 35:18, reads as follows, "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin." The soul can live without the body but the body can not live without the soul. When the body dies it returns to dust, God said to Adam, "For dust thou art and unto dust shalt thou return." Gen. 3:19 The soul which is in union with the spirit as one and is sometimes called spirit, returns to God who gave it. Solomon said, "Then shall the dust return to the earth as it was; And the spirit shall return unto God who gave it." Eccl. 12:7.

Those who are born of the Spirit of God will enter into heaven. Jesus said to Nicodemus, "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 those who are born of the Spirit of God, returns to God when it departs from the body. When Stephen was stoned to death, he said, "Lord Jesus receive My Spirit." Acts 7:59. The body will be changed from natural to a spiritual body and will come forth at the resurrection of the just. The Spirit that raised the body of Jesus, will raise the bodies of the saints. Paul said, "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 body by His spirit that dwelleth in you." Rom. 8:11 The body "Is sown a natural body; it is raised a spiritual body." I Cor. 15:43,44. When it is changed from a natural to a spiritual body this will be the climax of the adoption of the same body of which it is said: "Ye have not received the spirit of the bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father," meaning My Father. Rom. 8:15. Also of whom it is said, "— Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will —" Eph. 1:5.

The saints of God are waiting for the second appearing of Jesus who will appear at the resurrection of the just, and change this vile body and fashion it like unto the glorious body of Jesus. Paul said,— "waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. The body, as well as the soul and spirit, is preserved by Jesus Christ, until He appears the second time. Paul said to the Thessalonian brethren, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. I Thes. 5:23.

Those who are living here on earth at the second appearing of Jesus will not die a corporal death, like those who have gone on before. Paul said, "Behold I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: 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." I Cor. 15:51-53.

To the Thessalonian brethren, Paul said: "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 Thes. 4:15-17.

T. F. A.

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD"

"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-TIMOTHY 3:16,17.

"All scripture is given by inspiration of God." The phrase "All scripture" is understood by some to refer only to the Old Testament because at that time the New Testament scriptures had not been completed. But God who quickeneth the dead, and calleth those things which be not as though they were," inspired the Apostles to write the same as He did Holy men of old. "All scripture" to me means

all of the Old and all of the New were written by inspiration. No one taught by the Spirit can fail to see as he reads the scriptures the harmony and agreement between the Old and New Testaments. They are both written by divine direction, and understood by divine teaching.

We are not inspired as were the Apostles and Prophets, for Peter 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." So did the Apostles speak by divine authority. What we know of God and His word is by revelation. But the Apostles, as were the Prophets, were moved by the Holy Spirit to set forth the declarations of God, So Paul could well say, All scripture is given by inspiration of God."

"And is profitable for doctrine." Doctrine is that which is taught, and he that is not taught by the Spirit, will teach for doctrine the commandments of men. But all who are called of God, will teach such things as are commanded them of God, or such things as the Spirit has made known to them, "According to the measure of the gift of Christ."

The doctrine of predestination and foreknowledge of God are taught in the scriptures, "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." God not only predestinated those whom He foreknew to be conformed to the image of His Son, but predestinated them unto the

adoption of children. Without adoption, their bodies would never rise from the grave. It is the body that is adopted, not the new man that is born of the Spirit, for he is God's child by birth. And the scriptures are profitable to the man of God, or the man who is born of the Spirit of God.

"For reproof," Paul told TIMOTHY to "Preach the word; be instant in season, out of season; reprove, rebuke, exort 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." Paul knew that the time would come when ungodly men would not endure sound doctrine. Therefore, he charged TIMOTHY before God, and the Lord Jesus Christ, to preach the word; and to reprove them who turned aside and were led away by them who lie in wait to decieve. But he was to do it with longsuffering and gentleness. It takes some a long time to become indoctrinated, therefore, patience was to have its perfect work. I've known some who had been members of a church for a long time who were weak in the faith, because they grew up under a conditional ministry. But when they began attending services under a sound ministry, they seemed to grow in doctrine and in the order of the church.

For correction." Correcting false notions and mistaken views on the doctrine of salvation. De-

liverance from sin and eternal ruin through the atonement of Jesus Christ, and not by works of righteousness which we have done. If no one had false views of the doctrine, then, there would be nothing to correct. I do not condemn any one because their views are different from mine, it is only when their views are contrary to the teachings of the scriptures, that they are to be reproved.

"For instruction in righteousness." That is, we shall be rightly and completely instructed by the scriptures concerning any circumstance that might arise. The testimony of the scriptures must settle all questions that may arise, whether they be doctrine or order. Instruction in righteousness means, according to that which is right; equitable and free from wrong. I feel sure that if our hearts are filled with a right desire to know and to do the will of God, His Spirit will instruct us, as we have need, the meaning of His word, and when troubles arise among the brethren it behooves us all to carefully examine the scriptures, and to do all in our power to arrive at what the words of scripture teach concerning each incident that might arise in the church. The scriptures should be our guide, instead of custom. When trouble of any nature arises in the church, we should resort to the scriptures for help. If all would do that, then, I'm persuaded there would be less confusion among the once happy little family.

"Unto all good works." The question might arise, what are good works? Paul says in 1-TIMOTHY

3:1. "This is a true saying, if a man desire the office of a bishop, he desireth a good work." The desire does not necessarily mean a call to preach, for I have seen some who expressed the desire, who had not the qualification, and therefore, could not perform this good work. But every one who has the qualification, desires it above every other work, and feels to give himself wholly unto it.

Jesus saith, "My meat is to do the will of him that sent me, and to finish his work." I believe it is the desire of every called man, to do the work that he feels that God has assigned unto him. If we believe, it is the work of God. Jesus said, "This is the work of God, that ye believe on him whom he hath sent." If, then, we believe, it is the work of God, because "faith is the gift of God." And Paul says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

A brother once told me that he enjoyed my preaching, and that his only objection to it was that I did not tell the people what they should do. My reply was, That I did not know what they should do, and that I did not know what I should do, except as I was impressed by the Spirit. The work of the flesh is distasteful and unprofitable, but the work of God is dictated by the Spirit and is good and profitable.

Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I pro-

fees unto them, I never knew you: depart from me, ye that work iniquity." MATTHEW 7:22, 23. He who does the work of God, do not boast of the wonderful things he has done for The Lord, but rather feels that his work, like himself, is not perfect, and when he shall have done all those things which are commanded him; say, "I am an unprofitable servant: I have tried to do that which was my duty to do.

Every man is not a "Man of God," in the sense which the Apostle meant. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1-Cor. 2:14. To discern, means to understand, discriminate and separate law from gospel. And as the natural man receives not the things of the Spirit, he cannot be the man to whom the Apostle refers. "The man of God" is he who is taught of God. Nothing could be further from the truth, than the notion that man can teach men to know God. It is he who is taught of God that is able to rightly discern the scriptures; and to know what the work is that God has ordained for him.

We read in ISAIAH 54:13. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Therefore we will say:

"Teach us to pray, and praise,
and hear,
And understand thy word;
To feel thy blissful presence near,
And trust our living Lord."

H. O. Nash

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PSALM LXXI.

By thee have I been holden up from the womb: thou art that took me out of my mother's bowels: my praise shall be continually of thee.

I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise and with thy honour all the day.

Cast me not off in the time of old age; forsake me not when my strength faileth.

For mine enemies speak against me; and they that lay wait for my soul take counsel together.

Saying, God hath forsaken him; persecute and take him; for there is none to deliver him.

O God, be not far from me: O my God, make haste for my help. Let them be confounded and consumed that are adversaries to my soul: let them be covered with reproach and dishonour that seek my hurt.

But I will hope continually, and will yet praise thee more and more.

My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A LETTER FROM SISTER ETHEL SCOTT

Dear Brother Adams:

This is a letter from Sister Ethel Scott, one of our Dan River members, which I am sending for your consideration, and you may use in Zion's Landmark if you see fit.

Yours in sweet fellowship,
(Elder) Bennie Clifton
Vesta, Va.

Dear Brethren and Sisters:

I am in a somewhat strange condition this morning yet not too strange perhaps, for I have had a desire many, many times to pen down a few more of my thoughts, travels and feelings. I have resisted and fought making the attempt, not knowing how to begin nor take up where I left off. Now I feel life is rapidly slipping by and there is not much time left, yet we know nothing about how to count time, that is God's time, for a thousand years is as one day with Him, and so on.

If the good Lord permits me to have strength, directs my pen, and my thoughts to the extent that I can write in a way and manner, sufficient to explain to you whom this may concern, so you can catch a glimpse of what I mean, how I feel, and why I want to write, then I will rejoice in an effort to relieve my mind.

First, let me mention in a small degree the divisions among the

Old Baptist that have given me such great concern. It has not only divided loved ones, neighbors, friends and families, but it is here in our home so to speak. A part or a portion of us are in one place and a portion is in another place. My sole reason for writing this is to explain why I went to the church I did, and why I have stayed where I am. I feel there is not any use going back to the first of my life as I have already written in a letter addressed to Elder Gilbert, in 1942, and two others addressed to Brother Jim Matt in 1944 and 1948.

I hope to pick up there and continue, this February 21, 1958. I have gone through the sad ordeal of giving up Mother since I wrote the above. I suppose everyone that has given up a mother knows what that is. It has been hard for me, I never knew it could hurt so; to me it seemed like taking a part of my body, suffering the healing, with a scar left never to heal, yet, in a measure it has brought comfort. I am going to write a dream I had some two months, I guess, before she was taken ill. I dreamed of being at a cemetery seeing the mound of dirt over the graves and the people buried there had thrown their arms out from under the dirt, indicating to me their suffering. And I saw myself when death touched me, it was like someone taking a sponge dipping

it in something then applying it to my body, I felt no pain. I awoke happy, hoping that was to show me He could make death sweet and easy for me. I also dreamed of being told I would be buried on a fourth Sunday afternoon at five o'clock. I argued about the time of day because of the work there at home, but it seemed it could not be changed. From the depths of my heart, I believe there is a time to be born and a time to die as said.

I fully thought I would soon have to depart this life, then shortly became ill, and she was taken so suddenly and so severely! yet when asked, she said she did not suffer. I have seen her sick many times before but she always suffered and complained severely, and always seemed to look at death as being awful, especially when she would hear of a friend or relative going or passing away. When it came to her I never saw anyone take it so quietly and calmly. It was so easy for her, I do not believe she ever knew it was death. It was arranged for the funeral to be on Sunday. When asked when we wanted the funeral, the family insisted they would leave it to me; and it seemed all I had to do was just to tell them Sunday. My feelings were that it was already fixed. Now this is why I can say her passing has brought some comfort. I saw it with my own eyes, it being made easy for her after I had this dream.

Now let me go back some eighteen years while being ill myself and feeling so much like I was going to die. I had a dream of being

at my grave, it was already dug and ready for my burial; I dreamed of the train being at the station; my lunch packed and ready for my departure. I awoke and was lying there thinking of telling the family where all my things were, then suddenly something seemed to say to me, there is plenty of time for that. I was made reconciled for the time being.

I have mentioned before the desire I had to be baptized. I do not remember how long it has been, but since I was very young I was much impressed at times to be baptized. I do not remember how long it has been, but since I was very young I was much impressed at times to be baptized. I would look into a stream of water and long to be buried therein. I even went so far as to put my head under the water for relief, nothing satisfied me though until I was baptized into the fellowship of Dan River Church. All that left me then and I have found it to be a wonderful home. I am content. I had no desire to be anywhere else or follow man. I know I did not follow anyone going where I did, and I feel it would be no more than acting a hypocrit if I attempted to change it. That is why I have stayed where I am and I pray the good Lord will let me live in such a way that these good people will not cast me aside, although I feel so little and unworthy, yet I cannot describe the love I have for them. I have a hope when this life is over I will find peace and joy. Some two and one half years ago, I was shown my life in a dream. Looking behind me, I saw mountains,

rocky and rough as any of you ever see published in a comic book. It appeared to me that was my life here but where I was standing and the way I was going was as smooth as a valley. It gave me much hope of a better home. When I leave this world, I do not know I will go to rest. That is one thing I never have fully known. I only have a hope that I will.

I mentioned my time as rapidly coming to a close here, because I was shown in a dream two different times of being on the road from the highway leading to our home and the remainder of that way seemed to me to represent the rest of my life here. How long though, it will take me to go that distance I know not. For several months I have been made to say, "Father, I stretch my hands to Thee, No other help I know." (This is two lines of a hymn but it came to me very comfortingly before I knew it was a portion of a hymn.) I have stretched my hands every direction upward, downward, out and behind, feeling oh! if I just could feel Him take my hands into His mighty hand and lead me as a father leads his stumbling little child, I would be so happy! My way and manner is so awkward, I make so many mistakes, do so many things, I wish I had left off. Much of my time is spent in sorrow wishing I could be as good as others I see. I see very little good I have done in this life, if I am saved it will be by the grace and mercy of God.

Since the responsibility of caring for my aged mother was my husband's and mine, I have begged of God to be given strength to live

and see her through with this life. Now that has been granted, and I feel it would be selfish to ask for more, so may he make me submissive to His blessed will.

Again this morning as I go about my work, tears of sorrow flow freely from my eyes, while realizing I must give my dear Mother up. It has been one - hundred - six days since I have seen her. Oh, I miss her so very much and think sometimes that I can almost wish I had her back with me, feeling it would relieve my poor aching heart. But turning to think how sweet, peaceful and content she looked lying there in her casket, if God grants me the power to do so, I would not disturb her rest even if I could, knowing that bringing her back to life here would mean suffering, heartache, pain, weariness and what we term death all over again. I believe for the saints of God, passing out of this life is just going to sleep, leaving all sorrow, pain, trials, temptations and cares, never more to witness any of them; and if anyone was ever blessed to do just that, I fully believe Mother to be one of them, so let me suffer the loss, that she may have that rest. Oh, God, make me reconciled to Thy will! I get much comfort from the writing as found in II Cor. 5:8. "We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord." Surely her soul is with Him just waiting the resurrection of the body when soul and body will be reunited and enter into heaven.

Please pray for unworthy me when at a throne of grace.

Ethel Scott.

EVEN SO, FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT.

"In that hour Jesus rejoiced in Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." (Luke 10:21) Reading the context in both Luke and in Matthew, we see that Jesus had gone out teaching the gospel and condemning the evils of the people. He had "appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." He empowered them with His Spirit, and they "returned with joy, saying, 'Lord, even the devils are subject unto us through Thy name.'" Luke 10:17. Jesus had given them power to tread on serpents and scorpions, and over all the power of the enemy," and then He tells them "rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Rejoice not in this, but rather rejoice because Jehovah God hath seen fit to choose you, and qualify you and deem you fit to go forth in His name to teach His truth, and finally to inherit the Kingdom!

On this occasion the disciples were rejoicing and rather glorying in the possession of the power of their Jesus, and Jesus was, in a manner, teaching and admonishing them to look deeper and to glory not because the spirits were subject to them, but rather because the Lord of mercy and love, had

chosen them out of the world to inherit the Kingdom. He, as it were, is telling them that all shall not be pleasant; all shall not be in the form of rejoicing, but rather that they go forth as beggars without scrip or purse; and as they tread on the serpents and scorpions they shall be bitten and hurt and wounded, but not unto death.

Then at this time, Jesus seemed to rejoice exceedingly in spirit, and turned His Head unto the Father and cried, "Thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight!" Amen, Father, I pay my praise to Thy Name for doing so, I thank Thee, O Father, for this very thing, blessings out of trials, true wisdom out of Christian exercises, sweetness from the horn of salvation!

Even so, Father, for so it seemed good in Thy sight. Even so, even in this exact and particular manner, even precisely this, as it is even in this exact and particular manner, even precisely this, as it is before us and has come unto us; for so, for in this exact, precise and predestinated thing, it seemed good in Thy sight! The words "Even so" seem to express an obedience an a reconciliation and a submissive willingness to accept the whole will of the Father in the matter. It is to say, Thy will, O Father, be done in all that seemeth good unto Thee. Then the words, "for so" seem to say: For in this exact, set and particular manner, for under precisely these conditions

and circumstances hath it seemed good in Thy sight. There is no change in the least that could be made, Just so, and in no other manner, hath it seemed good in Thy sight. This particular affliction, or burden to rail, or blessing of whatsoever we have, and in whatsoever manner we have it, and under whatsoever conditions it comes to us — even so it seemed good and pleasing and as Thou wouldst have it. It is easy to accept the expression when we are passing and receiving our greatest trial or affliction, or when we lie in the depth of the pit. Can we say and feel this truth when in the bottom of the pit? Can we go under a great trial, can we face what seems impossible for us to bear and still say with sure trust and faith; “even so, Father, for so it seemed good in Thy sight?” Can or could I go into the thickest of the battle? Could I face death naturally or spiritually? could we be burned at the stake, and still in faithfulness, and trusting His perfect and complete wisdom say: Even so, Father, for so it seemed good in Thy sight? Could we face death and know and declare the justice of God in the matter? If He condemns my soul to hell, His righteous will approve it well. “Though He slay me, yet will I trust Him!” Could Stephen say it when he was being stoned to death? He did say, “Lord, lay not this sin to their charge,” they know not what they do. Could Paul say this in the depth of darkness in the inner chamber of the prison, bound in chains head and foot: even when many stripes had been laid upon

him? “At midnight, Paul and Silas prayed, and sang praises unto God.” Jonah under the deep waves, declared that salvation is of the Lord. Did not our Lord and Savior declare it when He hung the tree between earth and heaven, as if men had declared Him fit for neither? “Father, forgive them, for they know not what they do.” At the mount of Olives he cried, “Father, if Thou be willing remove this cup from me, nevertheless not My will, but Thine, be done!” In every case the will of the Father be done. In every case, “Even so Father, for so it seemed good in Thy sight.”

Then may we look upon our little afflictions, and our little burdens and testings of faith with these words on our lips. It is to pray: “Thy will Father, be done in the matter!” It is to faithfully trust in His mercies and His salvation; it is to “In all Thy ways, acknowledge Him” and His wisdom and His omniscience. O Lord, Thou knoweth the way that I take, I do not know anything of that which is to come to me, but Thou knoweth, and even this thing now before me, even so hath it seemed good in Thy sight. Every time we begin to complain at an affliction or burden or trial, our little faith speaks from behind us, saying: “This is the way, walk ye in it; this is the Lord’s way, trust in it;” even this very thing, even precisely as it is, even so it seemed good in His sight. Yes, it requires God given faith to say those words indeed and in truth; but Oh, may we have it in time of need! God given faith sufficient for each trial

as it comes to us! And we feel that He will grant sufficient faith, for He has promised it. He told Peter, "But I have prayed for Thee, that thy faith fail not—". Then can we think for a moment that Peter's faith could possibly fail? ever fail, regardless of how many times Peter denied? Regardless of whatsoever Peter did or did not do, his faith could never fail in the end, for the Savior had promised that it fail not Jesus prayed the Father that every one of the little ones be kept from evil while this world. Then shall evil ever lay hold upon us for eternity? Shall we ever be left to go all the way to Jericho, or be allowed to dwell there after we have been given a dwelling place in Jerusalem? O no, our Savior will send the thieves and robbers and stop us on the way, and send the good Samaritan to pour in the oil and the wine and to bind up the wounds and carry us again to the inn, with all debts paid in full! God given faith will never fail, but we have this treasure in an earthen vessel (that all the honor and praise may be His) and we flinch and draw back, and we cry and we would run away when we see the rod and the lash. It is through Christian exercises of faith under burdens that we learn of Him and of His salvation and that we are brought into sweet fellowship with His sufferings and even into fellowship with His crucifixion. Truly it is that very suffering unto death, that crucifixion in which we have a hope of life.

The blessings and the burdens, the joys and the sorrows of one in the flock has its counterpart in the

hearts of others. "Blest be the tie that binds our hearts in Christian love! We share our mutual woes; Our mutual burdens bear; And often for each other flows, The sympathizing tear." Is it not because we are one in love, one in faith and hope, one in the church, one with the brethren, and we humbly hope, one with our Lord and Savior Jesus Christ? I feel that all our burdens are in His heart, and that He is shedding the penitential tear when He looks down upon His little ones in love and mercy and compassion and pity and says: "O My dove, that art in the cleft of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." I feel that infinite love is expressed when He speaks to His church and says: "Come My beloved, let us go forth into the field—" I feel that infinite love is expressed when He speaks to His church and says: Come My beloved, let us go forth into the field—" etc. Oh what an endearing term He uses! And He says, "Let us" go together; that is He is drawing the church unto Him as a bride and as one with Him. His yoke is light and His burden is easy because He is the Yoke fellow and He bears the burdens with His people. And are there not pangs in your very heart for His sufferings, for the sins that you laid upon His body? Is there not within your soul, Godly sorrow for your sins that are so hateful in His sight? Do you not hate your own self and all of the vileness and sins within yourself for His sake? Oh, my brother!

this is the feeling of the fellowship with the Savior and with His sufferings. If we have not these things, if we have no inward pangs and wounds and sufferings, and Godly sorrow for our vileness and filth, then I fear, we have no fellowship with Him.

Dear Brother, my words fail me; I cannot express it as I would; I can not praise His glorious Name as I would! If I had a thousand tongues I could not tell it; if I had ten thousand thousands of hearts I could not praise Him as I ought. Even so, Father, for so it seemed good in Thy sight. Oh Lord! may we not complain or reply against Thee! We shall not be spared our burdens and trials and afflictions in this life. He looks down in love upon His little ones as they are for a moment under trial, as if to say: This is necessary for thy own good. I know thy hurts and thy pangs, but persevere and endure faithfully to the end, even as I endured unto death for thy life, but will consume thy chaff, and purify thee as pure gold, suitable for the streets of New Jerusalem, the habitation of our Jehovah God.

O Lord, my Savior stood without a cry or complaint! He bore the burden even unto death, He said, "Thy will, not mine, be done," and drank the cup of bitterness that we might live. Oh that I could walk in His footsteps! Yet I tremble and shake from head to foot to even speak the words! realizing that in my finiteness I could not stand for a moment in His tracks. Oh dear little ones, who is willing to suffer as He suffered, and thus be brought to stand in His

tracks? O Lord, may our faith be sufficient unto the trial! "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" "Even so, Father, for so it seemed good in Thy sight!"

A. D. Alston
Mason, Korea.
6 March 1951

JESUS ON THE CROSS

Dear Brother Adams and the readers of Zion's Landmark:

For sometime this thought has been on my mind, Why was Jesus crucified between two thieves? See Luke 23:32, 33. "And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Luke 23:39, 40, 41.

Notice the difference in the two, in their language, one a railer wanting Jesus to perform some great work by saving Himself and the ones who were on the cross. To me, the three represented three periods of time, the first who spoke and said save thyself and us was a figure of the law dispensation no eternal life was perfected by keeping the law. The law and the Prophets were until John, at his coming the Kingdom was at hand and Jesus made His appearance and was baptized by John. He also preached the Kingdom of Heaven

was at hand and taught His Disciples to preach the same, not to all nations but to the lost sheep of the House of Israel. This is a figure of the coming of Jesus in person in which He established His Kingdom here on earth, and was crucified and rose the third day, completing the second period of time.

Now, we look at the 42nd. verse, "And he said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom." Did you notice the difference in the two? To me, this was a figure of the gospel dispensation in which Jesus came to establish, when He had finished the work, God gave Him to do. Verse 43 says, "And Jesus said unto him," (Jesus addressed him personally) "Verily I say unto thee, To day shalt thou be with me in Paradise."

Up to that time Jesus had not made such a promise to any man, neither had any one ever made such a request and it was granted at once. Jesus did not say to him, you will have to repent; He did not say you will have to believe; He did not say, you will have to be baptized. The thief had spoken from the depth of his heart; he had spoken to Jesus in person, and received a personal reply. "Today shalt thou be with me in paradise." The thief did not rejoice in the thought of being released from the cross, but in the thought of being with Jesus in Paradise.

Here is a "To Day" that can never have a tomorrow; a "To-day" that rises above all time, above all that ever has transpired

or that ever shall transpire in time, and which all the unfathomable depths and all the heights and all the infinite extent of eternity. This "To day" rises in its boundless character above all the terrible scenes than taking place on Calvary. To our natural understanding, this answer of the Saviour to the dying thief would include merely the portion of time from the moment they were spoken until the going down of the sun, or until midnight. This is the ordinary meaning of the word, today.

But immediately after these wonderful words were spoken, Jesus died; and then that day's sun went down, and on the morning of that third day Jesus arose from the dead. But the words spoken to the dying thief must have been fulfilled.

We can never understand by mortal intelligence the glorious mysteries involved in this most wonderful subject, but we must know that from the moment of the death of Jesus and the death of the thief they were both in Paradise. No changes of places or of time with Him. He was with Abel when he slew the lamb. Abraham saw His day and was glad when he laid the ram, in place of his son, upon the alter. He is with every one who worships, no matter how far apart they are in space or in time. "To day," He said to the dying thief, although He must die on that day of Jewish time, and must lie in the grave three days, and must rise again, and then ascend up to Glory yet "To day," He said, "shalt thou be with me in Paradise."

The three Hebrew Children could not rejoice anymore, even though the Son of Man was seen in the fiery furnace with them, in so much that the smell of fire could not be seen on them, neither did they feel the effects of the fire, but they could rejoice in the presence of the Son of Man with them, they could not rejoice in being in Paradise with Jesus. Not even Daniel could rejoice as did the thief, though the angel had closed the mouth of the lions, and Daniel was made to rejoice in the presence of the lions, yet his was not to be compared with that of the thief, "To day shalt thou be with me in Paradise."

What wonderful words! How deep! How broad! How full of sacred meaning! How infinitely comprehensive! and yet inexpressible. Every one who has felt its sweet and Holy power and blessedness will seek some new form of words in which to tell of its wonders.

Was it for something good that the thief had done that he should merit the wonderful blessing, "To day shalt thou be with me in Paradise? or was it because of the prayer of the thief, "Lord, when Thou comest into Thy Kingdom remember me?" at which time he received the promise of "To day shalt thou be with me in Paradise."

The prayer of the thief shows that all the living children of God on earth, in order to know this love must be strengthened, according to the riches of Christ's glory, by the Spirit in the inner man, and that Christ must dwell in them by faith. This the thief manifest when he said, "Lord, when Thou

comest into Thy Kingdom remember me," at which time he received the promise, "To day shalt thou be with me in Paradise." No change of place or time was required of him, but "To day shalt thou be with me in Paradise."

There is no evidence of the Hebrew children receiving as great a promise though in seemingly as dangerous a place, of being destroyed. There is no evidence of Daniel receiving so great a blessing, though seemingly in as dangerous a place of being destroyed, yet no such a blessing was bestowed on him, "To day shalt thou be with me in Paradise."

The two thieves were no doubt each as guilty as the other, yet one confessed his guilt, the other did not. The Apostle Paul in speaking of the abiding power and enduring quality of the love of God which is in Christ Jesus which was shown in the reply of Jesus, "To day shalt thou be with me in Paradise," named sixteen things which can not separate us from that love, and then includes "Every other creature" in that wonderful list, thus assuring the absolute security of all who have ever known that love, (Rom. 8:35, 39.) and yet, those who have surely felt that dear love in their hearts will give place to doubts and fears.

Now lest this find the waste basket, I will close. May the God of all grace bless the truth to His Glory, is my prayer.

(Elder) B. B. Walston
P. O. Box 39040
Houston 39, Texas

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
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ATLANTA, GA.

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WILSON, N. C. March 1, 1960

VIEWS ON GENESIS 15:10

Dear Elder Aadms:

I would like very much to have some of your thoughts concerning Genesis 15:10, especially the birds spoken of

Yours in hope,
Sam H. Dean
203 Bell St.
Greenville, Ala.

This chapter is a vision of God to Abram in which He revealed to him that his seed would be innumerable and his inheritance immense. The scripture of which our Brother has inquired reads thus: "And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not." The preceding verse reads: "And He said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, an a young pigeon."

This scripture points to the coming of Jesus Christ, the meek and lowly lamb of God, who was born of the virgin Mary to take away the sins of the world. 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.

A portion of Abram's vision was to shortly come to pass, but a portion was withheld for several hundred years. The promised son was soon to be born to Sarai, Abram's wife, but before his posterity could come in possession of the promised land — Canaan—they must be given into Egypt by a great famine and live in bondage under the iron hand of Pharoah for four hundred years. God called Abram from Ur of the Chaldees to go into the land of Canaan. He had promised to make of him a great nation. "Abram was rich in cattle, and gold and silver." See Gen. 13:2. While he was rich in material wealth, he did not have an heir. This was distressing to him and caused him grave concern.

God had told him previous to the vision: "I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing." Gen. 12:2. When God revealed to Abraham that he and Sarai would be father and mother of many nations, He told him that their names should then be called Abraham and Sarah.

To the carnal mind, it was impossible for Abram to comprehend how a son could be born of his lawful wife, Sarai; because she too was old and had according to na-

ture passed the child bearing age. His faith was weak until God strengthened him to believe his promises. Mary's faith was weak, when the angel of God appeared and informed her that she would conceive and bring forth a son and his name should be called Jesus, for He was the promised child that should come into the world to save His people from their sins. She said, "how shall this be, seeing that I know not a man?" Luke 1:34.

When Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom." (Jno, 3:3.) Nicodemus was bewildered. He said, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jno. 3:4. Jesus said, "All things are possible with God." Matt. 19-26.

It appears that Abraham thought the only way he could have an heir was to take the steward of his house — Eliezer of Damascus— because he so inquired of the Lord by saying, "Behold, to me Thou hast given no seed: and, lo, one born in my house is mine heir." But "The word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: an he said unto him, So shall thy seed be." Abram then believed in the Lord and He (The Lord) counted it unto him for righteousness. This was the origin of the Israelites.

When more faith is needed by

God's people, the Lord adds the increase, which enables the chosen vessels of His mercy to embrace His promises. This He did for Abram when He assured him "He that shall come forth out of thine own bowels shall be thine heir," and made him to know that his decendents would be as numerous as the stars of heaven. Abraham now believed that his posterity would in time to come possess the land of Canaan as promised him by God. Yet he was nearly a hundred years old and his wife was nearly ninety, but God had told him also that Sarai would bear him a son and Abram believed the word of God, yet realizing it was not according to nature for it to be so.

Abram said, "Lord God, whereby shall I know that I shall inherit it?" And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another, but the birds divided he not." Gen. 15:8,9,10. Paul, in speaking of the the Patriarchs of old, said, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.' Heb. 11:37,38.

The turtle - dove and young pigeon were to be killed but not divided. "The birds he divided not." Christ was killed — crucified —

but not broken or divided, the thieves' legs were broken who were crucified with Him. See Jno. 19:33. Birds were not divided in the cleansing of lepers under the law of Moses. The clean beasts were those that chewed the cud and divided at the hoof. The birds must also be clean, that is, the pigeons and doves. The priests directed the procedure by which the leper was to be cleansed: this procedure as described in Leviticus 14:4-7, is as follows: "Then shall the priest command to take for him that is to be cleansed, two birds alive and clean, (meaning they had no blemishes or deformities in nature—the best) and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

The above sets forth in types and shadows the suffering and resurrection of Jesus Christ. Paul said, "He was delivered for our offenses and raised for our justification. The blood of the slain bird was for the cleansing of the leper which cleansed him as clean as was the running water over which the bird was slain. The shedding of the blood of Jesus Christ was for the cleansing of sinners. I John 1:7

said, "The blood of Jesus Christ cleanseth us from all sin." The living bird typifies the life and freedom of the leper after redemption, after he is cleansed from his filthy, sinful condition by the blood, the cleansing blood of his Savior. The resurrection and ascension of Jesus set his people free from the condemnation of sin. His blood cleansed them and gave life, and His resurrection set them free. They are no more under the law of sin and death, but under grace. Jesus Christ possessed two natures—before His crucifixion that of humanity (but without sin) and that of divinity, which the TWO birds may prefigure. Peter said, "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing, for Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." I Peter 3:17, 18.

When God sealed His instructions to Abram telling him that the journey would be long and the afflictions would be great, He was in a deep sleep, and darkness prevailed. Notwithstanding the length of time (which was four hundred years) that they should remain in bondage in Egypt under Pharaoh, and their sorrows would be many, the promise that his posterity would inherit the promised land was reassuring. Job said, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride

from man. Job 33: 15, 16, 17. Abram, as well as all of God's humble poor must be stripped of his pride and vanity; and to know and understand that God rules in the army of heaven and among the inhabitants of the earth.

Geneses 15:12-14 says "When the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's and shall serve them; and they shall afflict them four hundred years;; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15:12-14. The eye of the Lord is ever watching over His chosen people. David said, "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". Psalm 121: 4 - 8. This promise is sure to all of those who were given to Jesus Christ by the Father, in covenant before the foundation of the world. See Eph. 1:4.

The promise that God made to Abram that his posterity would inherit the land of Canaan, sets forth in type and shadow the gospel dispensation after the crucifixion, resurrection and ascension of Jesus Christ. The sacrificial offering

under the law of Moses was abolished and those who worship God, worship Him in spirit and in truth. See Jno. 4:23,24. Paul said, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:6

Those who are embraced in the covenant, both Jews and Gentiles will inherit the eternal Kingdom of heaven at the second appearing of the son of man. Jesus said, "When the Son of Man shall come in His glory and all the Holy Angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the World." Matt. 25:31-34. The promise of God embraces the seed of Christ, both Jews and Gentiles. "For thy promise is unto you (Jews) and to your children, and to all that are afar off, (Gentiles) even as many as the Lord our God shall call." Acts 2:39.

The first appearing of Jesus which was when He was born of the virgin Mary and His second appearing which will be at the end of the world, was concealed in the law and revealed in the gospel.

T. F. Adams

PRESTON B. ADAMS

God, in his infinite wisdom, has called from our midst our beloved brother, Preston B. Adams.

The church at Angier has lost a faithful and much loved member, his wife and children a devoted husband and father. We feel that our loss is his eternal gain. That he is resting in the Paradise of God where there is no sickness, pain or sorrow.

May we all bow in humble submission to the will of our Heavenly Father who neither slumbers nor sleeps but is ever present with His people.

Brother Adams was born May 13, 1875, died November 22, 1959, making his stay on earth 80 years, 6 months and 9 days.

He was married to Miss Stella Kelly December 6, 1905. He united with the Angier Primitive Baptist Church January 4, 1931, where he remained a faithful member until death.

His funeral was conducted by his pastor, Elder T. F. Adams and he was laid to rest in Willow Springs Cemetery.

He is survived by his widow, three sons, Malcolm B., Arlington, Va., Theron R., Willow Springs, N. C., Route 1, Archie W., Sophia, N. C., two daughters, Mrs. Johnnie Hilliard, Fuquay Springs, N. C., Mrs. James Moore, Angier, N. C., Route 2. Three brothers, P. R., Willow Springs, N. C., Route 1, Leonard, Raleigh, N. C. and S. C., St. Louis, Mo. One sister, Mrs. Lula Harvall, Willow Springs, N. C., Route 1.

Our deepest sympathy goes out to the family.

We desire a copy of this be spread on our church book, a copy sent to the bereaved family and a copy to Zion's Landmark for publication.

Committee:
 William A. Dupree
 Ruth Dupree
 Edith Young

RESOLUTION OF RESPECT

It has pleased our Almighty God to remove by death, our beloved Sister, Rutha Corbett Creech. She was the wife of the late N. R. Creech, our former deacon, who preceded her in death about a year. Sister Creech was born March 16, 1888, and died December 5, 1959, making her stay on earth seventy-one years.

She joined the church at Creeches on October 3, 1925 and was baptized by her pastor, Elder J. T. Collier. Sister Creech loved the Old School Primitive Baptist Faith and doctrine of Salvation by Grace. She was a faithful and true member to her church for about thirty-five years.

Therefore; Be it resolved:

First: That we the church at Creeches bow in humble submission to our Heavenly Father who doeth all things well. We feel our loss is her eternal gain.

Second: That we extend to her be-

reathed family our deepest sympathy in their grief and sorrow.

Third: That a copy of this Resolution be placed in our Church Book, a copy for her family, and a copy for ZIONS LANDMARK for publication.

Done by order of Conference at Creeches Church on the first Saturday in January, 1960.

Written By:
 W. T. Barham
 Mae C. Barham

Moderator: Elder J. M. Mewborn
 Church Clerk: J. E. Creech

ELDER ROBERT B. DENSON

Elder Robert B. Denson, 62, who was pastor of the Falls Primitive Baptist Church of Rocky Mount, N. C. died December 31, 1959 in the Rocky Mount hospital, following a heart attack. Other churches which Elder Denson was serving at the time of his departure are Autrey's Creek, Aycock and Norfolk. He was also clerk of the Kehukee Association, and was serving as such at the time of his death.

He was a native of Nash County and made his home on Route 2, Rocky Mount. He farmed extensively and also was employed as a monument salesman.

He was married in 1918 to the former Wilma Williams of Pitt County. In addition to his wife, he is survived by one daughter Mrs. Joyce Smithdeal of DeLand, Fla.; two sons, Randolph of Rt. 2, Rocky Mount and Jimmy with the U. S. Navy in California, one brother Frank Denson of Rt. 3, Rocky Mount; eight grandchildren. Funeral services were held from Falls Primitive Baptist Church at 3 p.m. Saturday, in charge of Elders A. B. Ayers of Williamston and W. E. Turner of Wilson. Burial was in the Pineview Cemetery.

RESOLUTION OF RESPECTS FOR BRO. NOAH B. BAREFOOT

In the memory of Bro. Barefoot, we the Church at Bethsaida, extend thanks to our many friends for all and every thing done during Bro. Barefoot's sickness. Bro. Barefoot was born July 4, 1879 and died December 26, 1959, making his stay here on earth eighty years. His wife, Bet Lizer Barefoot united with the church many years before he did and lived as faithful a member as Bro. Barefoot until death. She preceded him many years to the grave. Bro. Barefoot united with the Church at Bethsaida on Saturday before the first Sunday in March, 1952, and was baptized the following Sunday morning, living with the Church seven years and nine months. He was a faithful member as long as he lived.

We the Church at Bethsaida, bow in humble submission to the will of Him the Eternal truth God. We desire that all our dear ones can live as he did having the Faith to hold out faithful un-

til the end. We resolve that God may lead and guide His children in His foot steps. We trust that God may lead them in the path of His righteousness and that they love and cherish His love for the church and faith in Jesus. We resolve that a copy of these resolutions be sent to the family and that a copy be spread on our church records and a copy sent to Zion's Landmark for publication.

Done by the order of Bethsaida Church in conference Jan., 1960. Read and approved at February meeting 1960. Committee—Bro. H. G. Barefoot, Sisters Eva Stewart and Elvia Stewart.

EASTER MONDAY MEETING

Dear Brother Adams,

We plan to hold our Easter Monday meeting at Konnor's Grove Church on April 18, as we have for the past several years. If it isn't asking too much I would like for you to invite all of our Faith and order to come and be with us. We are expecting Brother George Hill and other preaching Brethren and hope you can come and be with us also.

There will be all day service with dinner on the ground. Please publish this in Zion's Landmark.

Your humble brother in hope,
George W. Throck Morton
Rt. #2, Mount Airy, 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

REQUEST

Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for ac-

commodation of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of **two hundred to two hundred-fifty words**. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

We earnestly solicit your assistance in helping us with this request, and your continued patronage of the paper.

EDITOR

ENJOYS THE LANDMARK

Dear Brother Adams:

It seems I am always late sending my renewal for Zion's Landmark as much as I enjoy reading it. It is sound if I know the truth. Though I feel to be so little and not fit to be among the ones that believe in an all powerful God, saved by Grace and Grace alone if saved at all. It is a foolish thought to me to think man can do anything to inherit the Kingdom of God, for the scriptures deny this statement many times. In Ephesians 2: 8, 9, Paul said, "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."

How wonderful it is to know we have a God that has all power and man can not hinder or change His will. I hope you and your family are well.

Remember me and mine when at the throne of grace. May God be with us all, and daily teach us.

A sister I hope, in Christ,

Mrs. J. S. Moffett

Box 786-W, RFD 4

Shreveport, Louisiana

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MARCH 15, 1960

NO. 9

PSALM LXXI.

Thou shalt increase my greatness, and comfort me on every side.
I will also praise thee with the psaltery, even thy truth, O my
God: unto thee will I sing with the harp, O thou Holy One of Israel.

My lips shall greatly rejoice when I sing unto thee; and my soul,
which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long:
for they are confounded, for they are brought unto shame, that seek
my hurt.

PSALM LXXII

Give the king thy judgments, O God, and thy righteousness unto
the king's son.

He shall judge thy people with righteousness, and thy poor with
judgment.

The mountains shall bring peace to the people, and the little hills,
by righteousness.

He shall judge the poor of the people, he shall save the children
of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, through-
out all generations.

He shall come down like rain upon the mown grass: as showers
that water the earth.

In his days shall the righteous flourish; and abundance of peace
so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river
unto the ends of the earth.

They that dwell in the wilderness shall bow before him: and his
enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents; the
kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him: all nations shall serve
him.

EDITOR

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

ASSOCIATE EDITOR

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Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"WHEN THOU PASSETH THROUGH THE WATERS, I WILL BE WITH THEE"

Isaiah 43:2 Reads : 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 shalt not be burned; neither shall the flame kindles upon thee.

I may have a sweet thought, but immediately when I try to set it in words, I seem to go blank. No man can walk upon the waters, no man can overcome or rise above the deep waters. In a moment he sinks and drowns and is buried under the deeps. The waves even seem to reach up and pull him under cover and press him to the depths. Thus it is with the sins of this flesh. They are as the great leviathan of the sea; the monster that no man can cope with or conquer or have any power over. But the great waters are before us—we must pass through them; we face them and thus we face deserved death and destruction!

But thus saith the Lord, "When thou passest through the waters, I will be with thee—". Was He not with the children of Israel when they faced the Red Sea? Was He not with the children of Israel to divide the waters that they might pass through on dry ground? Was He not with the children of Israel to divide the waters that they

might pass through on dry ground? Was He not with them to close the water again on the great hosts of Pharaoh's chariots? Oh, not only did He deliver His, but He also destroyed those who would pursue them! their enemies. Was He not with the children again when Joshua led them across the Jordan River into the Promised Land? There again He divided the waters and allowed the little ones to walk over dry shod; even stepping upon the stones on which the Ark of the Covenant had rested. He sent the Ark ahead of them, and as it came to the waters, they divided. As the Ark remained in the depth of the River, the waters stood up as great walls, and the children passed over and came unto Gilgal.

Jonah was commanded to go to Ninevah, and to get there he had to pass through the waters. He took a ship, paid his own way, but that was not the Lord's way for him to reach Ninevah. He had to go down into the waters, and he did go into waters, but the Lord was with Him, and he was thus delivered on the shores of Ninevah.

"When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." I think the Hebrew children could witness to this. They walked through the fire, and He was with them; also when they were taken from the furnace again, not one hair of their heads was

singed, nor was the smell of burning about them. Truly the flame could not kindle upon them! Truly the flame could not kindle upon them! Truly the Lord was, and always is, with us in the deep troubles.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us! Yes, we have witness after witness among the prophets of old; then again in the new (how could we doubt?) but we also are compassed about with so great a cloud of witnesses and experiences and personal deliverances! We come to know these things because we have come to experience them, because they have been made our own by personal dealings. We personally, have come to face the rivers of waters, and we personally have felt the heat of the furnace and it is altogether consuming, that we cannot stand one instant, except He be with us to bear us through. We must go forward, we must travel the path set before us, we must pass through the rivers and the furnaces. We stand helpless before these things — not to turn aside, and not able to move forward another step. There we cry, as at no other time, to the Lord of mercy, for intercession and deliverance. There we are made to see and to become witnesses of His love and mercy and deliverance and salvation. And there appears more than one of these rivers, and these furnaces, and these great mountains before us.

More than once do we fall before the Lord crying for deliverance, more than once do we see His salvation with us! Thus do we see that "We also are compassed about with so great a cloud of witnesses."

Surely patience becomes the great virtue! The Lord said to the brethren in John 7:6, "My time is not yet come." We must wait, we must face the enemy before we can see His salvation; we must step into the waters before we can see them divide; we must pass into the fire before we feel His presence with us there. We must learn patience and endurance and to wait until the Lord's time in all things.

Sometimes I think in connection with the above quotation in John—you have gone to Canada and to Penn. and to many meetings and made many acquaintances with brethren which I have longed to do and to know, but my time is not yet come. You have born the blunt of the trouble and differences there at our church, but my time is not yet come. You have long been active in the church, but my time has not yet come. Often times I feel that it will come when the Lord says so; I feel that I must also to a degree, go through the explanations and reactions that you have gone through, but as yet, I remain apart, my time has not yet come.

It is bedtime, Sunday night, after a day with the Gibsons again. Gary is fat and fine, and does not cry, just a little fretting at times—one of those good babies. I will say goodnight for I must go to bed—

another work day is just in front of me. It is now seven thirty, Church time. (8:30 Washington time.) Sunday morning with you, and you must be up and "doing about" to get off to meeting. I wonder who is there — who the preacher is this time?

All of my love to you all,

(Daddy Duglas) A. D. Alston

This was written to his family by Brother Douglas Alston while in the armed service.

**A LETTER FROM
MRS. WOOTEN**

Dear Brother Adams:

I am enclosing a letter I received sometime ago from a good friend of ours, and a sister in Christ. We feel it is worthy of space in Zion's Landmark, if you would like to use it.

Mrs. Wooten is a daughter of our late member, Brother Willie Harrelson.

Yours in Hope,
(Elder) Grady Dox
R.F.D. 2,
Loris, S. C.

Dearest Mr. and Mrs. Cox,

Hope all is well with you. I have been wanting to write you for some time but just did not know whether or not I could. If I know my heart, I love you so much and all of you good people. You are all on my mind much of the time. I wish I could be with you more often. I do not think I would ever get tired of being with you good people.

I surely did enjoy the association. I can not begin to tell you about an experience I had Satur-

day for I can not explain it all. I was sitting on the front seat (but I felt like I was in a corner somewhere), when Elders Jones, Dunbar and Freeman arose to preach. My experience was similar to that of the two men in the Bible that were walking along the road, talking about what had happened in Jerusalem that day. Jesus appeared with them and after he left them, they said: "Did not our heart burn within us, while he talked with us by the way, and while He opened to us the scriptures?" I felt my heart burning within me and something going all over me. I could have hugged each of them right at that time, because my heart was so enriched with what I believe was the love of God — A pure and undefiled love. Then afterwards I felt so little and out of place that I came home and felt so ashamed that I had had such an impulse as I did. I cried off and on for days and nights and still feel that way most of my time.

As you know my Father was a good old Baptist. I used to go to church with him and Mother. But I could not see a thing in what was preached then. They stayed too long for me. I later married and went away. My husband joined a church and I joined with him. I felt to be lost and I thought I could help myself by joining. I stayed in the church for a few months and I found out it was not for me. They would have programs and tell untruths to carry it out. Long after I quit them, they gave my husband a part in a Christmas program, which he had to memorize. In this act he did not know

what he was going to do for Christmas since he was so poor. His house was mortgaged and he had no money and no food. I looked it over and told him he would be telling a falsehood all the way; that he did not own a home or have one under mortgage, but he had plenty of other things. He knew I did not believe in programs in the church anyway. So he gave it back to them and told them he could not take part in their program.

The next Mill Branch Association was held at Simpson Creek Church and I always tried to go to each Mill Branch Association, even if I lived far away, and I did live far away for years. My husband and I went to this one and Elder Jarrell preached one day, it seemed to have been for my husband that day. I never have seen anyone enjoy a sermon like he did that day. He was never the same again and his church had no use for him. He talked the good old Baptist doctrine from then until he died. We went to Mill Branch Church the 1st, Sunday in February before he died the following 24th day of February, and he came out of the church with tears in his eyes, some man said, "I have never heard Mr. Williams preach like that before, when my husband said it was for him, he knew. I have a good hope of him. That I would not have had, if things had not happened as they did.

Well as you know, I am married again now and I do have a good husband. The good Lord has so blessed me. He takes me to church willing anytime.

I can never tell what has hap-

pened to me during my life. I have been burdened and cast down so much of my time! If it were not for the good Lord's mercy, I would have destroyed myself before now. When I was growing up we lived close to people that would set the day for the Lord to come. I have been scared almost to death for I did not want Him to come and I as I was.

I believe I was about eleven or twelve years old. I would go off by myself and study about it. I would not tell anyone about it, but I was in great trouble. My mind was seriously disturbed continually I did not know how to pray. One night I had a dream, I dreamed there was a high brick wall and down below was a deep ravine. The brick wall was just one brick wide and someone in white stood by me. He told me if I walked across that narrow wall I would be in a safe place. "When The Lord comes you will be safe; but I just could not walk across. This person said, "I will take you by the hand and you will not fall." Well, I went far enough to see the other side and there was someone waiting for me there. Then I awoke, I have never forgotten that dream. After this I felt safe for awhile and was not afraid but at other times I would listen to people talk and I kept on fearing and studying about the things that had happened to me.

In September 1952, I had a most miserable week. I was on my knees off and on the whole week. I thought I was losing my mind. I had three more wonderful dreams but they are too long to tell in

writing. I kept on being burdened down and I was not fit to live or die. One night in 1955, I tried to pray and could not. I was so wearied, but could not tell what was on my mind. During this time I dreamed one night that I was supposed to be baptized and when I arrived at the water they were already singing, and the minister who was to administer the baptism was already down at the water. The audience was standing in two lines singing. There was room for me to walk between the lines which I did. As I came up, between these lines they all looked up at me and smiled. I can see their faces now. I remember every one of them. My step Mother told me the next morning that the Minister at the water was Elder Mishoe. He was walking with a cane at the time and the man I saw had a walking cane in his hand, (As you know, after his injury in that serious accident he walked with a cane for sometime). He was the only one I did not know in my dream. Before I got to the water, in my dream, I was full of tears, here I awoke, still in tears.

My husband at the time, said that he would go to some of the homes of the people I saw in my dream, and ask them to let me be with them and talk with them for comfort. Here I broke down and cried and said if they felt like I did they would be a comfort to me.

Sometime before then some of my neighbors of another denomination had a preacher to come and talk with me. He told me to go to his church and go to the altar and

they would "Pray me through." He said, I was under conviction and I should be satisfied and know I was saved. He said he knew he was saved and would have a star in his crown for every sinner he brought to the Lord, and said he could not number the ones he had brought to the Lord. Well, that talk made me feel worse than ever. They said I was nervous and sick and that was the reason I felt so sinful.

Well, I still feel that way, I am ashamed to go to church because sometimes, I can not help crying during the service. I get out and walk and look and think about how little I am, what a merciful God we serve, I feel too unworthy for Him to have mercy on me. I feel sometimes, like I am forsaken and lost. I just can not tell you how I do feel, for I do not know myself. I am just helpless and dependent on an independent and allwise God.

I have been wanting to put some of this down on paper for sometime but could not. I hope you do not mind reading this. When You pray please remember me and my children in your prayers. I need the good Lord's people's prayers and the Good Lord's mercy, Oh, so much!

Hoping to see you often.

My love to all,
Mrs. J. A. Wooten
Wilmington, N. C.

WE ARE CHILDREN OF LIGHT

Dear Editor and Readers:

We read, "But ye, Brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and

the children of the day: we are not of the night, nor of darkness." I Thes. 5:4, 5.

I look at the day as being Christ, the everlasting day of light; and the children of light the children of the Kingdom of God, and the night as satan. The darkness, I believe represents sin — the dark ruling power of satan as satan goes forth to the downfall of the nations. That day shall not overtake us as a thief in the night, so the righteous will not be here consumed with the wicked.

2nd Peter 3:10 says, "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." This of course has reference to the end or final consummation of all natural things. I believe too, the evening first represented the law day; and the morning the gospel day or the morning of life. When I dream of darkness, night or muddy water, I feel that it represents trouble or sickness or death, also mire and black clouds.

God has all power in heaven and earth, and satan and his host can go no farther than God sets their bounds. God uses them as His sword, and His wrath for the day of evil and for correction; and judgment for the trials of our faith that we may come forth as gold or silver.

The voice of God has the power to shake heaven and earth. He has power to dry up the seas of water. We hear the voice of the

son of God in the pardon of sin and transgression. It is that still small voice that speaks within. That voice has the power to raise our bodies and change them in a flash in the image of our Saviour at His glorious appearing in the cloud. The voice is attended with power, wisdom, joy, sweetness and love.

Your sister in hope,
Miss Mollie Salmons
RFD 1, Box 47
Woolwine, Va.

**A LETTER WRITTEN TO
BROTHER A. D. ALSTON WHILE
HE WAS IN THE ARMED
SERVICES BY ELDER
LEFFERTS**

My Dearly Beloved Brother in Christ, my Son in the Faith:

Your letter came into my hands this morning, I feel I must answer it at once to allay any anxiety you may have on behalf of your aunt Ella and me and those with us in our car Sunday. I feel the Comforter was already ahead of your letter, and that complete acknowledgement is in our hearts of all the marvellous merciful preservation of our little and unworthy lives in all that came to pass with us Sunday. As we live over that experience in our minds, we can see the guardian care of Him who encompasses us with His loving-kindness at all times. Not worth while for us to dwell over-much on our and your unworthiness, that goes for granted. Only unworthy creatures are dealt with as our loving God deals with us. None but those dealt with, know their utter nothingness be-

fore Him, yet we are not really "nothing" in His sight. We mean a great deal to Him because He has seen fit to love us before the foundation of the world and ordained every step of our pathway before we ever breathed a single breath of this natural life. He has put his own righteousness upon us, decked us out in His beauty and has made us to become the admiration and wonder before all angels, principalities and powers as is declared in Ephesians 3:9, 10. Not for anything in ourselves as merely ourselves has He loved us, but for His own excellence put upon us. In that sense, we are not unworthy, but fully worthy of all He does for us and in us and to us. It is not so much our unworthiness in the first Adam that must ever be before us, but our complete worthiness of all His goodness made over to us in the last Adam, the Lord Jesus Christ. You cannot successfully deny your birthright in the kingdom of God, because you know full well, if only you will confess it, that He picked you up out of the mire of your sins, snatched you from the dung-hill of your own depravity and set you among the princes of His people without your having in any wise initiated such a thing, without your ever having in any wise initiated such a thing, without your ever having taken the first step toward Him, without your ever having first glanced a thought His way or before you ever addressed a single sigh to His Throne.

Hence, My Son, be not overmuch given to the emphasizing of your own personal unworthiness,

be ever mindful of the fact that Satan can puff us up over our littleness. Be not too much occupied with the human side of things, but let faith have her sway that you may realize more and more the joy and peace that come through believing in Him who is your soul's prime good. The worthies of old endured as seeing Him who is invisible. May it be so with you. May you be occupied with Him, with whom we shall be wholly occupied in glory; so that even now the foretaste of what is to come may encourage you to look unto Him who is the Author and Finisher of your salvation, that you be graciously enabled to lay aside anything that would interfere with your running the race set before you. Satan would indeed have us to be occupied with ourselves, He would keep our eyes away from Him who means everything to us, if he could. May the Lord be pleased to foil him and spoil his designs where you are concerned, as well as we.

Coming back to Sunday, as we review the incidents of the day in our minds, we cannot do otherwise than confess the Lord's wonderful mindfulness of us. As the car swayed from side to side of the road, as it finally left the road, tore through a wire fence and down a five-foot bank and laid over on its side with us penned in, such a complete sense of utter helplessness possessed me. I had no more power to avert or direct matters than had a baby. From the very point of my helplessness, the Lord took entire charge of us and brought us through. He kept

the car from catching fire and burning us up, for the motor was still running and the gasoline might have ignited into flames. The two strong men whom the Lord sent speedily to our aid, called to me as they ran, to shut off the ignition which I did as soon as I could.

We were so completely trapped that the two men lifted us out bodily without our being able to do so much as to help them the least bit. Where we went over the bank, there were two trees. Had the car hit either of them, there would have been a more disastrous outcome, but the car was guided by the Angel of His presence between the two trees. Aside from sister Gheen's fractured collar-bone, we were none of us, any the worse for our experience save for bumps and bruises and shocks to our nerves. Four of us in the car wore glasses, but none were broken, not even were frames thereof bent. At my side, the window was smashed into numerous jagged pieces but not a bit of the glass cut me or any of the rest. The whole thing seems like a miracle of the intervention of the devine providence of an almighty God who works in and through all things both big and little. I am made to feel that the Lord is mindful of me and I feel that I desire never to doubt Him again, or to question whether I am embraced in the everlasting covenant. Yet I know clouds gather, questionings will prevail. Doubts will intervene: All due to my infirmities and not all due to Him whose love and care should never at anytime be called

in question by any of us.

Carolyn came yesterday with Inez and took us to see sister Fannie who went with us to see Sister Gheen and Mr. Gheen. All five of us are doing nicely. Everybody in good spirits. A feeling of intense gratitude to our heavenly Father for His remarkable preservation of us, pervades all our spirits.

My dear son, your solicitation and care for our welfare deeply impresses me and your aunt Ella, Your thoughtfulness of us quite humbles me with a keen sense of my nothingness to think that a just and holy God would be so moved with love for us as to put us in your heart's love and fellowship. He brought you into the church and into our lives just when He knew I needed just that to enable me to carry on.

Both of us send you our love. Your letter today helps greatly.

Yours in Hope of eternal life which God who cannot lie, Promised us in Christ before the world began,

(Elder) Horace H. Lefferts
Leesburg, Va.

"PRAISE THE LORD"

Dear Brother Adams,

I have wanted to write you for sometime but feel too little and unworthy to venture! I would like, if it is in accord with God's will, to tell you a part of my experience. While I was yet a young woman I was engulfed in so much trouble that I thought I was losing my mind. One afternoon I was preparing to visit my Mother. I was putting on my shoes and it seemed something said: "You will never

to to see her anymore." I remember, when I reached home Mother met me and I was crying so, she asked me what in the world was wrong with me. I told her, "Nothing."

I would have such evil thoughts! I thought surely I was going to die and Hell would be my home. I would cry and beg God for mercy but it seemed my prayer would go no higher than my head. I would often try to pray for mercy for my husband, and beg the Lord to show me in a dream if we would be saved. I believe He answered my prayer, for one night I dreamed I was in a real dark place praying and I thought I looked up and saw the stars shining and I asked the Lord to show me two pretty stars if we were going to be saved. When I looked up again I saw two beautiful stars shining and they were joined together and after I saw them, they soon went out. The next morning, for a short while, I felt so good! I felt that I had been given that blessed assurance that we are His and He is our Saviour. I wanted to join the church but I felt I was not worthy to, and that if I did join, I would be deceiving these good people for they would think I was worthy when I was so far from it. But when Brother Emmett Bryant baptized me, I will never forget how good the water felt and how happy I was that day and also the next day. I just walked and praised the Lord and he felt so close to me, I felt like I could reach out and touch him. It seemed like even the leaves on the trees were happy and praising the dear Lord for what he had

done for me.

Every time I would go to church I would enjoy the preaching so very much! Sometimes I would hear some people say: "Well I did not get much out of the service today." I would wonder why, for I had enjoyed it immensely. But now, it is so often I go and do not enjoy it like I did then; and how I wish I could! I do love the dear Old Baptist if I know my heart. They are so near and dear to me. The doctrine they believe and preach is my meat and my drink.

Well, Brother Adams I hope you will pray for me if you ever feel to.

Your Sister in Hope,
Mrs. J. D. Hodges
R.F.D. 4, Box 122
Martinsville, Virginia.

LORD, KEEP US HUMBLE BELOVED FAMILY OF GOD

I hope to be one of you but if I am one of you, I feel to be the least. I well remember the time when I was wearied and restless over our church affairs. I fell asleep and was in our little church group in my dream. Someone said, "A Brother broke his pipe today." I awoke and was wondering just what the pipe meant; when a small still voice said: "Peace."

Dear Ones, do you remember the scripture that reads: "Do good to them that spitefully use you? O! if it may be the will of our Heavenly Father to cause us to confess our faults one to another, for if we are brethren, we love one another. I get comfort from this scripture: "We know that we have

passed from death unto life because we love the brethren." If I know my poor heart, I love them beyond words. My constant prayer is, "Lord, keep me humble and at the feet of my brethren."

Another time I was troubled, and when sleep came so did my Saviour. He said, "Fear not, no one can harm thee, follow me." He walked before me till we came to a river. It was so wide I could not see land. Here He left me. I feel it will not be long now till I shall cross this river and I feel He will be with me, not only this unworthy one but all the beloved family of God whose hope rests in that Blessed Son who did it all for us. We ourselves can do nothing.

He has blessed me with a Dear Old Servant to share the lonely days, of which I am very proud and thankful. I feel if there are my flowers strewn, let it be done in the pathway while the one receiving them is living, not after he or she is gone. So many of our Elders have been called home fairly recently, but I know He is able to raise up more as He sees fit. He is Lord of lords and King of kings; to us poor worms — our Everything.

I am made to wonder at times if it is possible that I am one of that number.

Like one alone I seem to be,
Oh, is there anyone like me.

Brother Adams, may it please the God of Heaven to turn your feet in our direction here in California sometime.

Mrs. W. A. Little
Box 164 C, R. F. D. 1, Acampo,
California

MISS THE CHURCH

Dear Brother Adams:

Please accept this check for renewal of my subscription to the Landmark. There is not a Primitive Baptist Church near here and I do miss the privilege of going to church so much! My membership is in Duplin County, and it is only now and then that I can go. I work here keeping house. I can do that.

I enjoy the Landmark and always read it when it comes. I like to know other people's views on scriptures, but I do not like to attend a church meeting and hear the minister tell what the Lord wants us to do. I am sixty - eight years old and have been reading the Bible since I was a child, and I have found in it where our Lord and Saviour ever wanted man to do anything. It says He speaks and it is done. He commands and it stands fast. This is the God I desire to worship.

Sincerely yours in an humble hope,
Mrs. Ida Weston
C-o R. E. Baker
R. F. D. 1
Colerain, N. C.

TO THE DEAR SAINTS THAT WERE WITH US AT OUR ASSOCIATION

Through heat and cold I've often gone
To do my Master's will.
To serve His children here in life
My mission here to fill.

The mission that my Blessed Lord
I hope has given me,
To feed His sheep redeemed by blood,
And His disciple be.

A soldier of the Cross I hope;
I walked twelve miles at night,
To serve a Church that called for me
Their enemies to fight.

And feed them with the precious food.
The Lord has given me.

And without money and without price
But all of grace so free.

The Grace of God so rich and free
Was treasured in His Son.
For all His children here on earth
Before that time begun.

And now my Master bids me go,
Proclaim this glorious truth
That His dear children here may gleam,
As did dear little Ruth.

I've walked to serve my Blessed King.
In one day eighteen miles.
To meet with those that love the Lord
And feast upon His smiles.

I rebelled hard against my God,
When first He bade me go.
I said, "OH LORD I CAN NOT PREACH,
MY SINS BESET ME SO".

I said, "OH LORD, I KNOW THAT THOU
CAN KILL ME IF THOU WILL,
BUT THOU CAN NEVER MAKE ME
PREACH.
He broke my stubborn will.

And I now feel that I must go
Where ever the Spirit leads,
And speak the words thou gives to me
Thy little ones to feed.

(Elder) J. B. Reid
Box 275
San Juan, Texas

My soul is in darkness, my Jesus is gone
And I am down in the valley to mourn.
These words of the Saviour to me are so
sweet

My grace is sufficient for thee.

My soul is distressed and I wander
around.

My eyes are both blind to the way.
But Jesus His words are so sweet
My Grace is sufficient for thee.

The road when He is gone is rugged and
rough
And the darkness so thick I can feel.
Then the voice of the Saviour, so still
and so sweet
Says My Grace is sufficient for thee.

My companion I love, is the called of
God
To feed the dear lambs of the Lord.
O for Grace to sustain me and cause me
to see
Thy Grace is sufficient for me.

Through cold and through heat he is call-
ed to declare
The joy of Salvation so sweet,
O may I submissively wait and to see
Thy grace is sufficient for me.

My dear Brethren and Sisters I love in
the Lord.
Are gathered together in love.
With the saints of God and I am here

to see
Thy Grace is sufficient for thee.

I seem all alone when you are all gone
There is none to cheer me with songs.
Then Jesus He comes and whispers to me
My Grace is sufficient for thee.

Lord, when thou are near I feel not alone
My soul is filled with songs.
The house is all filled with goodness so
sweet
Thy Grace is sufficient for me.

This was written while all alone. I
could not go to Church that day. May
God pardon error and bless the truth.

Mrs. J. B. Reid
Box 275
San Juan Texas

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

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on the label of your Landmark. If
your time has expired, and you de-
sire to renew your subscription
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Editor

REQUEST

Zion's Landmark has from the begin-
ning of its existence published obituaries
and memorials for the benefit of the
Primitive or Old School Baptist. Through
the past several years we have observed
the increasing number sent for publica-
tion.

Obituary notices are mainly for local
interest. In order to make room for ac-
commodation of more people who send
memorials and obituaries for publica-
tion, it has now become necessary to ask
that they be limited to a length of **two
hundred to two hundred-fifty** words. By
limiting in this manner will permit us
to catch up the printing of those on hand
or presently accumulated, and will ulti-
mately provide more space for other
articles.

We earnestly solicit your assistance
in helping us with this request, and your
continued patronage of the paper.

EDITOR

Zion's Landmark

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

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THE REIGN OF SOLOMON

Christ and His kingdom set
forth under the reign of Solo-
mon a type of Christ.

When Solomon was set upon the throne of his father, there seems to have come into the heart of David to offer up a prayer for him. In the first verse of 72nd. Chapter of Psalms, he says, "Give the king thy judgments, O God, and thy righteousness unto the king's son." Then prescribes the work of Solomon, the effect of his administration, the duration of his dominion, his mercy, which is everlasting to the poor, and the perpetuity of the praise of the people and kings of the earth.

"And thy righteousness to the king's son." Meaning, I think, let him not only rule according to the letter of the law, but let thy justice be mollified with mercy. He is called the king's son, to show his legal right to the throne on which

he sat. It is natural that David would want not only that Solomon receive the law, but that he be given wisdom to execute that law.

In the 4th verse we read, In righteousness, "He shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor." This work of Solomon depicts Jesus Christ, His protection and service to the children of the poor and needy. This was the mission of Christ, and just what the prophet said He would do. He said by the mouth of the prophet ISAIAH, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment 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." Isa. 61:1, 2, 3.

The fifth verse of Psa. 72nd chapter. also refers to Christ, for he says, "They shall fear thee as long as the sun and moon endure, throughout all generations." Christ, and not Solomon, shall endure as long as the sun and moon, for He is from everlasting to everlasting. And Daniel says, "And there was given him dominion, and glory,

and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Yes, the children of the poor and needy shall serve Him and fear Him, not with a slavish fear, but with a godly fear. He is the Prince of peace who shall be revered by His people as long as the sun and moon endure.

"The kings of Tarshish and the isles shall bring presents the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." (Psa. 72:10, 11) If we take these expressions to mean literally all the nations of the earth, then they cannot refer to Solomon: for Solomon did not have dominion over all the nations of the world. But if they refer to Jesus Christ, to whom I believe they do refer, then they are not only literally true, but spiritually true. For is dominion is from sea to sea.

It was custom in those days to present gifts to men of great renown. "When the Queen of Sheba heard of all the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And she gave the king an hun-

dred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon." 1-Kings 10-1 to 10. After seeing for herself, she said, "The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." Verse 7. All the gospel ministers of the world will never be able to tell of half the riches and wisdom of the King of Kings that an individual sees for himself when he comes to know Him, Whom to know is life eternal.

The kings who brought presents, the gold, silver and spices, are all types of something under the gospel dispensation. In REVELATIONS 5:10, we read, "And hath made us unto our God kings and priest: and we shall reign on the earth." And God's promises is: "I will also clothe her priests with salvation: and her saints shall shout aloud for joy." PSALMS 132:16. All God's people are kings and priest, and will be clothed with salvation. Redemption from all sin through the blood of the lamb, will be their song through out all ages. It is wonderful to be a king and priest of God. It is much better than being the greatest potentate on earth.

Gold, I think, represents the faith of God's elect, but much more precious is the faith. Peter tells us, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory receiving the end of your faith, even the salvation of your souls." 1-Peter 1:7, 8, 9. Any gift or offering that we make, that is not of faith, is unacceptable to God. It is by faith that we are justified, without faith it is impossible to please God. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." HEBREWS 11:4. Gold, I suppose, after it has been refined is as good a metal as could be obtained to represent faith for its durability. But nothing is adequate to represent its accomplishments. It stopped the mouths of lions, it quenched the violence of fire, it makes the weak strong and puts to fight the armies of the aliens.

Silver represents our hope, one of the three great attributes to which Paul referred when he said, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." These three Paul says "abideth." We cannot base our hope in our works or self-righteousness for JEREMIAH says, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Chapter 17:5. But in the 7th verse he said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. What is our hope worth if it is not in the Lord Jesus Christ, and His finished work? Gold and silver is a med-

ium of exchange, and Christ is God's gift to us, and if we offer any thing to God, that we have not received of God, it is not acceptable to Him. We have no merits and righteousness of our own that we can offer to God. We can only offer the merits and righteousness of the Lord Jesus Christ.

Spices represent our love, affections, and praise of God for the gift of His Son. In the Song of Solomon we read, "Awake O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." The cold north wind causes the sap in the trees to go down, but the gentle warm south wind causes the sap to rise. The north wind which represents troubles, trials and tribulations causes a shaking of our faith and hope, but when the storm is over, we find our hope and faith springs back into position again; and is as strong as ever.

The south wind represents the Spirit, which comes down from above, "Like rain upon the mown grass: and as the showers that water the earth," causes the grass to spring up; so when the Spirit, like the dew from heaven descends upon the plants in the garden of the Lord; it causes all our love, honour, admiration and praise to ascend up to Him who sent the refreshing shower.

This custom of giving gifts to men of great esteem, continued up to the birth of Jesus. When the wise men "Were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their trea-

sure, they presented unto him gifts:" according to their custom. They presented such things as they had in their purses or bags, but all of them within themselves were perishable. The children of God are not to offer to God that which they carry in their purses, but that which is treasured up in their hearts; "Where moth nor rust doth corrupt, and where thieves do not break through nor steal."

The word treasure signifies any thing collected together, silver, gold, precious stones, jewelry or any thing of value. Many of the children of God have but little of these material things, but they have something far more valuable. They have faith which is the gift of God; they have fear which is the beginning of wisdom, they have 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." These precious and indispensable things are deposited where moth nor rust doth corrupt, and where thieves do not break through nor steal. This depository (the heart) where the secrets of God are hidden, is not made of steel or brass, but there is no weapon of the wicked one that enter therein and rob the individual of his possession. And from this depository goes forth praise, honour and glory to Him "Who hath redeemed us to God by thy blood out of every kindred, and tongue,

and people, and nation; and hast made us unto our God, kings and priest."

"To God the only wise,
Our Savior and our King,
Let all the saints below the skies
Their humble praises bring."
H. O. Nash

ASSOCIATION MEETING

The Spring Session of the Bear Creek Primitive Baptist Association is appointed to be held with the Crooked Creek Church in Union County, N. C., beginning on Friday before the first Sunday in May, 1960, and continuing through Sunday.

Crooked Creek Church is located about one mile North of Highway No. 218 on dirt road, about two and half miles East of Fairview School at Junction of Highway 601. Those from the East will come by way of Polkton on 218 about 18 miles, turn right about one mile west of Mrs. C. A. Hyatt store, on dirt road and continue about one mile to church.

Those coming by Locust, N. C. will travel highway No. 27; about one mile West of Junction Highway 200 and 27, at Locust turn left on paved road, travel said road about one mile and cross Rocky River; about one and one half miles turn right on dirt road at old filling station to church, and keep straight road to church. Watch for pointers. The public is cordially invited. For further information write,

Troy A. Williams, Asso. Clerk
Rt. No. 2, Box 232
Monroe, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.00 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

NOTICE

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ZION'S LANDMARK

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VOL. XCIII

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PSALM LXXII

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised.

There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen, and Amen.

The prayers of David the son of Jesse are ended.

PSALM LXXIII

Truly God is good to Israel, even to such as are of a clean heart.

But as fore me, my feet were almost gone; my steps had well nigh slipped.

For I was envious at the foolish, when I saw the prosperity of the wicked.

For there are no bands in their death: but their strength is firm.

They are not in trouble as other men; neither are they plagued like other men.

Therefore pride compasseth them about as a chain; violence covereth them as a garment.

EDITOR

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

ASSOCIATE EDITOR

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Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPERIENCE AND CALL TO THE MINISTRY.

Dear Brother Adams:

Enveloped in a precious hope of eternal life beyond this vale of tears, I received your good letter and when I read it I could not keep the tears from my eyes. This leaves me up but not well. I recently fell and nearly broke my hip and leg. I hope this finds you and yours well and enjoying life.

Well, I will attempt to write a few lines concerning my travel in this life and call to the ministry—if indeed I have a call. I was born July twenty - fourth, eighteen hundred seventy - one, in the state of Mississippi. My father moved to Texas in eighteen hundred eighty, when I was nine years of age. At that time I was not concerned about my future welfare, and I was a great sinner before the living God. Suddenly I came to realize I was in a bad fix, and I could not tell why. I was in trouble, my sins had overtaken me and I was distressed for I had not before known I was a vile sinner. I do not remember how long I was in this miserable condition, but when my deliverance came, I saw the brightest light I had ever seen. I realized it was not like any common light and a happy sensation came over me. I loved everybody and I was one happy, happy mortal! Being away from home when this took place with me, I wanted

to return and tell my dear old Mother, but before I arrived home, something seemed to say: "Hold on, you might be deceived." But when I reached home, Mother soon suspected something was wrong with me or that I was different from usual.

As a young man I learned to play the violin and of course my brothers, sisters and I attended the modern meetings and Sunday School. At that time I could see nothing in any of them, either good or bad. My Father and Mother never tried to teach us children religion. They tried to teach us to be honest and truthful, to live a moral life, and to deal with our fellow man in a straight forward manner.

I was associating with a young lady at this time and she and I would attend these churches when we saw fit to do so. We were married our twenty - second year and before this time we would go to Mother's meetings quite often, for we were seeking something, and we did not know why or what. Even then while we were in our young days these modern meetings seemed foolish to us and still do. Of course Mother carried us children with her to her meetings in Mississippi before we moved to Texas. I knew nothing about spiritual matters until 1885, when that great light shone around me and upset my play house. I only hope the time had come for me to hear the

truth for the first time. I had never heard the truth before. An old minister came through our country. He was the first one who preached the truth to me, if indeed, I was not deceived.

About this time when I was twenty - two years of age, we went with Mother to her meeting and they seemed to be the happiest people I ever saw. They looked good to me and I wanted to be like them, but I was not fit to join with them. On Saturday the pastor gave an invitation by opening the door of the church for the reception of members during the conference of the church, and the first thing I knew I was up there and gave the pastor my hand and from what little I told them, they took me in. On the next day, it being Sunday, I was baptized. I thought my troubles were over. Surely I was the happiest person in the world. I wanted to stay with them all the time.

I traveled this road several years, and lo and behold! something else took hold of me. I did not know why I was so disturbed, but I was in great trouble. If possible more than I had been the first time. I got so I could not sleep much, and my appetite failed me. My wife would ask me what was the matter and I would tell her "nothing". (I was telling her a falsehood all the time.) Why will a person deny the truth under these circumstances? Yes, I have told more falsehoods about this one thing than one can imagine.

I have walked eighteen miles to my meetings and get there on time. My pastor would ask me if I did

not want to talk some in conference and I would ask him what he wanted me to say. "Tell what great things the Lord has done for his people, was his reply. But said I, "If I could tell it like you can, I would not quit, if I could be fed with the food from heaven."

I went on in this condition for sometime. I felt that I was going to die, and I reckon I did in one sense. I would go to church and walk. On one Saturday night, I was spending the night with the pastor of the church. He was very good and kind to me. I got out of bed during the night and went down into his pasture during the dead hours of the night and fell on my knees and tried to pray, "If it be Thy will, O Lord, show me." The next day the pastor asked me to open the meeting, and the first thing I knew, I was up in the stand and the house was full. I gave out a hymn and quoted a text; and well do I remember the text. It was the language of David, "What have I now done? Is there not a cause?" I do not know how long I talked, but when I quit, the people were shedding tears. I thought, "Now I have played the wild." "The people are pitying me and feeling sorry for me." When I left, I felt that I would never do that again, but thirty days from that time I was eager to go back and the same thing happened again. They liberated me against my will, and this was the beginning of many trials, many joys, and many ups and downs. Sometimes the Spirit of the Lord was with me, when I rejoiced, and sometimes the road was dry and

hard, just an attempt.

Dear Children, I have had a rough time but the Lord has been good and kind to me. I want to praise Him if I know how. I can not sing like angels nor preach like Paul but what little I have, I freely give. My travels are not strewn with roses all the way by any means. Now Dear Minister Brethren, have you been going to your appointments not knowing what you were going for But wondering most of the Way? There would be no scripture on your mind that you could call a text, and you would feel to inquire of the Lord if your trip was of Him? On some of these occasions the light shines and you are given to things, and on arriving you are enabled to speak to the comfort of your hearers and the joy of your own soul. Some of the darkest times in my life have been in this place; but when I am favored with that blessed light of deliverance and understanding, it is heavenly bliss.

Dear Children, I am nearing my eighty - eighth mile post and my days have been few and evil. If I could think in time it seems to me I could do better. The things I want to do I do not. Dear Ones, many have been the times when I was at my post, and it was so sweet at the time but afterward oh, how bitter!

Back to my call if I am not mistaken. I knew I could not preach; in the first place, I was not fit for the job. In the second place, I was too ignorant to stand before such an intelligent people as I felt the children of God to be. But I did

know that God can take the most ignorant, the most unlearned, and the most inefficient and fit them for any purpose for which He purposes to use them — whether this was according to His will, I knew not. Of course I realized that would be a miracle in my case, however, Paul tells us in I Cor. 1:27-31: “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 the base things of the world, and the things which are despised, hath God chosen, yea, and the things which are not, to bring to nought things that are; that no flesh should glory in his presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.”

I began exercising in the ministry fifty - nine years ago — this poor worm of the dust! I have never known how to preach and have seldom been satisfied with what I have said: but the Lord told Jonah: “Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.” I desire to preach as do my brethren, but I cannot. The good book says, “Covet the best gifts.” This I desire, to some extent, to do, but I can only preach as He bids. Brethren, does your love for the truth continue? Do you love the truth and yearn for a greater knowledge of it? Do you occasionally realize your heart is filled to overflowing with this great love of God? Are you

waiting for the return of your King to this world, when He will come to collect and resurrect those that are His?

I have learned long since that there is no good in the carnal mind and flesh, for man is corrupt. If you dear Children of God, read this, please drop a prayer for this poor unworthy worm of the dust. When I scan the past, it seems I could have done better, but I am not my keeper and if I believe anything, I do believe in the wills and shalls of the great God.

Some ask, "What is predestination?" It consists of all the purposes and decrees of God, of whom King Nebuchadnezzar said: "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?" Well, if I believe right, no man ever so taught me. It is by the grace of God that I am what I am, so Paul said.

Brother Adams, do with this as seems good to you. I may write more later.

Your poor unworthy brother if one at all.

Elder J. B. Reid
Box 275
San Juan, Texas

We hope Elder Reid is led to write more for the comfort of God's people. — Ed.

WHAT THE LORD HAS DONE

Dearly Beloved in the Lord,

For sometime I have desired to write something of what I hope the Lord had done for me. If God be with me, I shall relate it only in

part, lest I take up too much of your precious time and space, should you find it worthy of space in our dear paper.

How well do I remember when first my sins rose up before me as great mountains, and I saw myself to be the vilest, sin polluted, wretch on earth: not fit to live nor fit to die. For the first time I saw myself to be a justly condemned sinner in the sight of a holy and righteous God. I realized I was only a fit subject for the fiery furnace, and I was on the very brink of it; and that I, not Paul, was chief of sinners. I felt to be beyond all possibility of pardon. At times I would watch the setting sun, feeling that I could not live to see another. I dreaded to see the night approaching, for they, (nights,) were terrors, because I feared to sleep that I might awake in the depths of hell. I dreaded to see my children come home from school and work, for I had to hide my grief and wear a pleasant face, which was so hard to do with my soul filled with Egyptian darkness. I felt to know that the merciful God alone could raise my sinful soul out of those dark waters.

Oh, if I could only feel the forgiveness from the God of heaven, that He would speak peace to my weary, grieved and burdened soul! I felt to be so alone-lost, without God and without hope. I went with bowed head, weeping and ever begging for mercy. But it seemed He turned a deaf ear to all my pleas. One night I slipped out of the house and fell to my knees beneath a large elm, (as I often did) and with every breath I wept

and begged for His mercy. I arose and started back to the house, and the words of the Lord came to me so clearly that I seemed to feel His very presence: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." For a moment I felt faint. Did I actually hear a voice? No, it could not be; it was only the words of the Scriptures that came to my mind—the voice was only imaginary.

But I was reminded of more of His sweet and precious promises and declarations to His children and of His mercy and everlasting love, and the Comforter He had promised to send; and, "Lo, I am with you always, even unto the end of the world." My drooping spirits and burdens were somewhat comforted, but not for long. I felt I was too wicked to be included with those whom the dear Lord had spoken to and of. I had always enjoyed reading my Bible, but now I read it more and more, and could hardly lay it aside to attend to my household duties. I hoped to find something therein which would bring some peace and comfort, but I found nothing that seemed to fit my case, except condemnation.

I did not want to meet people, for I felt they could see me as the vile thing I was (and yet feel to be). I would close the doors and walk the floor, crying and begging for mercy—His mercy. My grief was inexpressible: it seemed that the very fires of hell were burning deep within me; and I could do nothing to better my condition. How true are the words of that precious old hymn: "The worst of

all diseases is light compared with sin; in every part it seizes, but rages most within."

I felt to know that when Jesus uttered those three never-to-be-forgotten words, "It is finished," that the salvation of His people was finished then and there; and unless my name was written in the Lamb's book of life before the foundation of the world, I was doomed. For none can ever be added, nor none taken from this blessed book: it is sealed only to be opened by the "Lion of the Tribe of Judah." I felt that I believed at that time as deeply as I hope I do now, in salvation by grace in and through the merits of a crucified Lord; that we are not saved because of any merits or goodness of ourselves, but through the merit of the Lord our Redeemer. Even this was not much comfort to me at that time, for I felt that one so sinful and vile as I would not be included in that number - His chosen - to be with Him in eternity.

I read of David and his great sin; of the wicked king Manassah; and of others who did many wicked things. But were they not God's anointed? Who was I but a lowly, filthy worm of the dust? Yes, I meditated much on His sure promises to His people; such as, "Though your sins be scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." And "Lo, I am with you always even unto the end of the world." And many others. "Christ is the end of the law for righteousness to every one that believeth;" and "I came not to call

the righteous but sinners to repentance." I felt indeed that I was a repenting sinner, but feared my grief and repentance, and tears might be those of Esau.

For months, yes, near two years, my troubles continued. I lost my appetite: the sight of food was nauseating, and I became thin and pale. My children became alarmed and pleaded with me to see a doctor, I knew that my worst ailment was the realization of my sins, and that only one, the great Physician, could cure my sin sick soul. I could think of nothing but my sins which rose higher and higher; dark clouds blacker and more dense hedging me in from every direction. There came another night when I thought I could not bear my burden another hour; and I felt it to be for the last time, I sought the deep shadows of the elm, my hiding place, falling on my knees I poured out my very soul unto God for mercy. After re-entering the house, the words of an old hymn, a favorite of my precious old father's, came to my mind; "Show pity Lord, O Lord forgive; let a repenting sinner live. Are not Thy mercies large and free? May not a sinner trust in Thee?" Tears flowing, I read through to the end. And I read again the fifth verse: "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." Yes, if my soul were sent to hell, His righteous law approved it well, for I deserved no better. And too, I felt it could be no worse than the agony I suffered

then.

I threw myself across my bed, wanting to die then and there. I could not go on. I was tired, so very tired, and there was nothing I could do. I gave up. But portions of scriptures kept coming into my mind; and again I cried, "O Lord, if Thou wilt thou canst make me clean. Look down in pity and have mercy on me a poor sinner." I reckon I slept; I was in a dense wilderness, in the midst of black darkness, with not a sound to be heard. I turned my head round about seeking some way of escape. My eyes could not penetrate the darkness sufficiently to take another step. I could not go backward nor forward; to the right nor to the left. I was lost, and no one would ever find me here. By now I was weeping bitterly again. I raised my eyes upward, and there far above the surrounding darkness I found precious light—an opening about the size of a door or window. How glad I was for this little bit of light!

But thought I, "I cannot get out there, ever, the height is too great." Again I cried out, "O dear Lord, with Thee all things are possible. Help me; save." Then I heard a voice—it sounded like soft music—"Come out of the wilderness into the light." At that instant I was in light, bright, glittering light, standing on a great white rock. My old clothes lay near, and I was dressed in a long white robe: in appearance, something like an old fashioned, long, white cape. Tenderly I held it close to me. I thought the Lord was out there and I must go to Him. I realized the

going would be rough, for I could see sharp snags and thorns, briars and other such things in my pathway, I started placing my steps carefully so as not to tear my feet, I had advanced only a few steps, when I awoke. My burdens were gone. Peace, sweet, restful peace had been given me. I believed it was the work of the only living God; the almighty, sovereign, merciful, and all wise God.

I felt that He had heard the voice of weeping, and in love and mercy applied the healing balm of Gilead to my troubled soul. Now my tears were of joy, gladness, and thankfulness, with praises, honor, and glory to my precious Redeemer. "Oh 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 sometime after my happy experience I seemed to be on the mountain top. I felt that my troubles were gone forever; that God had blessed me with sweet peace and rest; and that when he called me to cross the chilly waters of death, He would be with me and not forsake me. But, alas, I awoke one morning, and the peace, comfort and joy I had experienced was gone. I tried to reach out to recapture it, trying to live it all over again. But all my efforts were useless: I was cast down in fear, darkness and doubt, fearing after all it was not of God, but only a beautiful dream. I believe I was in as much, if not more, trouble than before. I wept, and tried to pray: Had God forsaken me?

Now more than twenty-four years

have passed since that happy, never-to-be-forgotten night, and I yet tremble, fear and doubt. Sometimes I am in darkness, or on the dry desert, seeking water, and finding none. Occasionally I am lifted up and seem to feel His sweet presence and nearness, and am enabled to lift up mine eyes unto the hills from whence cometh my help; and say, "I know my Redeemer liveth;" and am enabled to view the blessed land of Canaan in all its beauty, fruits, and sweet smelling spices.

Beloved saints, I did not consider the sweet peace which I experienced, and have written about only in part, as being "born again—a spiritual birth, or regeneration, (I only knew that things were changed) until a dear Old Baptist minister told me by letter that I had given much evidence of a sweet hope of a spiritual birth. This was indeed glad tidings; also a happy surprise. Several years later I received such a letter from our beloved editor and brother, Elder R. Lester Dodson. He said, "It is difficult for me to understand why one with such an abundance of evidence of having passed from death unto life, still lingers outside the shepherd's fold. May I urge that you go home to your friends and tell them what great things the dear Lord has done for you, whereof you are glad."

Now from 1905 to 1949, I had heard four Old Baptist sermons: one by my father, the late Elder W. M. Little; two by Elder W. O. Beene, (now deceased) and one by Elder W. A. Little of Fort Worth, Texas. During these forty - four

years, I did not know of an Old Baptist church nearer than Fort Worth, but in December 1949, I learned of a church much nearer. I begged for a home with them; was received and baptized, however, I later discovered that was not the home desired. This was very grievous to say the least, for I loved those brethren and sisters, as I hope I love all God's people, unworthy though I be of their slightest notice. Yet, however painful, I felt I had to depart from them, for I was most unhappy. I hope it was of God; and I hope it was He that led me home. I am now at ease, satisfied and happy. How good of those precious saints to let me in. I begged to be allowed the farthest corner of the house, else even to sit under their trees, only that I might see the faces of the dear saints, and in hearing distance of the joyful sound of those gospel bells. O, how good God is to me; I, who merit no good thing from him, the giver of every good and perfect gift.

Dear Ones, if what I have written herein is not sufficient evidence for a little hope, then I have no hope; but indeed a poor lost soul, I would be glad to hear from our brethren, sisters and readers. Please remember this old sinner when at the throne of grace.

Now may God's everlasting love and peace abide with you all, and guide you in the way of truth, is the feeble prayer of a sister in Christ, I hope.

Mrs. Harriett Little Gray
309 Hagerman St.
Houston 11, Texas

THROUGH AND BY THE MERCY OF GOD

Dear Brother Adams:

This is bearing on my mind so much, I hope it is God who has given me the mind to write you dear people whom I love, I hope, with an everlasting love through and by our Lord and Saviour. I seem to be literally floating through the air as I do my work, I am so rejoiced. Oh Lord, when the fall comes, I fear it will be great indeed! I feel this morning to be filled with that power from on high. It is not for anything good I have ever done but through and by the mercy of God, our Saviour. I am willing to suffer great pain a long, long time to receive such great blessings as I hope the Lord blesses me with. I may never be filled with the Spirit and power from on high again here on earth, but praise His Holy Name for what He has done for my poor, hungry soul. He came to my rescue when every thing else failed and brought me out of a horrible pit, placed my feet upon a Rock and enabled me to praise His Holy Name.

I have never been so lifted up and felt such sweet communion as long as I have this time, in all my life. I do not even want to sleep at night. I want to praise my God day and night for what He has done for this poor, humble sinner. I feel to fully witness with the author of the hymn with a verse that reads:

I'm glad that I am born to die,
From grief and woe, my soul
shall fly.

I hope anyone whose travels in life have been such as mine, will

have a mind to write me. I believe from the Master's Table now and then, and it makes me willing to press on by the enabling power of Christ, my Savior, and bear my burdens, suffer down - falls and darkness, with patience. Sometimes it seems to me I can hear singing and praising God, ringing in the air this morning. I believe I could happily close my eyes in death now.

Toil on a little longer here,
For thy reward awaits above,
Nor droop in sadness nor in fear,
Beneath the rod that's sent in love.

The deeper the wounds our spirits feel,
The sweeter Heaven's balm to heal,
Faith lifts the veil before our eyes,
Our Home to view beyond the skies.

Where verdant fields in beauty rise,
To roam forever beyond the skies,
And bring the blissful moment near,
When we in Glory shall appear.

Then let us hope 'tis not in vain
The harvest brings us joy for pain,
Though moistened our grief the soil,
The rest repays the weary toil.
For they shall reap who sew in tears,
Rich joys through eternal years.

Oh, how I wish I could tell everybody how beautiful Heaven has appeared to me. What a sweet hope I have when the walk of life is over, of meeting my Lord and Savior, Jesus Christ where there will be no sad farewells, no more sickness, sorrow, pain, nor death. What a glorious meeting that will be when we will dwell with Christ forever and ever in that world that has no end.

A little, humble sister in hope
of Glory,
Gladys Wary
Patrick Springs, Va.

WRITING IN HIS HOLY NAME

Dear Readers:

I believe I feel the heavy weight of the Master's Hand again, and for about thirty minutes I have been meditating, lost to all things around me, in deep and most solemn thoughts. What shall I write? Well, if indeed it is the Kind Master's Hand instructing me to write of His wisdom and power, I am sure some poor lamb will be fed and watered as a result, but if it is from a natural impulse, I pray it will never get in print.

It is fear that I am not able to put away, that prompts this effort to write in His most Holy Name, and if I shall do nothing but show forth my ignorance still the Lord is glorified, and I am low in the valley beneath. These words, "If any will come after me let him deny himself and take up his cross daily and follow me," Luke 9:23 are at this time in my mind. Often I find that this scripture quickens me into duties that are not in accord with my nature. Self comes first with us all in nature. We prefer to serve or do that which is most pleasing to ourselves, whether it pleases others or not. My natural inclination was to retire and sleep away my tired feeling, but fear of the judgments of God has, I hope, made me willing to deny myself and make this effort to write, even if it be worthless, or unprofitable.

I am halted here by this scripture, He that knoweth the will of the Father and doeth it not shall be beaten with many stripes. See Luke 12:47. I have to confess here that I am not able to tell what

His will is, sometimes I have been satisfied after having endured much suffering, by obedience, but I had to bear the stripes till I was shown through tribulation what He would have me to do, but I always drop back again in doubts and fears and much of the time I find a stubborn, rebellious, spirit reversed from all that is good.

There is, always when blessed to think soberly in the deep recesses of my heart, a desire to be led and governed by the wisdom of God. Oh, for His kind merciful instruction, how I long to lean upon Him wholly! I know He is the strength of my life, else I never would have had being here in the world. I know that He is God and besides Him is none else. Isa. 45:-22. Oh, glorious hope if not deceived in self! I love this Dear Redeemer Dying Lamb for the reason that He first loved me, and even though I may appear ignorant, unlearned, and even ugly and comely, to the world, I remember this, that He, the Meek Lamb of God, came not flying in a high plain in the air, neither dressed in fine array, but that there was no beauty that one would desire Him and oh what an humble beast, lowly riding, slowly passing along the way. Look, Beloved, can you see the beauty of this King of Kings? Do you hear His gentle voice in love dropping upon your dry and parching, thirsting soul? Can you hear the gentle falling of the rain, see the flowers spring forth in beauty and fragrance, sweet and rare? Then to you who feel less than the least is this grace given. How rich you are indeed with this

priceless hope! Rejoice, oh Virgin daughter, and sing of His beauty! His love is sublime. The bright and morning star of our hope is risen and we smell His fragrance, taste His sweetness, hear His Loving Voice, and are satisfied.

Mrs. Isaac Jones

R. F. D. 4

Wallace, N. C.

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Dear Subscribers,

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Editor

REQUEST

Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for accommodation of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of **two hundred to two hundred-fifty** words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

We earnestly solicit your assistance in helping us with this request, and your continued patronage of the paper.

EDITOR

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
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April 1, 1960

ALL SCRIPTURE IS A MYSTERY

"And without controversy
great is the mystery of god-
liness: God was manifest
in the flesh, justified in the
Spirit, seen of angels,
preached unto the Gentiles,
believed on in the world,
received up into glory." 1-
TIMOTHY 3: 16.

All Scripture is a mystery until it is revealed. Its something that cannot be explained, something beyond human comprehension. And Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Mat. 11:25, 26. Godliness is a great mystery; and no man can, successfully or ought to dispute it; even though he cannot explain it.

"Hereby know ye the Spirit of

God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: an every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world." 1-John 4:2, 3. The birth of Jesus in the flesh, does not militate nor hinder His being God, as well as man. The word which was made flesh had an existence before He was incarnated, but He was invisible to the eyes of the world. His birth by the Virgin, the union of the two natures, human and divine, is a great mystery, it is to be believed but not understood by human reasoning.

"God manifest in the flesh" is a great mystery. How the Eternal Son of God could lie in the womb of the Virgin for a period of time, "Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and become obedient unto death, even the death of the cross." PHILIPPIANS 2:6,-7, 8. And of this Great Being Paul says in verse 11 of this chapter, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"There are three that bear record in heaven, the Father, the

Word, and the Holy Ghost: and these three are one." 1 John 5:7. We have some vague understanding of the three that bear record in heaven, the Father, the Son, and Spirit; and of their respective offices. But how can Three be One, or One Three? we cannot comprehend.

God exercised His authority in making choice of a part of the human family, "Having predestinated us unto adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." EPHESIANS 1:5, 6.

The Son "Took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." HEBREWS 2: 16, 17.

The Spirit which Jesus says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 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 14:16, 17. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

But what is the purpose of the Word being made flesh? The answer is simple. That He might have a life and body to lay down as a

sacrifice, and blood to shed for the remission of sins. God is a Spirit, and as a Spirit hath not flesh and blood; "Wherefore it is of necessity that this man have somewhat also to offer." HEBREWS 8:3. He could not have given up His divine life, because the "Three that bear record in heaven are one," and if divinity had died as did humanity, this world would have crumbled in a twinkling of an eye, because there would have been nothing to support it.

Divinity does not possess blood; therefore, it was necessary that He incarnate Himself in flesh that He might have blood to shed and by which sin could be atoned for and washed away. "And the blood of Jesus Christ, his Son cleanseth us from all sin." And "Being now justified by his blood, we shall be saved from wrath through him." Sin exists in man after two forms: first, in guilt, which requires forgiveness, and second, in pollution, which requires cleansing. By the sacrifice of Christ, sins are forgiven, and by His shed blood, they are washed away.

"Justified in the Spirit." God the Father testified on several occasions that Jesus was His Son, and with Whom He was well pleased. "And Jesus, when he was baptized, went up straightway 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." MATTHEW 3:16, 17. "And John bear record, saying, I saw the Spirit descending

from heaven like a dove, and it abode upon him." John 1:32. Jesus said unto His disciples, "When the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." John 15: 26, 27. Jesus is "declared to be the Son of God, according to the spirit of holiness, by the resurrection from the dead."

To justify, means to prove or show to be just, to vindicate, pronounce free from guilt. God showed His approval of His Son at the transfiguration, and said to the disciples "Hear ye him." Christ was justified from all the accusations of the Jews, who crucified Him as an imposter. The many miracles which He wrought was full proof that He was the Son of God with power. Had He not been who He said He was, God would not have borne testimony of Him as "His beloved Son with whom He was well pleased."

"Seen of angels." Patriarchs and Prophets saw Him in promises and in types. Peter said "The prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1-Peter 1: 10, 11. The prophets by the Spirit that was in them understood that a great event was to take place, but the time and manner, they knew not.

The apostles were more favorably blessed. They saw Him face to face, walked with Him, talked with Him, and ate with Him. 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 eyewitnesses of his majesty." Jesus said unto His disciples, "That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Paul said "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." 1-Cor. 15: 5, 6, 7.

We are not as well favored as the apostles were. We do not see Him with our natural eye, but by faith which He gives us, we see Him as our redeemer, we see Him as our Elder Brother, as our hope, and seated at the righthand of His Father, making intercessions for us.

"Preached unto the Gentiles." This is part of the great mystery of godliness which had been hidden in God, that the Gentiles should be fellowheirs with the Jews, breaking down the middle wall of partition between them; and bringing them into the knowledge and kingdom of God. After Peter's vision, he said unto Cornelious, "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." Peter's preaching was affective, for "The Holy Ghost fell on all them which heard." Then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? The gospel was withheld from the Gentiles until the time appointed of God. When the time arrived God sent men out to preach to them, but they were threatened and commanded not to preach or teach at all in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than God, judge ye." God has called and given gifts to men to preach the gospel for the comfort of His people, and it will be preached throughout all ages, regardless of how repugnant it is to be wise and prudent.

"Believed on in the world." There were men then and there are men now, that believe that the Man that walked this earth, opened the eyes of the blind, unstopped the deaf ear, healed the sick and raised the dead, was the Messiah which was to come. To believe in Jesus is not a voluntary thing as some think. Some say believe in the Lord Jesus Christ, and He will save you. They fail to understand that life must precede belief. The Samaritans didn't believe just because of the saying of the woman; they believed because of their personal contact with Him.

When Philip preached to the ETHIOPIAN, and explained the Scripture which he was reading, but did not understand; Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Philip rode with him in the chariot, and some where in their journey they came to water and the eunuch said, see, here is water; what doth hinder me to be baptized? And Philip 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." There is virtue in the gospel of Christ when applied by the Spirit. Its power is adequate to the production of a given effect. And in the case of the eunuch, we see the effect of the preaching of Philip. It not only enabled him to believe that Jesus Christ was the Son of God; but a desire to follow Him in baptism. It's the work of God, that we believe on Him whom He hath sent.

"Received up into glory." This means that He was received up into Celestial bliss, renown and praise that He so much deserved because of the work He had done while here on earth, and with Whom God said, "I am well pleased." That human nature which He received from the Virgin Mary, not only rose from the grave, but was taken up into glory; and to this event, there were eye witnesses. This is one of the great mysteries of godliness. His reception "Into glory" in His human nature is of great consequence to the household of faith. It shows that they as the heirs of God, and joint heirs with Christ, will, after their

resurrection from the grave, be received into that blissful place to be with Him for ever.

Paul says He was "Received up into glory," but let us consult Stephen, that 'In the mouth of two or three witnesses shall every word be established.'" When Stephen was making his defense before the high priest, and they heard what he had to say, "They were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts 7:54, 55, 56. The Son of man means that He was both human and divine. He stands today before God as our Sacrifice and Mediator.

Others saw Him as He was taken up, "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11. The purpose of His second coming is to raise His children from the grave, and gather them unto Himself, that where He is there they may be also. This is His will, and those who look for Him to come the second time unto salvation, will not be disappointed.

H. O. Nash

Contributions For Indigents

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OBITUARY

Robert Elmer Lewis was born April 5, 1885, at Vesta, Va. He was the son of Elhahna and Letitia Mason Lewis.

He was married to Dolly Smart, May 29, 1907. To this union was born 6 children: Euna, Eunice, Elva, Robert V, Virgil and Virgie.

He was united with Liberty Church First Sunday in May 1928. Shortly thereafter, he was ordained deacon. He was also clerk for a short time, but on account of his afflictions he resigned the clerkship which grieved him sorely. He died January 7, 1960, making his stay on earth 74 years, 9 months and 2 days.

His funeral was at the home at Meadows of Dan, by Elder Bennie Clifton and his body laid to rest in the church cemetery at Liberty.

Bennie Clifton

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.00 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. 1/2-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

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PSALM LXXIII

Their eyes stand out with fatness; they have more than heart could wish.

They are corrupt, and speak wickedly concerning oppression; they speak loftily.

They set their mouth against the heavens, and their tongue walketh through the earth.

Therefore his people return hither: and waters of a full cup are wrung out to them.

And they say, How doth God know, and is there knowledge in the Most High,

Behold, these are the ungodly, who prosper in the world; they increase in riches.

Verily I have cleansed my heart in vain, and washed my hands in innocency.

For all the day long have I been plagued, and chastened every morning.

If I say, I will speak thus; behold, I should offend against the generation of thy children.

When I thought to know this, it was too painful for me;

Until I went into the sanctuary of God; then understood I their end.

As a dream when on awaketh: so, O Lord, when thou awakest, thou shalt despise their image.

Thus my heart was grieved, and I was pricked in my reins.

So foolish was I, and ignorant: I was a beast before thee.

Nevertheless I am continually with thee: thou hast holden me by my right hand.

Thou shalt guide me with thy counsel, and afterward receive me to glory.

Whom have I in heaven but thee and there is none upon earth that I desire besides thee.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"A TOUCHING INCIDENT OF THE CONVERSION OF A YOUNG LADY."

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

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

But amidst all these enjoyments and comforts, these devoted Christian parents had, for a time, some things to regret and mourn over. They had one amiable and lovely single daughter — educated, intelligent, refined in her opportunities and accomplishments, and she had much vanity and pride, and thought the Primitive Baptist Church rather a low stoop for her family.

The little church where her father and mother were members, though located in a community of considerable wealth, fashion and

style had a few poor members in it, and among them one aged sister whose best attire when she came to meeting was a plain homespun dress; spun, woven and made by her own hands. And besides her extremely worldly poverty it was said that her husband treated her most cruelly. But to the honor of God's grace, amidst all these trials and embarrassments, this poor, aged sister was blessed with a meek and quiet spirit, and had the loving confidence and fellowship of every member in the church, whether they were rich or poor in this world's goods. Time of church communion and feet washing came on, and when this lovely and amiable daughter saw that her precious mother selected this poor old sister as the one whose feet she wished to wash, it was more than she could bear without some expression of contempt. Turning to some of her youthful associates she said, "I am surprised and deeply mortified to think that my mother would wash the feet of that old thing." And having expression of sympathy from her vain comrades, her usual refinement, modesty and intelligence had for a time to give way to indignant feelings of contempt.

But how wonderful is the love of God in Christ. It is from everlasting, and it is written of Him who washed His disciples' feet that "having loved His own He loved

them to the end." John 13. And it is evident from subsequent events that this haughty, proud and vain young lady was loved of God with an everlasting love, and with loving kindness drew her to Himself, and drew her away from these foolish vanities of the world. Some time after her attendance at this "feet washing meeting" she visited some of her kindred in another part of the state, and was sick nigh unto death, so that she and all her kindred and friends, including the doctors, despaired of her life. Her father and mother were sent for, to whom she related in feeble whispers, dreadful agonies of the soul she was suffering under a feeling sense of the wrath of God upon her as a sinner. But there she lay, week after week, growing more and more feeble, until she was a heard to speak as her father would put his ear close to her mouth. The doctor directed the utmost quiet to be observed, as the poor child was so feeble and nervous. For a few days there was scarcely any symptom of life or breath in her. But the time had come, in the purpose of God, for a change, and to make known the riches of His grace upon a vessel of mercy whom He had afore prepared to receive such grace in faith and love. Suddenly she aroused, a glow of heavenly light and love was seen upon her face, while with uplifted hands and clear, distinct voice she proclaimed the praise of God, who had saved her from her sins. Some friends, thinking such demonstrations would cause immediate death, tried to get her to hold her peace, but so much the more she rejoiced

and praised God. Eventually her attending physician came in, telling her she must be quiet, she was too feeble to talk, and that death would certainly ensue if she did not cease to speak and exert herself in such a manner. She looked calmly and steadfastly upon the doctor for a moment, then reaching out her feeble hand and taking hold of his, she said, "Oh, doctor, have you no confidence in God? Cannot the great and omnipotent God who has saved such a sinner as I am give strength, and enable me to tell of His wonderful work, to the praise and glory of His Grace?"

Her doctor, her father, mother and other friends around the bed were astonished, and for a time quite overcome. But eventually the overjoyed father, seeing the Lord had spoken peace to his dear child, cried out. "Speak on, daughter, as much as you please; it is not going to hurt you." She continued with short intervals of rest, to speak the praises of God, and tell of the wonders of His grace to her, a poor, helpless sinner, expressing a fervent desire and prayer that God would raise her from affliction so that she might be carried once more to her father's home near the little church where he was a member and that she might have the privilege of talking to the church and being baptized, and especially she desired, if received into fellowship among Primitive Baptists, that she could have the privilege of getting on her knees before that poor old sister whose feet her mother had washed, and be permitted to wash her feet as

Jesus washed his disciples and wiped them with the towel where-with He was girded.

But the faith of this poor suffering youth had to be tried. Her recovery was very slow, and at times thought to be doubtful. She thought the time long, and the distance across the country by private conveyance, compared with her feeble condition made it seem almost impossible for her to make the trip. Eventually her faith triumphed over all seeming difficulties, and a suitable vehicle was prepared, so that she returned home with joy and thankfulness to God, though much exhausted. One church meeting after another came on, and she was still too feeble to attend, but still her fervent desire to follow Jesus in baptism continued unabated. And having requested, should she ever be received by the church, that the writer of this article should baptize her and I was sent for. I never had the pastoral care of the church though I preached there two or three times. A time was set when it was hoped she would be able to attend the church conference, some two or three miles from her home. Starting from my home by private conveyance, quite early on Friday morning, I reached her father's home late in the afternoon. She had just been riding about one mile, which was the first time she had ventured out since her arrival home. She rejoiced greatly on seeing me, and said she had fervently prayed that God would enable me to come; and now that I had come she believed the Lord had sent me. Her conversation was meek, humble and heavenly, and

in quite a composed manner she related to me the substance of what I have written of the dealings of the Lord with her. Her father and mother also told me many things which would be exceedingly interesting to many readers, but time and space forbid the mention of them now. Suffice it to say that after many trials, struggles and fervent prayers to God, this amiable young lady got to the church meeting and after preaching, opportunity was given by the church in conference for any who might desire membership to come forward and let the church hear them. By assistance of her mother and sisters she was raised from the temporary couch on which she had been lying during the hour of preaching, and walked to what is sometimes called the 'Moderator's Seat,' and was seated by the Moderator, relating in a clear and distinct manner, though with feeble voice, the dealings of the Lord with her, and was heartily received by the church as a proper subject for baptism, which was to be attended to next morning.

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

feeble nervous system; that it would never react. But after waiting and holding her up for a moment or two I saw tokens of life and joy of soul. I almost literally carried her out of the water, as she was so feeble. And it is almost needless to say to the Christian readers with what joy the sisters and aged mother in Israel received this young sister in their arms at the water's edge, rejoicing and praising God for the wonders of His love. At the appointed hour for preaching this young sister was comfortably cared for in the house, and said she felt better than at any time since she had been prostrated. She seemed to enjoy the services of next day (Monday) before taking my leave of the family for my home, I had quite a pleasant conversation with her concerning her faith in Christ Jesus. After our return home we would occasionally hear that this afflicted sister was gradually and slowly improving in bodily health, and the fruits of the Spirit were abounding abundantly in every good word and work.

But the faith, if strong in the Lord, must be tried by fire, that it may be found to the praise and glory of God. Trouble got into the church, parties were formed, one headed by the pastor and one by the deacon. Again I and other preachers were sent for to aid in restoring peace and fellowship. We found a bad state of feeling existing among the members, and a bad spirit was at work, so that but a few of them could really tell what they were fussing about. When we arrived there on Saturday the brethren were gathered in squads

here and there out of the house, and some of them could hardly be prevailed upon to go into the house at all. One aged brother, a doubting Thomas, said to me, "We are torn all to pieces here, this is the last church meeting we will have." At length a few brethren and sisters engaged in singing and after preaching services were over it was manifest by the countenance of the brethren that a better spirit was prevailing. The church conference was organized, the subject of the difficulty was freely discussed in a mild and Christian — like spirit. He was an intelligent man and a good brother, but naturally "high-strung" — stern and decided in his convictions, whether right or wrong — and when he took a position, he never yielded until fully convinced of his error. This deacon had been a useful member in the church and was a brother-in-law of our young sister. I and others went home with him that afternoon, and for two hours or more we labored to show him his wrong and save him to the church, but he remained stern and obstinate. This precious young sister, with silent attention, had listened to all that had been said till her whole soul was absorbed in the fervent desire for gospel peace and fellowship to be continued in the church, and seeing that her brother-in-law whom she loved as a Christian, was wrong and stubborn, she could not longer conceal her emotion or remain silent. Suddenly she sprang from her seat and dropped on her knees before the unyielding deacon, and seizing hold of his hand, she gave vent to that fervent desire within

her, which could no longer be concealed, by exclaiming: "Oh, Brother Williams, you are too stubborn. Can't you be more like Christ, who has died for your sins and my sins, and as God, for Christ's sake has forgiven us, can you not forgive your brother for whom Christ suffered and died on the cross?" And a more pointed, forcible and touching prayer I never heard than she then and there poured forth for her brother and church. All except the stubborn deacon was in silent tears.

After this affecting scene had passed off there was but little more conversation on any subject. The company dispersed, and soon we retired to rest during the night. I felt a degree of confidence that the angle of peace and love had spread her heavenly wings over the little church. Early next morning I saw the deacon making for the silent grove nearby, and when he returned to his room I saw that he had been weeping, and his countenance manifested great agony of soul. Nothing more was said concerning the church trouble and very soon all of us were off to the meeting. When the hour for preaching came the preaching seemed to be with great power, and we felt that the power of the Lord was present to heal. At the close of the preaching services a hymn was sung for dismissal, and just as we were about to dismiss, the beloved brother deacon arose from his seat, waving his hand and in sobs and tears, eventually said, in broken accent: "Hold on Brother Mitchell, don't dismiss yet, I must speak a little, and tell the church and breth-

ren here that I have been stubbornly wrong, but could not see it. But last night the solemn admonition and prayer of the dear young sister yesterday took such a hold upon me that I could not sleep and in fervent prayer, in the silent grove this morning, I felt that the Lord had showed mercy to me, and I have felt during th preaching today that I would die if I did not confess my wrongs to God and to my brethren and sisters, wo have borne so long and patiently with me. I trust that God, for Christ's sake, has forgiven me, and ask forgiveness of the members of sister churches." This little talk settled the trouble and the Christian reader may well imagine the effect upon those who heard it.

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

REMARKS — Elder Mitchell was for many years on the editorial staff of the Messenger — a fluent writer, a gospel preacher, a wise counselor, a devout Christian, a useful citizen. He is resting from his labors, but his works do follow him. (See Rev. 14:13). Several times in

my life I have read this article, but never without tear - dimmed eyes — R. H. P.

RIVER OF LIFE

Written to The Church of my Membership - Frying - Pan — located near Alexandria, Va. My dearly beloved Brethren in the faith of our Lord and Savior Jesus Christ:

I desire to send you Christian Greetings and brotherly love. As I travel from you, I find that my heart remains with you, and may it please the Lord to keep us together as one in the Spirit, with our eyes ever fixed upon Him, constantly begging for His mercy and His keeping, and ever seeing the manifestations of His salvation with us. We pray only as we are brought under afflictions of this body, and we live, spiritually, only as we pray.

In the last chapter of the Bible, Rev. 22:1, John speaks of the clear and pure river of the water of life. There is something very beautiful and very wonderful about this River of Life. Ezekiel speaks of this River of Life in Ezek. 47, as flowing out from the altar and from under the threshold of the house, and how he was taken and led through those waters. Here, John is lifted up to see those things such as cannot be adequately described in words of our finite language. John was exalted high above earthly things and was given to comprehend some of the glory of the New Jerusalem; to see some of the beauty and perfection of the Heavenly Home of our Lord and Master.

“And He shewed me a pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

Water does not give life, but it sustains life. It is about the most essential thing that we know of in sustaining life that already exists. The natural man can go without food for many days, but he will very soon perish without water. Yet there is no amount of water that would give life to a dead man. God makes alive the soul, the Father chose the little ones before the foundation of this world. Oh how the live soul doth seek after and live upon the spiritual waters coming from the Throne of God; yet the same waters falling upon the dead soul have no effect upon it; is discarded by the dead man as a stone unfit for his building. Yes, the stone that the world cast away as unfit, Jesus made even as the chief of the corner, in the temple of God.

John said, “And He shewed me—”. It was not in his own self that John could see these glorious things, John had to be carried up on a high mountain; he had to be lifted up high above earthly things, and carried, as it were into the skies, to view some of the wonders of the glory of God. John saw a “pure river of water of life,” it was not as you and I might view a natural river flowing upon the earth. Indeed that river does make possible natural life, but that river is not pure. There are thousands of contaminating impurities that have been picked up from this old earth. The natural river flows upon the surface of the earth and after the

nature of this life. Truly it is after the fashion of this world, and must one day, pass away. It serves man and the world, but it can never cleanse the soul, or sustain spiritual life within the soul. On the other hand, this river of life, which John speaks of, is pure and clear as crystal. It proceeds not from the earth, nor has it ever touched or been contaminated by the filth of this old earth; indeed, it flows from the Throne of God, so pure, so clear, so crystalline that even the weak eye of a little child is enabled to see wisdom and truth through the depth of that river. As its depth is infinite, so are we enabled to see with the little light given our eyes, infinite wisdom, infinite love, infinite goodness, infinite keeping.

Ezekiel speaks of this river as flowing "Toward the east country" and "Down into the desert" and even into the sea, which is the Dead Sea. Eastward means toward the beginning and toward the old man of this nature. Natural man dwells in the desert and in the wilderness. Just as Jacob was found in a waste howling wilderness, so are we all, and so will we remain until this water of life comes to us and gives us spiritual food which our soul has been made to seek and to cry for. We cannot go to the river, but it must flow downward to us. When it flows upon a living soul, there is a reviving and a rejoicing and a coming forth.

This River, pure and clean and crystalline, flows from the City of God, the New Jerusalem. By its banks stands the "tree of life," bearing twelve manner of fruits,

for every one of the twelve tribes of Israel. Also the fruit is borne every month. Here we have seasons; here we have fruits only once in a year; but there, we shall see no dry seasons, nor barren seasons. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." They shall see His Face, and His name shall be in their foreheads. His name shall be in the foreheads of each of His little ones. Now since no man can see his own forehead, no man can see the Name of Jesus in himself, but can look at his brother and see that Name. Oh the wisdom of God! Suppose it had been placed else where on the body where the eye could see; then each would be sure, there would be no reason for hope, our humility would depart from us, and we would be proud and haughty and not like unto our Savior!

"Seal not the sayings of the prophecy of this book: for the time is at hand." The time of salvation is at hand, and the little ones shall see in part; they shall have the earnest of the inheritance; they shall have a view as though a glass darkly; it shall be revealed in part unto them, and they shall know my voice and shall seek Me.

"Let him that is athirst come. And whosoever will, let him take the water of life freely." Is the invitation to every man? It is only to every man that is made to hunger and to thirst after righteousness; it is to every man that has been given a living soul, and made to cry after the Lord; it is to every man that has been given a will to

receive these living waters from the River of life which flows from the Throne of God. Oh that we may hunger and to thirst after the righteousness of Christ and after that which keepeth alive the soul, even after the waters of the River of Life. Jesus taught after this manner: "Blessed are the poor in spirit; Blessed are they that mourn; Blessed are the meek; Blessed are they that do hunger and thirst after righteousness; blessed are the merciful; the pure in heart; the peacemakers; and those that are persecuted and reviled for my sake;" The blessing has already come when these conditions exist with us. The blessing must come first, it must come to us, for we cannot go to it. Jacob could not go to the Man but the Man had to come to Jacob and wrestle with Jacob. All that Jacob could do, was to cry unto the Lord for help. Thus does the River flow eastward and downward and into the wilderness where man is crying for help. The blessings must come to man, and in turn, the blessing makes the man poor in Spirit; and makes him mourn and seek and thirst for the righteousness of Christ, having none of his own.

Dear brethren, the waters flow deeply before us. Oh how we need the prayers of one another! Not just sympathy, not that our afflictions and trials in this life be removed entirely; for such are promised every true son, and not one of the little ones shall escape them; but that our faith fail not; that we be kept true and faithful in the doctrine and the truth of our Lord and Saviour; and that we may be en-

abled to stand and face every temptation girded with the whole armour of our God and with the truth as our sword and that we may be enabled and made to face forward and go submissively and obediently, treading the path set before us by the omnipotent wisdom of our Lord and Savior God. Was Jesus spared sufferings and crucifixion in the flesh? Then shall we? Indeed, if so, we shall not be like Him, nor in fellowship with Him. The Father prepareth the cup, shall we not drink it?

May our prayers be for that strength necessary to drink it. May Jesus pray for us, that our strength fail not - that our faith fail not! May we be enabled to pray for Zion, and for her welfare; May the Lord be good to her, keep her and preserve her from evil.

Yours in a blessed hope of His love,

A. D. Alston.

Camp Stoneman, California

Sunday 3 December 1950

My address will be:

Major A. D. Alston 0-320605

21st. Transportation Md. Port

A. P. O. 660. C-O Postmaster
San Francisco, Calif.

THE LORD IS WITH US

Dear Brother Adams:

I am impressed to write to you this morning. My husband has told me several times about how wonderful the preaching was at our Association at Mt. Airy. I wish that I could have been there to hear all who were so blessed, but it was not the Lord's will that it be so.

The morning Brother Wingfield

and my husband left for the Association, Brother Wingfield asked me who was going to stay with me. I told him nobody was, except the Lord, and I felt better with the Lord here with me. I was blessed to read, sing, and pray, and feel the presence of the Lord with me all the time they were gone. It was a wonderful experience!

Everything was alright with me while they were gone. I felt that I had been well taken care of by My God and they reported such a good meeting, that I felt surely the Lord was with them too. We know He is Omnipresent and could be present with them as well as with me at the same time, and with all of His people at the same time. What a wonderful God!

On Monday night after they returned home, I dreamed that my husband and I were walking down a beautiful, white sandy road with the Lord Jesus walking between us. We walked on together for a long way, and then we all three stopped at once. When we stopped, Jesus placed His right hand on my husband's head as if to strengthen him; then we went on our journey together. I now feel that I know that the Lord is truly with us. We are both afflicted, but the Lord can strengthen us all along the way until this journey is over, for the Lord is our Shepherd, and He is ever with us to lead us, to undertake for us and direct our course in this world of sin and sorrow, pain and death. His people have His promise, "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

Brother Adams and Sister Paul-

ine, when you feel like praying, please remember us in your prayers. May God bless you and yours forever.

Mrs. E. G. Hall
106 Victor Street
Spray, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.00 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the church at Little Creek, Johnson County, N. C. The fifth Saturday and Sunday in May, 1960. Elder T. F. Adams was chosen to preach the introductory sermon and Elder T. L. Grimes, alternate. The church is located about five miles West of Smithfield, N. C.

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.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

See or write,
Wade Brown
525 S. 4th Street
Smithfield, N. C.

REQUEST

Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for accommodation of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of **two hundred to two hundred-fifty words**. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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WILSON, N. C. April 15, 1960

**VIEWS IN LUKE
AND EPHESIANS**

Elder T. F. Adams,
Dear Brother in Christ:

Inclosed you will find my renewal for Zion's Landmark. I do not agree or understand some of it; yet I do enjoy reading it. I guess since I have gotten old I am beginning to lose my understanding.

I have always believed the Pre-destination Baptists stand by the scriptures and take them for their counsel, but I fear that is not being done today, for it seems to me if it were, we would all be together.

Please clear my mind or explain some of the statements you made in regard to Luke 11:21, 22; and Eph. 2:1-3. "You hath He quickened." What does the word "You" embrace, the man or his spirit? What was in bondage under Pharaoh, the man or his spirit? Will anything but the child of God be saved in Eternal Heaven? Is the Spirit of God the child of God? If the

spirit is born the second time, when was it born the first time? I am not writing this for controversy, but in the interest of truth. What is born again, man or his spirit? If it is his spirit that is born again, when was it (the Spirit) born the first time? If it is man that is born again, he does not and can not sin, so where is the sinner? What do Old Baptist mean when they say a poor sinner?

Now, if it is not man but man's spirit that is born again, I ask again where is the sinner? seeing the Spirit does not sin and cannot sin. Neither can the man, for if he is not quickened, he is dead, and dead things do not sin and cannot sin.

May the Dear Lord bless you in your labors in the Kingdom of God here in this world.

In Love and sweet fellowship,
I am

A poor sinner,
W. B. Howard
RFD 3, Box 386
Porterville, California

Our brother says he is not writing for controversy, he only wants the truth. This is what I so much desire too. In giving my views as requested by our correspondent, I hope to be guided by the unerring Spirit of God and write according to the teaching of the scripture in which Paul says, "Whatsoever things were written afore-time were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4. Paul also said, "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." II Tim. 3:16,17. Peter said, "For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost." II Peter 1:21.

We learn from the Holy scripture that "The Lord God formed man (Adam) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Adam was an innocent man, and communed with God, until he transgressed the law of God. God said to Adam, "Of every tree of the garden thou mayest freely eat." But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

This transgression of God's law by Adam was the first entrance of sin into the world. Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12 and in verse 18, he said, "Therefore, as by the offence of one, judgment came upon all men to condemnation." Adam is the representative head of all his posterity. We are Adam multiplied after his fall in the garden of Eden. All men are partakers of Adam's original sin. All mankind, including the chosen people of God, fell in the ruins of Adam. Therefore all men are conceived in sin. David said, "Behold, I was shapen in ini-

quity; and in sin did my mother conceive me. Psa. 51:5. We are all as David-shapen in iniquity and conceived in sin." This is the state of man according to nature, the conception or birth of which David speaks, is common to all mankind, and is properly called born of the flesh, as Jesus said to Nicodemus, "That which is born of the flesh is flesh." Jno 3:6. The words "is Flesh" imply that men are polluted with sin. The flesh is the dwelling place of sin, and its fruits are indicative of same. The works of the flesh which are made manifest, the Apostle said, "Are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." Gal. 5:19,20,21. The apostle means that one who pursues such a course in life, without the intervening grace of God, cannot inherit the kingdom of God.

Our Brother quotes: "You hath He quickened," and adds, "What does the 'You' mean or embrace, the man or his spirit?" This scripture is found in Ephesians 2:1 and was written by the Apostle Paul. This quotation is followed by, "who were dead in trespasses and sins." Paul was here speaking to the Ephesians, but what he said is applicable to every child of God in their experience, for they were all dead to the love of spiritual things. They were dead to the knowledge of anything that was spiritual

or that pertained to God and Godly attributes. They were dead to any spiritual truth, and were dead to the fact that they were exceedingly sinful worthy of eternal death. They were dead to the fact that their works were also dead and exceedingly unrighteous but Paul said, "You hath He quickened, 'that is He has made you alive to that you were once dead to. You are now alive to the sinful, guilty condition you are in without the grace and mercy of God. you are alive to your complete helplessness before Him. This knowledge is applied to that helpless soul, your poor heart, that immortal spirit that exists within your poor penitent breast. If you are a child of God, you know the very experience of this, for you have experienced it perhaps many, many times. When you hear the gospel preached, and you have the witness within, there is a ready response within your breast. This is the "You" He has quickened. This is the "you" that was once dead in trespasses and sins, an except for the "Mercy, peace, and love" of Christ Jesus having been "Multiplied" unto "you" and to all His people there would have been no forgiveness of sin. (See Jude 2.) Before you were quickened or "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: (the evil spirit-satan). 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; 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."

When The Lord quickens one, He gives life to that one. This life is eternal and effects or gives life to the enternal or immortal part of man-the Soul or spirit of man. David said: 'The law of the Lord is perfect, converting the soul: (this is the second birth) the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandments of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. Psa. 19:7-9. When David said, "The law of the Lord is perfect converting the soul, he did not mean the law of Moses, but the law of the Spirit of life in Christ Jesus, which Paul said, "made him free from the law of sin and death."

If the flesh were quickened here in this life, there would be no war-

fare between the soul and the flesh; and Paul would not have said, "When I would do good, evil is present with me." John said: "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God." I John 3:9. The soul of man is "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Peter 1:23.

This sinful nature of ours causes us great tribulation; yet it is for our ultimate good, for through this great tribulation our souls are tried, we are brought into humble submission before God with penitent hearts, confessing our sins and begging the compassion of our God who is able to keep us through His abundant mercy and grace in Christ Jesus. Our sins crucify us and slay us and we can witness with Paul who said, "I am crucified with Christ," (for Christ is in us) and again he said, "I die daily." Paul also said: "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."

Brother Howard says, "If the spirit is born the second time, when was it born the first time?" In my opinion the soul of man is the

immortal part of man and it is born the first time when the body of man makes its adventure into the world in the form of an infant, and it is born again when the "law of the Lord converts the soul" as David said: (previously mentioned,) and as said by Paul, which I again quote: "You hath He quickened, who were dead in trespasses and sins."

The work of God in the soul makes manifest the difference between the believer and the unbeliever. God begins and performs this work. Paul said, "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. 1:6. God begins and performs this good work in the chosen vessels of His mercy by taking away the stony heart and putting within them a new spirit and a new heart. The stony heart has no love of God in it, and has no knowledge of the truth in it. It knows not God nor the things of God. The Lord spoke by the mouth of the Prophet and said, "Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.

(Idols are the things one in nature loves and seeks after.) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Eze. 36:25,26. It is with the new heart man believeth unto righteousness: and with the mouth confession is made unto salvation." Rom. 10:10.

A man who possesses a stony heart, which is indicative of the first birth only, can not believe in Jesus Christ. Taking away the stony heart and putting within a new heart and a new spirit is the good work of God alone. To those who said, "What shall we do, that we might work the works of God? Jesus answered: It is the work of God that ye believe on Him whom He hath sent." Jno. 6:28,29. Again, I say you cannot even believe on Christ Jesus except by the work of God. The new heart is the dwelling place of God. Paul said, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" I Cor. 3:16. This is proof that the Spirit of God is not the child of God, but the Spirit of God dwells in the child of God. Those who possess the Spirit of God have a new spirit and a new heart and are born again-born of God, not of the corruptible, but of the incorruptible seed. Those who are born again have two natures — the flesh and the spirit — one being in opposition to the other. "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. But all those who are born of the Spirit continue to sin in the flesh which is the evil working of satan in the flesh. Paul said, "For I know that in me (that is in my flesh) dwelleth no good thing: For to will is present with me; but how to perform that which is good I find out. For the good that I would, I do not; but I do. Now if I do that I would not,

it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from 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. 7:18-25. My wretchedness and my leanness makes me the "Poor sinner" inquired of by our Brother.

In reply to Brother Howard's question — What was in bondage under Pharaoh, the man or his spirit?" — let me say, The Israelites were in bondage under Pharaoh — they in person. The children of Israel under taskmasters, labored and toiled in bondage under the hand of Pharaoh. "And they (the Egyptians) made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: All their service, wherein they made them serve, was with rigour." Exodus 1:14.

The next question, "Will any thing but the child of God be saved in eternal heaven?" Those who are born of the spirit of God are saved in heaven. This embraces the whole of man — the Spirit, the soul, and the body. Paul said, "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." 1st. Thes. 5:23.

When God puts within a man a new spirit and a new heart, he becomes a trinity — three — spirit, soul, and body. At the expiration of this mortal life, the Spirit of God which was brought into union with the soul when the soul was quickened, and they became as one, returns to God who gave it. The body goes back to the dust from whence it came, there to remain until the second appearing of Jesus Christ which will be at the end of this world. When time ceases to be, the body will be quickened and raised from the grave by the Spirit that raised up the body of Jesus. See Rom. 8:11. This body of God's people "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.

At the resurrection of this body, the Spirit, the soul and the body will be reunited and arise as one, to meet the Redeemer in th air. When a man is born, of the flesh, he is vile, sinful and corrupt. He always remains corrupt as long as he lives here in this world, in his nature or in the flesh. John said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Jno. 1:8. That is, if a man says that he is living above sin or does not commit sin, the truth is not in him, and what he says is false. In other words, it is

evident that he is dead in trespasses and sin.

There is a great difference in a man who is dead in sin and a man that is dead to sin. The former takes pleasure in sinning; the latter takes no pleasure in sin. Peter says, — "that we, being dead to sins, should live unto righteousness: — For we were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." I Peter 2:24, 25.

"And so it is written, The first man Adam was made a living soul, the last Adam (Jesus) was made a quickening Spirit, the first man is of the earth, earthy: the second man is the Lord from heaven, and as we have borne the imabe of the earthy, we shall also bear the image of the heavenly. Now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery; We shall not all sleep, but we shall 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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 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.

T. F. Adams

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ZION'S LANDMARK

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PSALM LXXIII

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

PSALM LXXIV

O God, why has thou cast us off for ever, why doth thine anger smoke against the sheep of thy pasture?

Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

Lift up thy fee unto the perpetual desolations: even all that the enemy hath done wickedly in the sanctuary.

Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

A man was famous according as he had lifted up axes upon the thick trees.

But now they break down the carved work thereof at once with axes and hammers.

They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

They said in their hearts, Let us destroy them together; they have burned up all the synagogues of God in the land.

We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long.

O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

For God is my King of old, working salvation in the midst of the earth.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TO RELIEVE MY MIND

Dear Brother Adams,

I will try to write you a few lines if it is the good Lord's will that I may be enabled to see well enough; not that I think I can write anything that will be worth reading, but that I may have relief of mind. I will do the best I can, God blessing me to do so.

I hope you and the family are well. I am able to be up and about and able to wait on myself for which I hope I am thankful to God. I hope you enjoyed the season's holidays and may you be blessed with good health and many spiritual blessings. I appreciated the card and remembrance you sent this unworthy sinner which I feel to be. I surely enjoyed having Brother and Sister Pearce and Brother and Sister Pollard, and Sister Hawkins visit me. I enjoyed their company and the remembrance from the church. That was my Christmas.

Brother Adams, I surely do enjoy the Landmark. To me it gets better all the time. In the December 15th. issue, a Sister Collins (I believe) from Lambs Grove Church wrote my feelings better than I can tell it or write. I have never seen Sister Collins but I did enjoy reading her writing so much! and not only hers but all of the contents are good - better than ever before, I believe. I feel so thankful for it, because I have so few oppor-

tunities to attend any church services these days, since I have reached such a mature age, and declining health and am so far from my church. I am like an animal in a pen, I feel shut in and can not get out to look for anything or get a crumb that might be available, were I privileged to attend church frequently. Yet, I know the Lord has wonderfully blessed me in my past life. I have nothing to complain about. God knows what is best for me I do not know. I feel like He is better to me than I am worthy to receive or deserve. I can witness with Brother Wyatt who said, I do know the Lord has blessed me in this Life, whether He has blessed me in the Life to come or not I do not know, but I have a good hope. I do not lack for food nor clothing and I have comfortable quarters in which to live.

The Good Lord has provided every thing for me. I believe Brother Wyatt's prayers were answered on his death bed, when he asked me to pray, I told him to pray to his God he had been preaching fifty years, and if I ever heard a man pray, he prayed. I had heard him pray many times but not like he prayed then. He prayed to God to take care of me, that I had been so good to him. I feared I had not even done my duty toward him. His petitions made me feel so unworthy and so near nothing!

Hearing a man of God utter

such words just as he was talking face to face with God was touching. I have been made to believe that I will be taken care of as long as God lets me live in this world even if not like I want or prefer it to be. He has promised never to leave us not forsake us. If I only could have more evidence that I am one of His! But I reckon it is like the dear Sister Lucy Collins said: I should be content with what he has given me. To believe there is a God that rules in Heaven and on earth and has all power over all things, and satan can go no further than his bounds — just so far and no farther — is a great comfort.

I often reflect over my past life of the troubles and temptations I have had — the losses and crosses and heart breaking experiences in giving up my loved ones — realizing the blessed Lord has undertaken for me and given me strength to bear all my trials, disappointments and hardships. There was no other source I could go to for any comfort and it was all in His mercy and I knew it not. Now I feel that if I had not had these adversities, I would not have known how to praise my Saviour's name and depend on His mercy. So much of my time I feel I have such a little evidence that I am a child of God! but I am comforted sometimes by the testimony of I John 13:14, "We know that we have passed from death unto life, because we love the brethren." If I do not love the church I do not love anything and the longer I live the better I love them. I know they can get along without me but

what would I do without their sweet fellowship.

Brother and Sister Adams, I wish I could tell you both how much comfort you have been to me in the past. I often think how I have enjoyed being in your humble home and the sweet words of comfort I received from hearing you talk of the Goodness and mercy of the Lord while there. Brother Wyatt loved you as you know. I feel that it was God's wonderful work to bring to pass just as it is this good day. I believe God put it into our minds and directed us to put our membership at Willow Springs Church and put into our hearts to love all of you. He has spared me to see all of this and it makes me have stronger faith. I am sorry I can not prove my love for the church by presenting my body at our meeting times. But I do desire your humble prayers and that of the church that God will send a comforter to me and reconcile me to His will. I send greetings to everyone. Sometimes I am glad everything is just as it is for it is like God has fixed it, I know. If He would have it any other way, He has all power to command it so. I would be so glad to see all of you. If not asking too much, please come to see me as soon as you have a mind to do so. God knows I would be glad to see as many of you as can come. I want to hear you talk about what the Heavenly Father has prepared for them that love Him. I am glad to see any of the members or friends come. God knows I love them all for Christ's sake, I hope. They gave this unworthy sinner a

sweet home with them and sweet fellowship for which I feel thankful, even though I cannot be there often. God knows best. He has promised to supply all our needs—not our wants. We do not want afflictions, troubles, and trials, but they are needful to keep us humble. They are blessings in disguise. God be with you all until we meet again. Please write to me.

A sinner in hope,
Lilly Wyatt
511 Chester Street
Rocky Mount, N. C.

I hope some of our Brethren and Sisters will have a mind to visit and write to this dear, faithful, lonely Sister in Christ. It is hard for those of us who are so preoccupied to realize what even a short visit or a few lines can mean to such a Sister. Editor.

**PRINTED IN THE OLD
FAITH CONTENDER**

Dear Brother Adams,

This letter was sent to Elder Berry, by Brother F. D. Long and was published in the old Faith Contender years ago. If you deem it worthy of space I would appreciate your publishing it in Zion's Landmark.

Your little sister in hope,
Mrs. Maidie Oakley
Roxboro, N. C Rt. 1

Dear Sister Drake,

I hope you will bear with me in addressing you thus. I know you will be surprised to get a letter from me, but in reading your letter in the Landmark, I could feel a love within me, for you. When we can read and have a love for those which we have never seen and

know not naturally, then we feel sure it must be from above for I believe this is the witness within spoken of in the scripture.

If the Lord will quiet my weak and trembling hand, I will try to relate a few things which I hope have been the Lord's dealings with me. When I was young I did not feel myself to be a sinner. I thought it was alright to dance and have a lively time, just so I treated everybody right, for I did not want to harm anyone. I thought it was just alright until I was at the age of eighteen, On one occasion I was dancing on the floor and just as I sat down from playing, I was suddenly struck down and shown myself as a sinner condemned to death and hell, and Oh, the horror of my soul!

I went home and went to bed. I usually slept over my mother's room upstairs, but that night I went to a distant room because I did not want my mother to know there was anything wrong with me. I knew if I stayed in that condition, I would not be still. I trolled to and fro, from one side of the bed to the other, every minute from eleven o'clock until four o'clock in the morning, begging the Lord to have mercy on my poor soul. I cannot express the horrors of those hours. I dropped asleep about four o'clock and I awoke as happy as it seemed, I could be.

Everything was different, but going to a distant room did not hinder my mother from hearing my groans. She asked me when I got up that morning, what the matter was that night; I told her I had a tooth ache. But everything was new

to me that morning. I just wanted to be alone, praising the Lord, however this did not last very long; for it was not long before I was hiding behind the rocks trying to pray. My mind was cast upon going to the church, but I did not think such a creature as I would ever be able to join the church.

I went on this way for several years and on going to bed one night, I tried to ask the Lord to show me in a dream if I had a duty to belong to the church. I dreamed that night that Brother Alvis Clayton was deacon of the church that I attended, which he was not at the time. I dreamed he came where I was ploughing with a big white horse and asked me about being ready for baptism. Then I dreamed of seeing Elder Les Chandler baptize me at the same place that I was actually baptized by him later. He was no member of the church at that time, and I had never seen him. I dreamed as he carried me down into the water, that a stream of light came down from heaven and shone upon us brighter than the sun.

Several years after this I saw him at Stories Creek Church preaching, and I knew he was the same man that I saw baptize me. When they ordained Brother Clayton, as deacon, my mother came home from the church and told me they had ordained him, and I thought of my dream. Oh how it made me tremble! However, my dreams gave me comfort in some respects, but I went on several years more before I was very heavily burdened to join the church.

I hope I was made willing in the day of His power, about five years ago, to offer to the church at the Union Meeting. The arrangement was for me to be baptized the third Sunday following but I was taken ill after I was received into the church. Brother Alvis Clayton—the deacon referred to above — had not been to our home in about fifteen years. He heard I was sick, and came on Friday before I was to be baptized on the following Sunday, to see if I was able to be baptized. As soon as he inquired of me, I recalled my dream.

I feel like I have seen the back or hinder parts of the Lord in those dreams sometimes, and sometimes I feel sure that I am mistaken in the matter. I fell so vile, so prone to sin. The portion of the scripture, "We know we have passed from death unto life because we love the brethren;" is a great consolation to me.

I get very low down sometimes, but there is always a little spark left when there is something within me that I would not take this world and ten thousand more like it for. It cannot be bought at any price.

I have just hinted at a few things that I would love to write, but I feel my imperfection so much in this that I do not know whether I will send it to you or put it in my trash bag here in the sanatorium. Please pardon my writing. I am lying down and am very nervous.

A little sister in hope,
Mrs. Maidie Oakley
R. F. D. 1
Roxboro, N. C.

THE WORLD IS LIKE THE JEWS

Dear Brother Adams:

Jesus says in John 8:58, "Your father, Abraham, rejoiced to see my day: and he saw it, and was glad."

The world is like the Jews; they are still looking for the day of Christ to come. They say He is coming in His natural flesh and set up His Kingdom, and then He will begin His thousand year reign. But the Bible does not teach these things. Our forefathers saw them through faith.

Paul tells about the faith of the Fathers in Hebrews, the eleventh chapter. The thirteenth verse says: "These all died in faith, not having received the promises, but having seen them afar off, and were strangers and pilgrims on the earth." Ballam saw these things in a trance or vision according to Numbers 24:17, 19, when he said: "I shall see Him, but not now: and I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. — Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city."

Job saw the end of the old creation and the beginning of the new. Job, 14:1-4, says, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not, and dost Thou open Thine eyes upon such an one, and bringest me into judgment with Thee? Who can bring a clean

thing out of an unclean? Not one." Here is teaching the new birth, and no man has anything to do with his own birth, neither natural nor spiritual. Man is altogether passive in both. John 1:11, 12, 13 says, "He came unto His own, 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."

In Job 14:12, he foretells the end of the old age, when he says: "So man lieth down, and riseth not! till the heavens be no more, they shall not awake, nor be raised out of their sleep." In verses 14 and 15 he says: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." This is what Paul meant in I Cor. 15:50-58. When he says, "Now this I say, Brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in a 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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then

shall be brought to pass the saying that is written, Death is swallowed up in victory. 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. Therefore, my beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." So Paul says, "Death is swallowed up in victory. We also find this promise in Isaiah 25:8, 9. Isaiah says: "He will swallow up death in victory: and the Lord will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him we will be glad and rejoice in His salvation."

In chapter 26:19, 20, 21, Isaiah says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, My people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be over past. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Paul tells

us of these things in I Thes. 4:13-18. He 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. Wherefore comfort one another with these words." This is what Paul meant in I Cor. 15:51, when he said, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed."

We have the rapture of the Church in Rev. 11: 11-12, which reads: "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet. And Great Fear feel upon them that saw them. And they heard a great voice from heaven saying unto them come up hither: and they ascended up to Heaven in a cloud, and their enemies beheld them."

In Isaiah 60:8 the question is asked: Who are these that fly as a cloud, and as a dove to their windows? Surely the isles shall wait

for me, and the ships of Tarshish first, to bring thy sons from afar their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee."

Brother Adams, these are some of the things which I think are taught in the scriptures. If you think it is worthy of publication you may publish, if not, throw it aside.

Yours in hope,
W. W. Sikes
R. F. D. 2
Campbell, Texas

INDIGENT LIST

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LOOKING FOR GUIDANCE

Beloved Brother and Sister Adams:

I just jot down things what sometimes comes into my mind, with no intention at the time, of sending it for publication, but since I am sending it, you are to be the judge under a higher and greater Judge, who shall judge the quick and the dead with power. May the God of all grace cause you to judge, not according to the appearance of a thing but judge with righteous judgment, all I send to you, for it is indeed a fearful thing to fall into the hands of the True and Living God.

To our Great and Eternal King of kings, we desire to go for guidance through the storm of this life. We have passed through many

dangers already, including many toils and snares. The Great Hand of love and mercy of the Lord God of Abraham, Isaac and Jacob has not been slack among us. We know we long since would have been demolished and destroyed had it not been for His guiding Hand, which delivered us out of every trouble. Now unto this Great Eternal King we desire to beg His supplying grace through our continued journey since we have seen the manifestation of His power and felt the Glory of His presence, which is unspeakable. He is the Great Rock of ages in which we long to be hid from the terrors of this sin cursed world. Oh, that we may be enabled to cling more closely to Christ, our Lord and Savior, and search more closely for the Road that leads us to Him; and may He keep us from the evils of this world when trials tempting, storms raging, and fiery darts are hurled; and oh! that He who is able may undertake for us and direct our feet in the path of righteousness for His name's sake!

What a conflict to bear, and what a costly Garment to wear! What troubles we share, what rejoicing, in hope of the Glory of God, our Saviour.

Soldiers of the Cross of Christ,
 March on your way and do not
 doubt,
 He, the Mighty Conquering King,
 Fights the battle, makes you sing,
 Praises to His Matchless Name.

Are you hungry, faint and cold?
 March on soldier, He will bring
 All that labor in this war
 To rejoice on yonder hill,
 And your weapons shall be still.
 Is the heat now bearing down?
 Do your feet sink into the ground?
 Keep the way of truth and life;
 Labour on and do not faint;
 He knows all of your complaint.

Does the enemy shriek more loudly?
 And seem closer than before?
 Pray, Dear Soldier, and with power;
 God your prayers will hear and heed,
 And rend him whom you do not need.

Soon the battle will be o'er
 And we shall leave this world of woe;
 Then we'll gaze upon the face
 Of the one who won the race,
 Rejoicing ever more.

Yours in a most precious hope
 of Heaven.

Isaac and Minnie Jones

R. F. D. 4

Wallace, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

See or write,

Wade Brown

525 S. 4th Street

Smithfield, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

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May 1, 1960

**TEACHING BY JESUS
OF HIS DISCIPLES**

Elder T. F. Adams
Dear Editor:

I would like for you to write an editorial for publication in *Zion's Landmark* on the teaching by Jesus of His disciples as recorded in the 18th. chapter of Matthew. I feel that the instruction given by Jesus Christ to His disciples in this chapter when He was here on earth in a body of flesh, is for the benefit of the household of faith and is very needful and applicable at the present time.

Yours in christian love,
J. C. Langdon
Angier, N. C.

If I could be inspired by the Spirit of God to write on the chapter referred to by our Brother and the readers were led by the same Spirit to read, there is no doubt but that the words of Jesus would take root downward and bring forth

fruits upward to the honor and praise of God, and have the desired effect in humbling those and edifying those who profess a hope in Jesus Christ. Correction is needful when we speak after the flesh concerning the important things of the kingdom of heaven. Reproof and rebukes from Jesus Christ cause His chosen vessels to "Examine yourselves, whether ye be in the faith; prove your own selves." II Cor. 13:5. If we be the children of God then Christ Jesus is in us. Our daily experience is, that we do continually examine ourselves. The Spirit of God in His people is heart searching. Men prove themselves by their words and behavior as to whether they are in the faith.

When the disciples of Christ inquired "Who is the greatest in the kingdom of Heaven?" "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 into the kingdom. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Meaning of course, that the humble and lowly in Christ are the greatest in the Kingdom.

The Jews as a nation were looking for the Messiah to come several hundred years before He made his advent into the world. Many Prophets prophesied of His coming long before He became an incarnated body of flesh. Moses spoke of His coming. He 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 ye shall hearken—" Deut. 18:15. Isaiah prophesied of His coming: "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." Isa. 9:6. All the prophesies were fulfilled when Jesus was born of the virgin Mary.

The Jews thought that when Jesus made His advent into the world that He would set up a temporal kingdom, and that He would be the ruler of Israel as a nation. The way in which He came — being born of very poor parents, born in Bethlehem of Judah, and cradled in a manger, was far below their expectation. Speaking from a human standpoint, this likely was the reason why the Scribes and Pharisees rejected Him. They called Him "The carpenter's Son, the son of Joseph." His disciples believed that He was the Messiah that was spoken of by the prophets that would be born into the world. Notwithstanding that they believed that this was the Christ, for whom they were looking, the son of God. They were also imbibed with the thought that Jesus would set up a temporal Kingdom here on earth and that He (Jesus) would be the chief ruler. They knew that Kings appointed governors, officers and magistrates to govern and dispense with civil affairs, even so they thought that Jesus being the chief ruler, would appoint subordinates to carry out His orders. The question in their minds was, who would

Jesus appoint as subordinates to carry out His orders? The question in their minds was Who would Jesus appoint to fill the highest position in His kingdom? In as much as His disciples disputed among themselves, and each of them coveted the appointment to the highest position, Jesus perceived their thoughts. "And He came to Capernaum: and being in the house He asked them, 'What was it that ye disputed among yourselves by the way?' But they held their peace: for by the way they had disputed among yourselves, who should be the greatest." Mark 9: 33, 34.

Here Jesus taught His disciples that His kingdom was not of this world. See Jno. 18:36. The subjects of His kingdom were not to be made up of men who think themselves qualified to teach and instruct with no fear of God before their eyes and in their hearts. They must first be converted to know that within themselves they are nothing and to know that they are weak, poor, helpless and dependent without divine guidance that every service they perform which is acceptable to God is attended with the blessing of God. Those who dispute and wrangle about words of no profit are led by the carnal mind. When Jesus gave an example as to who was the greatest in His Kingdom by calling a little child and setting him in the midst of His disciples, and saying, except ye be converted and become as little children ye shall not enter into the kingdom of heaven, also said, Whosoever therefore shall humble himself as

this little child, the same is greatest in the kingdom of heaven." Matt. 18: 3, 4.

Little children are patient with each other, they are forbearing, they are forgiving. A spiritual lesson is often learned by observing little children; when playing they occasionally disagree about small matters of insignificant importance, but they soon forget their differences and play as though nothing had happened. Once the writer observed several children playing in the yard at my father's home and suddenly one or two of them came into the house with an angry expression and related his grievance saying he had been treated unjustly. The parent of the complaining one tried to discourage the discontent, by saying, "That is not worth a notice. Go back and play and forget it." So out he went and soon everything was reconciled and all were playing peaceably again. An aged Sister who was visiting at my father's home at the time, glanced out the window and noticed what had developed and exclaimed, "O that we could settle our differences as easily as those little children! If we could but forgive and not hold malice against each other!

It is a great blessing to be enabled by the grace of God to see our own faults. This will better qualify us to overlook the short comings of our brother, because we are much more forbearing and tolerant with others when we see our own faults. Admonition and reproof are helpful if it is given in humbleness and in tenderness, and by one who loves the one be-

ing corrected, that is, if it is received in an appreciative, humble spirit, but both the reprover and the recipient must be attended by the Spirit of God to be able to admonish or to receive in this manner. So after all it is the work of God when it is done that way and certainly the work of God always brings the desired result. If the flesh is manifest in such an effort by either, there will be little accomplished. When one is controlled and motivated by the flesh to reprove another, he becomes a scorner; and Solomon said, "Scornful men bring a city into a snare; but wise men turn away wrath." But when the Spirit of the Lord prevails a word of instruction is a word of wisdom. Solomon said, "Reprove not a scorner lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning." Prov. 9:8,9.

Verses 15, 16, 17 of this 18th. chapter, give specific instruction on how an offended brother or sister should proceed in an effort to reconcile or settle such an offense. When one brother or sister is offended by another, Jesus says, "Moreover if thy brother shall trespass against thee, go and tell him his fault between him and thee alone. The offended brother should not discuss this matter at random or with others, but he should do as Christ said; "Go and tell him his fault between him and thee alone," and if he will not hear, then the brother should take two or more with him as witnesses; then if

there is no reconciliation between them, the matter should be taken to the church. If he will not hear them, the church has no other recourse but to exclude the brother in error, for Christ further says: "But if he will not hear thee, then take with thee two or more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (A publican is an inferior collector of Roman tribute or taxes.) (May I say further by way of explanation? What applies to the brethren here also applies to sisters. The word man is a common noun, often used as an indefinite pronoun, it can mean one, many or all mankind. In this case it applies to both sexes, as in the scripture, Gen. 1:27. "So God created man in His own image, in the image of God created He him; male and female created He them." They are both mankind — "male and female made He them.")

The greatest people in the kingdom of heaven are those who feel to be the least. They are humble, submissive and patient. Like Gideon who said, "I am the least in my Father's house." (See Judges 6:15 Paul said, "Unto me who am less than the least of all saints is this grace given." Eph. 3:8. There is a decided difference in people who say with their tongues that they feel to be little and those who have an experimental knowledge of it. In the former a deceptive heart and voluntary humili-

ty is manifest. In the latter the grace of God is manifest. They are made humble through trials and afflictions. The highest places built by men under the law were occupied by the Scribes and Pharisees. "They love the uppermost rooms at feasts and the chief seats in the Synagogues. The highest seat in the gospel church is at the feet of Jesus, yet it is occupied by the most humble. Jesus said, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:12. In our nature we exalt ourselves, but to become humble, this nature must become abased and the Spirit of God only can bring this humility. The faithful in Christ Jesus are drawn out to those who are meek and humble.

Among the many things which Jesus taught His disciples was to manifest the spirit of forgiveness and be forgiving. Peter asked the Savior, "How oft shall my brother sin against me, and I forgive him? till seven times? **Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven.**" Matt. 18:21, 22. Jesus spake a parable in which He likened the kingdom of heaven to a certain king, who took an account of his servants. See Matt. 18:23. "And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But for as much as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with

me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. Matt. 18:24 - 27. The law binds, the gospel looses. A different contract is necessary when bound by the law, rather than by the gospel. The law demands, the gospel commands. The law demands payment for sins and transgression. Jesus laid down His life for the sins of His people. He satisfied the demands of the law. He loosed the prisoners and set them free. This servant owed ten thousand talents. This was a large amount to owe. He, Christ pardons his people and forgives them of all their debt, as did the lord mentioned above.

The ingratitude of the servant toward his fellow-servant is the lesson to be observed by the disciples of Jesus Christ. Matt. 18:28 says, "But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, pay me that thou owest. And his fellow - servant fell down at his feet and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt." Matt. 18: 28, 29, 30.

An hundred pence is small as compared with ten thousand talents. To forgive a brother for any trespass is indeed a very little matter, when compared with violating all the commandments of God (of which all the chosen vessels of His mercy are guilty) and are forgiven

by Jesus Christ.

The eternal purpose of God and the great love of Jesus forgave His people all their sins and transgressions. Jesus laid down His life that they might have life everlasting. Those who are enabled to overlook the imperfection and weaknesses of their brethren, possess the love of God. Paul said, "Love worketh no ill to his neighbors: therefore love is the fulfilling of the law." Rom. 13: 10. David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity. The poet expressed the same in similar words:

How sweet how heavenly is the sight,

When those who love the Lord,
In one another's peace delight,
And thus fulfill His word.

Love is not measured by words, but by deeds and action. John said, "My little Children, let us not love in word, neither in tongue; but in deed and in truth." 1st. Jno. 3:18.

T. F. Adams

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Editor

**OBITUARY OF
DEACON W. J. LAWSON**

It has pleased the Heavenly Father to remove from our midst our dear and much beloved Brother Deacon W. J. Lawson. He was born April 11, 1889 and died May 14, 1959, making his stay on earth seventy years, one month and three days. He joined the Primitive Baptist Church at Goblintown July 20, 1922 and was ordained a Deacon November 19, 1938. He was married to Miss Lala Mc-Alexander, December 21, 1909.

Brother Lawson leaves to mourn his loss his wife, four brothers and four sisters, fifty-seven nieces and nephews.

We sadly miss him in his church and home. We feel our loss is his eternal gain, that he is sleeping in peace and rest, waiting for the great day of all days.

Why should we mourn, Departing Friends?

Or grieve when they are gone?
Their toils and pains now are over,
For their race on earth is run.

They sleep in peace and in rest,
While here on earth we stay,
No pain, no sorrow for them now,
Just waiting the final day.

In pain and grief we linger on,
Hoping on that final Day
That Jesus will call us to our Home,
Saying, Come, I am the Way.

Who can ask for our loved ones back?
In this world of pain and grief?
Where they are gone, no pain can come,
For Christ is their relief.

Grieve not for the sleeping, Nay.
Rather, for those who live we pray
With the gulf between life and death,
That He may go with them all the way.

Composed and written by Wather L. Wright—(6-20-57)

Dear Mate, you are not forgotten,
Nor will you ever be
As long as life's memory last,
We will remember thee.

We miss you now, our hearts are sore,
As time goes by we'll miss you more,
Your loving smiles and gentle face,
None can ever fill your place.

Written by those who loved him dearly as requested by his loving companion and his Church Members.

Walter L. Wright
R.F.D. No. 2
Stuart, Va.

**OBITUARY OF
SISTER LUCY RAINES**

God in his wisdom has been pleased to remove from our midst Sister Lucy Raines. She was born September 28, 1887 and was called to her eternal home on November 24, 1959.

Sister Raines and her husband, Bro. Raines were both received into the fellowship of Little Creek Primitive Baptist Church the third Sunday in October, 1952, and were baptized on the third Sunday in November following in Holt's Lake near Smithfield, N. C., by their pastor, Elder T. F. Adams. It was a beautiful, but cold Sunday morning.

Sister Raines lived and died in possession of that great and enduring faith once delivered to God's Saints. Her life was one of love, expressed in deeds and words. Through all of her sorrows and afflictions she was submissive to God's will and was quick to console others in times of great sorrow. We extend sympathy to her family, believing that God will reconcile them to His will with the memory of a life nobly lived. She is survived by her husband, two daughters, one son and grandchildren.

Her funeral was conducted by Elder T. F. Adams assisted by Elders Shepherd Langdon, and J. M. Mewborn, after which her body was committed to burial in the cemetery at Little Creek Church.

Therefore be it resolved:

1—That we bow in humble submission to God's will.

2—That a copy of these resolutions be placed in our church records, one published in Zion's Landmark, and one sent to the family.

Written by order of the church in conference.

Sister Janie McGee, Committee
Brother W. J. Woodard,
Brother I. R. Casy

IN MEMORY OF HUSBAND

My dear husband, Alex Coleman, was born in 1875, and passed away March 22, 1956. So he lived to be eighty years and six months old.

Alex was a good husband and father. He loved his family and treated his children kindly, and affectionately. The four years he has been gone have been long ones, for it has been so hard for us to give him up.

He was an ardent believer in the doctrine preached and believed by the Old Baptist and I feel that the Good Lord revealed to me two days before his death that he was a changed man. He was on the death bed and could not speak, but he looked at me and appeared so happy! I therefore believe our loss and sorrow was his eternal gain and happiness. I have many times heard him sing God's praise as he traveled about his daily duties.

We believe the Good Lord does all

things well and according to His own will and I desire that He enable me to be submissive to His will, not mine, for I am only a vile sinner, lost and ruined without His saving grace.

O may our dear Lord and Savior, Jesus Christ, "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."

Written by his sad, broken hearted wife,

Mrs. Alex Coleman
Box 63, R.F.D. No. 3
Stuart, Va.

CHARLES D. TURLINGTON

Brother Charles D. Turlington was born December 4, 1871, and passed from this life October 31, 1959. He was the son of the late William and Margaret Turlington of Harnett County, N. C.

He united with Little Creek Primitive Baptist Church the third Sunday in February, 1957, and was baptized by his pastor, Elder T. F. Adams. He remained a faithful member until his death. Brother Turlington was blessed with a deep understanding of the scriptures and spent most of the later part of his life in meditation on the scriptures, in which he was well versed, and sweetly conversing with his brethren and sisters in Christ on the meaning of these scriptures and of the goodness and mercy of God. He wrote several beautiful poems on his experience and the scriptures. Several of these were published in Zion's Landmark.

Brother Turlington was never married and during the later part of his life, he made his home with his sister, Mrs. J. T. Wilkins and family of near Clayton, N. C. In addition to Mrs. Wilkins, two brothers, Mr. W. R. Turlington, Lillington, N. C. and Mr. John A. Turlington, Dunn, N. C. survive him.

We wish to extend our heart felt sympathy to Brother Turlington's family. We, too, miss him but we feel he is resting in joy and peace in the Paradise of God, awaiting the call, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Therefore be it resolved:

First: That we bow in humble submission to the will of God, who does all things well.

Second: That a copy of this obituary be placed in our church book, a copy sent to Zion's Landmark for publication, and a copy sent to the family.

Written by order of the church in conference.

Sister Janie McGee,
Brther W. J. Woodard,
Brother I. R. Casey, Committee

UNION MEETING

The Laurel Springs Union Meeting will be held at Flat Top Church, the fifth Sunday in May, and Saturday before, at eleven o'clock. All friends and the ministering brethren are invited to attend.

The church is located ten miles out of Mt. Airy, N. C. on highway 89. Turn left at Walter Spangers store, and continue 2 miles.

Respectively,
(Elder) Sam Flippin

UNION NOTICE

The Mill Branch union is appointed to be held with the church at Pleasant Hill, Horry County, S. C. Saturday and 5th Sunday in May 1960, if the Lord's willing.

The church is located about one mile from Myrtle Beach, S. C. beside old paved road leading from Myrtle Beach, S. C. to Conway, S. C. by way of Socastee. Those coming by way of Conway, S. C. come to first stop light, turn right about one mile to Union. Those coming by Wilmington, N. C. on highway 17 to Myrtle Beach, turn right at first stop light, at second light continue same road to Union.

E. L. Vaught
Union Clerk

Loris, S. C.

UNION NOTICE

The Skewarkey Union is to be held at The Primitive Baptist Church at Bear Grass, Martin County N. C. 5th Sunday in May 1960. Friday and Saturday before.

Elder E. C. Harrison was chosen to preach the introductory sermon and Elder P. E. Gestinger his alternate.

We extend a cordial invitation to all who have a mind to come.

E. C. Harrison, Union Clerk

BLACK RIVER UNION MEETING

The next session of the Black River Union was appointed to be held with the Church at Seven Mile, Sampson County, N. C., the fifth Saturday and Sunday in May, 1960. The church is located about four miles west of Newton Grove, N. C.

All lovers of the truth are invited to attend.

Elder A. H. Morgan, Mod.,
Alonza Barefoot, Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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PSALM LXXIV

Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

The day is thine, the night also is thine: thou hast prepared the light and the sun.

Thou hast set all the borders of the earth: thou hast made summer and winter.

Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed: let the poor and needy praise thy name.

Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

PSALM LXXV

Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.

When I shall receive the congregation I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

Lift not up your horn on high: speak not with a stiff neck.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH.....431 Hardendorf Ave., N. E.,
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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TO SET FORTH THE TRUTH

Dear Brother in Hope

We read "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," which means there is no light of understanding on the subject under consideration.

Whatever I may say, remember this one thing; I do not mean to reflect on any specific people, but earnestly state my belief and convictions, concerning the different phases or points of the blessed doctrine of Salvation by Grace, and not in any respect do I mean to deal in personalities nor individuals for I desire neither to offend nor please, but earnestly seeking to set forth the Truth as it is in Christ Jesus to the extent that it pleases the Great God of our hope and salvation to thus bless me.

I will enumerate the fundamental points of doctrine contended for and taught by a people who departed from us years ago, but call themselves the Primitive Baptist church. I do not agree with nor believe their doctrine because I feel that what they contend for is a denial of the Truth, which is testified to by two infallible witnesses—the Bible or Scriptures, and the experience of God's little children. The fundamental points are: 1st. Conditional Time Salvation; 2nd. That Christ paid or atoned for our sins up until we are born again,

and after that time, we have the debt to pay ourselves. 3rd. That we were not "chosen in Him before the foundation of the world;" therefore we were not born already predestinated to hell nor heaven. 4th, I heard a deacon say "God does not supply the natural needs of His people, that Paul only meant Spiritual things, when he said in Philippians 4:19, "But my God shall supply all your needs according to His riches in Glory by Christ Jesus."

I believe these four points of doctrine about cover the ground. Now, to take them one by one, and compare them to the two witnesses before mentioned. Let us see how they measure up. Taking my own experience, O! God, who gave me my hope on the morning of August 4, 1939, guide me now for Jesus' sake. Amen.

In the 3rd, 4th. and 5th chapters of Galatians, the Apostle Paul deals with the theme of some who were once delivered, had gone back, in measure, under the law, in their belief and mode of worship. He calls them "Foolish Galatians." When he used the expression, "Ye are fallen from Grace," Eph. 5:4, he means simply that they had left the doctrine of Grace, in a measure, and had gone back under the law. Not eternally fallen, not lost, no, that is an impossibility. But herein time, leaving the grace covenant and seeking to

worship under the law again, in measure or in part.

Isaiah 1:19, says, "If ye be willing and obedient, ye shall eat the good of the land." This was written under the law — the Mosaic law, and we are living in the days of the law covenant, but the grace covenant. However, the essential law covenant that applied to Israel in that day, applies to Spiritual Israel as of today. I therefore, believe this scripture is the experience of God's little ones as of today, for this reading says, "If ye be willing and obedient;" there is no condition in these words so far as the individual is concerned—but if that is your state of being, if you are blessed to be willing and obedient you do eat the good of the land. In other words if you are so blessed, then you are in an humble state of being and can rejoice in The Saviour's love, but when we "Refuse and rebel," we are devoured with the sword. When we are in this rebellious state of being — which I am guilty of — and will not hear or take the advice of our dear brethren who advise us for our good, "we shall be devoured with the sword." This I know, so very well from experience, but this sword of the Lord can devour the rebellious spirit of any one, and bring us into the most humble, gentle and most submissive condition; and cause us to feel to be the vilest of the vile — a hell deserving wretch. I speak where-with I know. This is God's whipping post. How frail and insignificant man is!

It was also part of the mode and form of worship under the law, to

offer up cattle, sheep, doves, etc., pointing to the fact they realized that without the shedding of blood, there is no remission nor forgiveness of sin, and these offerings had no merit in themselves to cleanse a sinner, but were pointing to their faith and belief that one day the Blessed Messiah should come, and by the shedding of His blood, the whole church would be cleansed, under both the law and grace covenant. This fact is beautifully foretold 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." Here the church is portrayed under both covenenats, cleansed by this fountain, fulfilled and recorded in St. John 19, 32, 33, 34. "Then came the soldiers and break the legs of the first (their) and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs. Certainly they could not have done so, for the old prophet had said, Hundreds of years before, that "A bone of Him shall not be broken." But one of the soldiers with a spear, pierced His side, and forthwith came there out blood and water." This was the opening of that fountain, foretold by Zechriah, hundreds of years before.

So Christ came, fulfilled the law, including all its modes and forms of worship, offerings, etc., including those pertaining to obedience. He is now become our obedience, for obedience is one of the graces of the Spirit, embodied in Christ, and He fulfills it in us,

working in us both to will and to do of His own good pleasure, but of ourselves, we find as did the poet:

"I was once, devoid of will
As now I am of Power."

Our blessings, now, are not measured out to us according to the measure of our obedience, but Ephesians 1:3, 4, says, "According as He hath chosen us in Him before the foundation of the world."

Jesus Christ was not twins, but One. So, if we be as David described, Psalms 11:14, "The Lord is my strength and song, and is become my Salvation." Not in the plural, not salvations, but salvation in the singular. One, and only one salvation, both for time and eternity. Complete all of it, as declared by Moses: "He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He—"

What did poor old Jonah say, after he had been in the Lord who had taught him in the depth of the sea by way of the great fish, did he say or not say, Salvation is of the Lord? Notice, He did not say salvations, but salvation.

I realize we experience salvation while here on earth, which extends into eternity. It begins on earth to be completed some sweet day in heaven, we hope and trust. But it is still just one SALVATION.

Several statements recorded in the Old Testament are in full effect today. Each verse ends with the words, "For His mercy endureth forever." This is found in Psalms, chapter 136. Sometimes we fully realize the truth of that

expression. Jeremiah 13:23, says "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Another such or similar statement is found in Jeremiah 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."

Then turn to and read the Apostle Paul's word - description of his own experience. He says of himself that he was a pattern to all (Church), that should follow thereafter. Yea, on to the end of time, those whom God would call, and place in the Way, and the Way in them. Paul said: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. How be it for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting." Tim. 1:15, 16.

It is our soul's desire to live "soberly, righteously and Godly" in this present world, but in this we are brought to realize our utter dependence on God, knowing this is accomplished only through restraint and when He undertakes for us, it is only then that we are enabled to show forth honor, praise and adoration to Him for what He has done for us. This is prompted by the love and grace of God in our heart. But at best we fall short on every hand and side. Here we can witness with Paul when he said, "When I would do good, evil is present with me." We find that

the flesh warreth against the Spirit, the Spirit warreth against the flesh, these two are contrary the one to the other, therefore ye cannot do the things that ye would. (See Gal. 6:17.)

These two principles, Christ in the heart, sin condemned in the flesh are beautifully portrayed, in Song of Solomon, 6:13, "Return, return, O Shulamite, return, return, that we may look upon thee: what will ye see in the Shulamite? As it were, the company of two armies." O! the cross, the conflicting wills, of these two principles! Dear Brother, this is what forms, or constitutes the cross we fear. O! If we only could live better, live Holy, even as Jesus did, we would. But, we can not for our carnal or natural mind is still God's enemy. We strive and desire to live a good life, not because we hope to obtain eternal life or even blessings thereby, because we know it is by grace alone — the gift of God that we receive either of these, but because we love God; we love His Truth, His church and we hate sin, and we crave to honor, serve and praise Him by our walk for what He has done for us. Paul said in II Cor. 5:9-10 "Wherefore we labour, that, whether present or absent, we may be accepted of him. 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." Right here is the very heart, the very essence of the doctrine of salvation by the grace of God, the kernel of the nut, so to speak, for it sets forth the differ-

ence between what I believe now and what I believed when under the law, as well all who believe a conditional doctrine. Here is the difference between law obedience and gospel obedience. But again I say, regardless of our desire to live Godly, we have to have the blessing to do, before we can do. The blessing always precedes action.

O! that I could write these words in flames of fire across the skies for all of God's little children to see! Romans 8:14 says "For as many as are led by the Spirit of God, they are the Sons of God." There is much expressed in this one simple expression. If we could do something to obligate God to bless us, even in the faintest or the smallest degree, He would not be leading us, but we would be leading Him, obligating Him to bless us, and this would mean that much of our Salvation was not by Grace at all but by works! Can't you see? Is not this enough? So then any doctrine contrary to the doctrine of grace, is the voice of a stranger to me. For Scriptures and experience both testify against it.

As to the other points mentioned, let me say that Christ paid for all of our sins, past, present, future, and our sufferings because of these sins, or because of our sins committed now or anytime hence, do not atone for any of them. Christ did that. But the suffering we now have is evidence we are children and not bastards. Heb: 12:6-8 says, "For whom the Lord loveth, He chasteneth; and scourgeth every son whom He receiveth. If ye endure chastening, God

dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all (meaning all of His chosen people) are partakers, then are ye bastards, and not sons."

That Christ paid in full for all our sins, is testified to by Isaiah 53:11. "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"—not a portion, but all of our iniquities. What a gracious promise!

Foretold by the Prophet, confirmed by Jesus in His dying hour, as He hanged upon the Cross: nails through His hands, spikes driven through His feet, blood trickling down His blessed face, and a crown of thorns upon His head, He cried out in glorious triumph, His cry that ascended the skies to His Holy Father, "It is finished." His words that are alive in our hearts, by faith, down through the ages of time as it flows onward back into the mighty ocean of Eternity, this truth is indelibly imprinted in the hearts of His children — "It is finished." Nothing can ever be added to, nor taken from the glorious Truth, a strong staff to lean upon, even when the hour of death is at hand. Nothing can be said nor done, by men, Angels nor devils, that will ever change it.

As to the Church, each individual member was chosen in Him before the foundation of the world. This was done by God the Father, at the time He chose them in His Son. Eph. 1:3, 4, says, "Blessed be

the God and Father of our Lord Jesus Christ, who 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." He foreknew them in His covenant of grace according to Romans 8:28-31. The same God who did this, sealed the doom of all who were not chosen—one just as certain and positive as the other. The non - elect being doomed by being left out of the covenant; by Christ not atoning for their sins and by His having pronounced the final sentence as the scriptures declare. See Matthew 25:30 - 46.

God has ordained that we work for our natural sustenance for He told Adam, Genesis, 3:19, "In the sweat of thy face shalt thou eat bread, 'till thou return unto the ground, "etc. But all is in vain except God bless the labours of our hands. He sends the rain upon the just and unjust. He sends and controls the seasons, as well. He supplies our needs both natural and Spiritual. All blessings are of Him. Even our adversities and tribulations are blessings, if we are the called according to His purpose." Rom. 8:28.

These lines just touch upon a few of the essential points, contained in the blessed doctrine of God. There are many others, but I hope I have made my - self clear as to what I do and do not believe.

To me, a conditional doctrine is just arminian doctrine under another name. "If you will, God will; of you do not, He will not." I do

not believe that, and can not help it. In Galatians 1: 8, 9, We read, "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."

Farewell, in an humble hope in Christ,

Layton Wingfield

R. F. D. 1

Ridgeway, Va.

THANK YOU

My dear Elder and Brother Leferts in a Precious Hope:

If I knew how, I would like to thank you for your continued concern and continued interest and prayers in my behalf. You have faithfully written me, and I have seemed unable to answer. I feel that you have so many to write and so many to visit and to be concerned about, that it should be me that finds the opportunity to write most; but alas, our thoughts and our ways are not His, and we are without strength and without true reason — until He looks down upon us in love and mercy and gives that reason and that understanding. Your letter written Monday evening, arrived today; also one from Carolyn written Sunday night. Ever since I was up this weekend, that church has been strongly on my mind — that church and that people. For sometime, I have felt strongly that I had to go; had to go to see if the Lord would once more refresh my mind and my heart with the love and the peace that I enjoyed there in months past. I felt the impression to be there once more, and if the

Lord did not give me some reassurance that I would surely fall by the way. I did find peace and love and reassurance there. It did me so much good to see the dear faces of those I love; I felt the firm handclasp which spoke "I love you dearly for His sake and in His Name." Sister Gulick's hand clasp stood out in my mind at the time and it did particularly speak those words to me. I was fed and was satisfied once more and I though all was well but it was after I thought the meeting was over and that I must rush on to return here, that I hope, the deeper reasons came, and the greater food for my very soul. Dear Sister Thomas, weak and frail and crippled in this body, was so strengthened in heart and soul as to be enabled to come boldly in His Name, and to go to the waters to be buried there according to the command and precept of her dear Savior. Sister Thomas showed no signs of hesitating, as the flesh would have, but being strengthened in the Lord, was ready, willing and obedient to His will in the matter. She may have thought that the church was helping and serving her; but I wonder if she can know how much she helped and served every one of us! and especially, I will speak for myself. How glad all our hearts were made to see her walk and speak in the Name of the Lord. I do not know whether or not I have any right, nor whether it is proper for me to say this, but the Lord seeth all things and knoweth all things, why should I refrain from what I feel. I cannot tell what peace and satisfac-

tion came to my heart in being able to do some little thing to serve the dear Sister and the church! Little does she know how much she (the Lord through her) did for me. So Somehow I felt that that was why I had to go this weekend; that that was the reassurance that I so desired and was crying for. I had many hours to think as I rode down the rails. How much she (or the Lord on that occasion) did for me, I would be thankful for His mercy and love and loving - kindnesses, but I am weak and my efforts are as the grass that withereth.

Then today, comes your letter and Carolyn's, in regard to dear Sister Gulick; what can I say? My first thought was her very warm hand clasp Saturday afternoon in the church; that clasp simply spoke love, and so did her face radiate with that love. I last saw her smiling — now she cannot smile nor speak! As I was leaving, she was sick. Who knows the will of God? and who can question His ways? I think of the Scripture you used twice lately; may we be given to understand, and in obedience take comfort in that knowledge that His afflictions are sent in faithfulness, yes, in faithfulness to His covenant made with His people and according to His Plan of salvation by Grace. We must be afflicted, we must be trimmed down, the chaff must be burned away in the furnace, before we can look up and call upon that Name where all power, and all knowledge and all love and mercy exists. I am so glad that I could be at church last meeting to see

sister Gulick before this sickness. So I now see more clearly, I hope, a reason why I had to go, and was blessed to be enabled to go, to Frying Pan, and to all the dear ones there! Oh, may the Lord in His mercy keep us and direct our wayward feet into that right way that leadeth unto salvation — into His kingdom!

Your little brother in hope of being embraced in His everlasting Love.

A. D. Alston
Georgia Military District
P. O. Box 1736
Atlanta, Georgia
August 17, 1949

WRITING RELIEVES MY MIND

Dear Brethren and Sisters in Christ:

Surely the word of the Lord is a treasure field in which those who are instructed or taught of the Lord, bring forth things both new and old. So I feel today that to write will relieve my mind to some extent; although, it is dark within, such darkness usually depresses one.

When we are blessed to get a glimpse of the Kingdom lighted up by Him, and are enabled to bring out things the Lord has blessed us to see, we are contented and nothing seems to go wrong. We are made to say and feel that "All things work together for good to them that love the Lord."

For several long days and nights without much sleep or rest any where, when my heart has been filled with sad and lonely emotions, I have found words to be inadequate to express my feelings.

Then when He sees fit to reconcile me to His will I have to praise His Holy Name for the many, many blessings He has continued to extend to me. Then I am enabled to say bless His Holy Name.

So much of my time I have to go begging for His mercies, and am made to shed tears and cry out, "My God! why hast Thou forsaken me? My silence in speaking my feelings has been caused by many things too numerous to mention. My mind goes back to John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Everything our Great King says, we know will come to pass, for He is a God of Truth and of Power. He says, "I am God, and there is none else." He also says, "They shall be my people, and I will be their God." How consoling to our doubting, sinking souls! What a God sent blessing to His humble poor! His people can witness one with another. Those who have not been in that strait and narrow way, do not know anything about it, for they have no witness within. They are therefore in the dark.

When Brother Nash so beautifully expounded his text on feeding the fish at Willow Springs Church the fourth Sunday in last August, I could see at once that God's people who are born of Him could not take just anything for doctrine and live with it. They are a choice people, a peculiar people and have to be fed with the sound doctrine—the certain sound. "For if the

trumpet gives an uncertain sound, who shall prepare himself to the battle?" I certainly did enjoy Brother Nash's sermon and feasted for sometime on what he said. We know it was a gift of God for he was blessed to explain it so well.

All of this week I have gone in tears. I could not talk to anybody nor did I want anybody to talk to me. So maybe I can write what I have seen in three dreams I had on the twenty - fifth of August, 1959. I can not seem to get away from them. I feel like the Lord comes to us at the right time and place. He reveals things to us sometimes as a warning. He leaves us to wonder what these things are and what it is all about. Certainly for some unknown purpose.

I have spent considerable time in the past with one I so dearly loved, my husband, who passed away March 25, 1959. We were so happy together; although, we had sore trials and afflictions — many of them — but we felt that we had been so wonderfully blessed in the past, that we had no complaint to make. He gave us food, clothing and all the necessities of life, and He visited us when we were sick both naturally and spiritually. It could be observed by my husband's conversation that he was deeply aware of his weakened condition, but in Christ, he was strong. His mind was constantly exercised with Spiritual things, the things that do not lead to confusion. He talked daily of the Lord's dealings and loving kindness, and his own dependence and weakness. His Bible was his daily companion. Those discussions were real gospel ser-

mons to me. He talked of Spiritual things as long as he could talk at all, and he was beautifully exercised in the scriptures. Unless I am deceived he was blessed with deep understanding of the scripture, but was content to expound the word within the limit of his understanding.

I have had three dreams of him this week and they have brought him back to me so plainly that I hope what they mean will be revealed to me sometime in the future. On the night he had been gone five months, I believe to a place of rest and peace, I saw him twice. He was in a great throng of people and in the center of all of them, and he rose to his feet with a hymn book in his hand everyone seated except him, and he sang the hymn alone. I was on the outside of all the people standing. He did not speak to me and I could not speak to him. When he sang the hymns, he went out of sight and on the third night he came back to me and asked me if I were in need of anything. I told him, "No, not yet," and he said, "I have brought you a bag of money to help you in time of need." He went out of sight again the third time. With these experiences, I was brought to associate them with the scriptures that follow: Psa. 51:14, "Deliver me from blood - guiltness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness." Also Psa. 137:4, "How shall we sing the Lord's song in a strange land?" Psa. 149:5, "Let the saints be joyful in glory, let them sing aloud upon their

beds." I Cor. 14:15; "What is it then? I will pray with the Spirit, and will pray with the understanding also: I will sing with the Spirit, I will sing with the understanding also;" Mark 5:24, "And Jesus went with him and much people followed Him, and thronged Him." Provert 7:20, "He hath taken a bag of money with him, and will come home at the day appointed."

May God continue to add His blessing to each and every one of His people. Remember me in your prayers when it goes well with you.

Yours in humble hope,
Mrs. Everette Dupree
104 Watauga Avenue
Dunn, N. C

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Editor

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See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

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WERE THERE TWO SUPPERS AND IS FEET WASHING AN ORDINANCE OF THE CHURCH.

I have been asked to give my views on this subject through the Landmark. I realize this to be a controversial subject and I can only refer the inquirer to the Scriptures, which I feel to treat upon, trusting that my interpretation of them, will not darken counsel.

All will agree that in the 26th chapter of MATTHEW, the 14th chapter of MARK, the 22nd chapter of Luke, refer to the Lord's supper, the ante-type of the Passover supper in Egypt. In these chapters we read that Jesus blessed the bread and the wine, and gave to His disciples, which we understand to be the institution of the Lord's supper, and is to be perpetuated until His second coming.

In the 13th chapter of John, we have no mention made of the

Lord's supper, no blessing of the bread and wine, but the washing of His disciples feet, and this was two days before the passover supper. MATTHEW and MARK seem to infer that what took place as recorded in the 13th chapter of John was at BETHANY, in the house of SIMON, the Leper, two days before the feast of the passover. If this is true, then, it has no connection with the supper instituted in the large upper room, where Jesus blessed the bread and the wine, "And he said unto them, with desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22:15, 16. When they had finished at this supper, they sung a hymn and went out. I am persuaded by what is recorded, that the supper served at the time of the feet washing is separate and distinct from the ones mentioned in the other three Gospels.

The bread and the wine is an ordinance of the church. The washing of the feet is just what Jesus said it is, "an example." He didn't say where, when or how often, but said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him."

But some say that Jesus was only teaching humility, and that

when we show some kind act, or administer to ones necessity, we are washing their feet. This may be the spirit of it, but it is not executing the example. I see no need to wrest the Scriptures to suit our own fancy. If we take the bread and wine to be literally administered, why not take the feet washing as a literal example?

When I was baptized it was communion day, and when Elder Jordan began to pour water into the old tin pan, there was a melody about it that I have never forgotten. If washing of the feet was teaching humility, how would we show our humility if we did not perpetrate the example? I'm not saying that the church is the place to wash feet, but I'll say that I know of no more convenient and appropriate place to do it. Jesus laid aside His garments; (Glory, honor and integrity) to wash His disciples feet, can we not lay aside our garments, (pride, self-esteem and lofty self - respect) to wash our brothers feet? I hope so.

The eating of the bread, drinking of the wine and washing of the feet were literal acts, but they have their significance. Jesus said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53. This is not just partaking of the bread and wine at communion time, but a spiritual eating of Christ by faith. To eat the flesh, and drink the blood of Christ, is to believe that by the sacrifice of His body, and the shedding of His blood, He has procured pardon and redemption for us. Without this

faith in Him, spiritual life is not in evidence.

When Jesus poured water into a basin, and began to wash the disciples feet, "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." This washing was typical of the washing of regeneration, without which no one would have any part with Him. That is, they would have no right to participate in the communion.

Let us notice that the washing of the feet was two days before the feast of the passover when the bread and wine were served. Here we see the necessity of washing before taking part in the communion. The washing of the feet was typical, I think, of the washing of regeneration, and shows that our walk should be in keeping with our profession.

At the Consecration of the Priest, as recorded in the 29th chapter of EXODUS, we read, "Then shalt thou kill the ram, and take of the blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of the right hand, and upon the great toe of the right foot, and sprinkle the blood upon the altar round about." EXODUS 29: 20.

The ear is the organ of hearing, the receptacle of all sounds. And to prevent any false doctrine from entering, and corrupting the innerman, the blood was applied to the ear. Jesus says, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him,

those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?" It is good to know that the blood applied to the ear, prevents any thing from entering the heart, that would defile the new nature.

The hand is that by which we lay hold and hold on to objects which we grasp, and represents the hand of faith. The Apostle says, "Fight the good fight of faith, lay hold on eternal life." We cannot lay hold of eternal life with our physical hand, it is by the hand of faith. The number of Gideon's men that "Lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink." The hand typifies the hand of faith by which we receive the promises and mercies of God. The hand being touched by the blood enables us to hold on to that which we receive from God.

The blood being applied to the great toe of the right foot, enables us to "Walk worthy of the vocation wherewith we are called." A spiritual walk doesn't just mean to advance by steps, but to pursue the course unto which we have been called. And the Apostle Paul

says, "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." GALATIANS 6:16.

Water sometimes signifies the Spirit, or its influence upon the new nature. Water is one of the three elements which John says bear witness on earth." The washing of the disciples feet with water, typifies the "Washing of regeneration, without which we have no right to partake of the Lord's supper. And this is what Jesus meant when He said, "If I wash thee not, thou hast no part with me." Without regeneration there would be no heavenly image, no true knowledge of the Lord, therefore, no right to the ordinances of His church.

Peter said to Jesus, "Thou shalt not wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." As one of the sons of our great High Priest, Peter desired to be washed and made clean from the foot to the head, that he might appear in the presence of God in that imputed robe of righteousness, which man cannot weave.

"Dressed uniform the soldiers are,
When duty calls abroad;
Not purchased by their cost or care,
But by their Prince bestowed.

'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."
 H. O. Nash

OBITUARIES

The following members of South West Church have passed away recently:

Brother Henry L. Walton a much loved member of our Church, who never missed a meeting unless providentially hindered, one who had earnestly contended for the faith once delivered to the Saints, and was held in the highest Esteem by all who knew him, he passed away March 25th, 1956.

Brother Claude N. Parker, who was a faithful Deacon for many years and who served faithfully and well in that capacity, one who firmly believed in salvation by Grace alone, and was much loved by his Church and many friends.

Brother R. J. Yopp Sr. another faithful member who passed away June 22, 1957 and the father of our pastor Elder L. L. Yopp, loving his Church and attending his meetings for many years as long as his health would permit standing firm for the Doctrine of Election and purpose.

Sister Mattie Sandlin, who departed this life Feb. 14th, 1958 who was sorely afflicted for several years, but attended her Church meetings regularly as long as she was physically able and was highly esteemed by all who knew her.

Brother Melvin Brown who passed away March 13th, 1959 who was very much afflicted during his stay here on earth, but was blessed to be able to attend his Church meetings part of the time.

Brother Luke Sandlin, who passed away Sept. 23rd, 1959 also another faithful member, who enjoyed attending his meetings for many years until his health kept him at home, for some time prior to his death.

Brother Cater Wood, who departed this life Jan. 1th, 1960 was a very humble man, who loved the Brethren and Sisters which he manifested by his presence among them unless providentially hindered.

Sister Lizzie A. Ketchum, who departed this life Jan. 13th, 1960 a dearly beloved Sister whose life was a great blessing to her Church, and to her relative's and many friends, one who was much loved by all whose good fortune it was to know her.

Sister Aliff Sandlin, and widow of Bro. Luke Sandlin, who passed from this vale of tears Feb. 23rd, 1960 a very lovely member, and held in the highest esteem by all who knew her.

We feel that in the passing of these members, the Church has sustained a great loss, but we do feel that our loss is their Eternal gain, so be it resolved, 1st, that we bow in humble submission to the Divine will of he who doe'th all things well, and after and according to the council of his own will, 2nd, the we express our deepest sympathy to the bereaved families and 3rd, that we place a copy of these resolutions on our Church book, and send a copy to Zions Landmark for publication.

Elder L. L. Yopp, Mod.
 J. B. Pollard, Clerk

RESOLUTION OF RESPECT

For Sister Annie Duke:

When God saw fit to remove from us, by death, our beloved sister, therefore be it resolved; first, we bow submissibly to God's will, knowing he does all things right; second, that the Church at Surl has sustained a great loss in such a true and loving sister.

She was afflicted for many years and could not attend her church. She was a member of Surl Church for thirty-five years. Now our sympathy goes out to the bereaved family.

Be it resolved that a copy of this Resolution of Respect 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 Surl Church, March Meeting, 1960.

Elder L. P. Martin,
 Moderator
 J. E. Dean, Clerk

IN MEMORY OF ELDER R. B. DENSON

According to the decree of the Almighty God our beloved pastor, Elder R. B. Denson, was born into the world June 26, 1897 and was deceased December 31, 1959, when we believe his Lord and Saviour said to him, "Today shalt thou be with me in Paradise." We feel that Elder Denson was one of God's humble poor with a contrite spirit given to him by his God. For such the Lord promised never to leave nor forsake. He was a living example of the surety of God's promises. God performed the will and the do necessary for him to be a faithful, kind and loving pastor for twenty and a half years.

We feel that God fulfilled through him again and again, the scripture: "Take no thought how or what ye shall speak: for it shall be given you in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:19,20. Our beloved pastor was blessed to preach Jesus Christ and him crucified. His life exemplified the teaching of God, for his delight was to be among his brethren and sisters, not only in the

churches he served and visited, but in having them in his home. His door was always open and a hearty welcome extended to all that came to visit him.

We trust his God (and we hope ours) will reconcile all who mourn, causing them to know that He works His will in heaven and among the inhabitants of the earth and none can stay His hand. May it be the will of God to lead, guide and direct his dear companion, children and grandchildren and shower His blessing of reconciliation upon them.

Be it resolved:

That copies of this obituary be distributed as follows: One copy sent to the family; one sent to the Signs of the Times one sent to Zion's Landmark; one sent to The Old Faith Contender, and one entered on the church book.

Done by order of the Norfolk Primitive Baptist Church in conference, March 19, 1960.

Written by one who loved him for the Truth's sake.

Ruby B. Coward
Elder I. S. Conner, Moderator
Ruby E. Coward, Clerk

**RESOLUTION OF RESPECT FOR
SISTER SUDDIE KELLUM**

Wherefore, God saw fit to remove from us by death, our beloved Sister Kellum.

Therefore, be it resolved that,

FIRST: We bow in submission to God's will, knowing He is just in all that He does, to wise to err, to good to be unkind.

SECOND: That the Church at North East has sustained a great loss. Our Sister was a faithful member, always filling her seat unless sickness hindered. She was a member of this church for a long time, and our sympathy goes out to her bereaved family, especially her dear husband, who is our uncle and a Brother in Christ. She was the wife of Bryant Kellum, and she lived at Maysville, N. C. To this union was born six children, four girls, two boys and a number of grandchildren.

Her funeral was conducted at the church by her pastor Elder L. L. Yopp, assisted by Elder Bennie Pollard, and the writer. She was taken to the cemetery at Maysville, N. C., and laid to rest under a beautiful mound of flowers.

THIRD: That a copy of this resolution be spread on our church book, and a copy sent to Zion's Landmark for publication.

THIS done by order of the Church at North East while in conference at the February meeting.

Written by,
Elder Eddie Humphrey

**OBITUARY OF
SISTER LYDIA ANN PARKER**

Dear Elder Adams,

I would appreciate you publishing a notice of the passing of my Mother in Zion's Landmark.

Mother united with the Old Baptist Church about the year 1908 and remained a faithful member until her departure from this life July 23, 1959. Mother was a strong believer in the doctrine of Salvation by the grace of God, and had a hope of eternal rest. She attended her meeting regular as long as she was able. She was so loving and kind to everyone. I lived with her all of my life, which was near forty three years. I have a picture of her loving appearance and kind words.

We feel that our loss is her eternal gain. She always enjoyed the preaching and Godly conversations. During her last two weeks stay on earth, she did not seem to be in any pain. Some of her last words, was that she wanted to go where there would be love and happiness forever more.

The family appreciated having you, Elder Yopp, and O'Bryant to conduct her funeral.

Just an unworthy friend,
Andrew Parker
Jacksonville, N. C., Rt. 2

LOUIS C. BROWN

Louis C. Brown passed away at his home at Sea Gate, N. C. February 21, 1960. He was born in Onslow County October 4, 1877 the son of Elder C. C. and Nancy Jenkins Brown and grandson of Elder Billy Brown.

He was married February 11, 1900 to Annie N. McGowan and they lived together for 57 years until her death June 17, 1957. To them were born two children who survive, Annie Brown Morton, and Vernon Louis Brown.

For 44 years he lived in Onslow County and farmed and built boats, then he moved to New Hanover and for some over 25 years worked at the Atlantic Coast Line R.R. Co. as a cabinet maker.

Our father united with the Primitive Baptist Church at Yopps September 8, 1946 and was baptized by the late Elder Ramson Gurganious. He remained a faithful member of that church until his death.

His funeral was conducted in the Chapel of Andrews Mortuary by Elder Horace Bryant assisted by Elders Lonnie Yopp and Bennie Pollard and Rev. C. D. Roettger. Interment was made in Prospect Cemetery.

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We miss our father but are comforted by that blessed hope he lived by, and the thought that he is now reunited with our darling mother in "That Eternal City, Whose Maker and Builder is God".

By his children Annie B. Morton and Vernon Louis Brown.
P.O. Box 427 Carolina Beach,
N. C. April 29, 1960

UNION NOTICE

The next session of the White Oak Union is appointed to be held with the Church at Muddy Creek, in Duplin County, N. C. The fifth Saturday and Sunday in May, 1960.

All lovers of the truth are cordially invited to attend and a special invitation is extended to our ministering brethren.

H. A. Young
Union Clerk
Jacksonville, N. C.

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Lower Black Creek, Wilson County The Fifth Sunday and Saturday before in May 1960. Elder J. T. Williams was appointed to preach the introductory sermon and Eld. W. P. Lamm his alternate.

All lovers of truth are invited to attend and a special invitation is extended to our Ministerial Brethern.

J. T. Boyette, Clerk

UNION MEETING NOTICE

The Union meeting of the Yellow River Association was appointed, the Lord willing, to be held with the Church at Haynes Creek, Gwinnett County, Georgia, beginning on the fifth Saturday in May and continuing through Sunday.

Those who might desire further information may write Elder T. L. Huff, Lawrenceville, Ga.

THE LOWER COUNTRY LINE UNION

Time: Begins Saturday before the fifth Sunday in May, 1960.

Place: Roxboro Church in Roxboro.

Elder Jack Hawkins was chosen to preach the introductory sermon; Elder Charlie Thomas is his alternate. All lovers of the truth are invited to meet with us, and we especially invite the Minister Brethren.

Clyde Satterfield, Union Clerk

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

See or write,
Wade Brown
525 S. 4th Street
Smithfield, N. C.

REQUEST

Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for accommodation of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of **two hundred to two hundred-fifty** words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

We earnestly solicit your assistance in helping us with this request, and your continued patronage of the paper.

EDITOR

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281

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIII

JUNE 1, 1960

NO. 14

PSALM LXXV

For promotion cometh neither from the east, nor the west, nor from the south.

But God is the judge; he puteth down one, and setteth up another.

For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

But I will declare for ever; I will sing praises to the God of Jacob.

All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

PSALM LXXVI

In Judah is God known: his name is great in Israel.

In Salem also is his tabernacle, and his dwelling place in Zion.

There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

Thou art more glorious and excellent than the mountains of prey.

The stouthearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.

At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

Thou, even thou, are to be feared: and who may stand in thy sight when once thou art angry?

Thou didst cause judgment to be heard from heaven; the earth feared, and was still.

When God arose to judgment, to save all the meek of the earth. Selah.

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**A LETTER WRITTEN TO
HIS WIFE AND DAUGHTERS
BY BROTHER ALSTON
WHILE IN SERVICE
MARCH 1950**

How I wish that I could sit down with you tonight! It was only one week ago when I left you — but it seems such a long time. Surely I am a big baby, but I need you. Even if we could sit together for three hours until bedtime on Sunday nights; you could tell me your day, and I could tell you mine.

Tonight I feel just like resting on your shoulder. I try to analyze my feelings, and they just do not make any reason! The people have all been so good to me; even too good in a way; and far better than I could ever deserve; but I am so disturbed and dissatisfied with myself; O how I wonder whether or not the things I do and say are right in His sight, and if they are, why must they so disturb me? I come to the weekends with anticipation of Joy and pleasure, and they do afford me life; yet I leave them with such heartsearching and unrest, even to tears. I must feel that the Lord is directing all matters, including my ways and my doings, but He will not allow me to find any peace in it—or the peace that I must look for and expect. O the conflict within me and myself! Even in prayer as I cry for a peace of mind, and a

rest and an ease; I have to add, "But O Lord, if that would mean a deadness of soul, I can not ask for it, but must plead that Thou shouldest keep alive my soul; sustain my very Life." Jesus cried to the Father three times in the garden, "Father, if it be possible, let this cup pass." But let us remember that Jesus was the Christ—Man, He was both God and Man; and here it was the man that was crying for the cup to pass — saying, "O My Father if this cup may not pass away from me, except I drink it, Thy will be done." Matt. 26:42. It was the Divinity within Him that cried for no such thing, for alas it was to that end that He came upon the earth. The man part of Him prayed "Father, if it be possible let this cup pass." while the Spirit in Him cried, "Thy will, not mine!" As He hung upon the cross, wearing the thorns on His head, and bearing the chides of men, it was the man that cried "My God, My God, why hath thou forsaken me?" The man part of Him would have come down from that cross and that suffering. But the Spirit came to that end and the Spirit, never flinched! I thank God for these things; for this night, I pray so fervently to be given a peace of mind, given a relief, and an ease in the church and in its matters; but straitway I have to also pray, nevertheless, Lord, if it means a deadness of soul, and

leanness of Spirit, I would not have it! Is this not both the body and the Spirit speaking? The body crying for release from its burden; yet the Spirit praying for its very Life! There is the conflict; and they both express themselves in the same breath. As our Savior came here on earth in this dual nature, so are we here on earth in this dual nature.

Abraham and Isaac went up to make the offering. The servants went most of the journey, but when they came to the foot of the mountain, Abraham told the servant to wait here, while the lad and I go yonder to worship. Gen. 22:7 "And Abraham took the wood of the burnt offering, and laid it upon his son; and he took the fire in his hand, and a knife; and they went both of them together." There went Isaac climbing up the mountain; it is a struggle to climb up a mountain empty handed, for it was a "afar off" (verse 4;) they had a long way to go up! But Isaac could not go empty handed; he had to carry the load of wood. The wood was his burden; the wood was that which would have burned him to destruction; the wood was his burden of guilt under the law; he had to bear it; a sacrifice had to be made; someone had to bear the flames! The Ram caught by the horns, represents the Lamb of God, the Lord and Savior, Jesus Christ, who died for the sins of His people; it was He who bore the flames, who suffered the death. Jesus was crucified on the cross and Barabbas was released. You and I and Isaac are this Barabbas that was released

and let go free! The horns: The brazen altar had four horns, one on every corner, and these horns were for the sacrifice to be bound to. The horn represents the power of; it represents an endless power; the horn has no bottom, but continues round and round.

The beasts spoken of in Revelations, are represented with horns and with eyes on all sides, signifying the omnipotence and the omnipresence of the throne of God. Now this ram was caught by his horns; that is, he was fastened by the horns, and bound, all of his power was bound for this purpose and to this end.

Well, I must leave that, and tell you something of the weekend. I wrote you a card, mailed it this morning, but it was not picked up until six P. M., so I guess you may or may not get it before this. Saturday I was asked to open the meeting and carry on until Elder Nash could get there. After the deacons asked, I did do what I could. I asked Brother Ryan to offer prayer, which he did. I read and talked a little from Zechariah 3:1-4, "A brand plucked out of the fire." Maybe I talked all right, I do not know, but I felt that it was Douglas speaking. Later in the day, I recalled how the Spirit lifted up Brother Hewatt and spoke through that old man, but it was not the man speaking, and it did seem that it was man speaking in me.

So, I guess, goes the day and goes the weekend. With all of its errors and short comings, may it be to His glory and honor and praise, is my hope and my prayer. I guess you went to Washington

this afternoon — hope you heard something or was given some comfort in whatever you did. I feel a little better now, but sometimes as when I first came in two hours or so ago, I feel to be at the bottom sure enough; only a week has passed and it seems so long since I was there; also my efforts and my ways are so miserable in my sight; I desire them to be so different! Yet I must know that if I were satisfied with my ways, I really would be in a miserable condition. So it is — surely it is a mercy from God, that the individual is not allowed to feel an ease and a rest in himself. I try to take comfort in that but its a poor comfort after all. My faith is very weak! Oh how I wish it could be the will of God to situate me suitably in Washington, or near home; but how can we know just what that would bring us? So many things, could make it very miserable in our sights. Who knows the will of God, or what He will bring forth? Let us pray that He will be merciful and deal tenderly with us in all these matters. How can we pray for merely “A transfer” when we know that such might be granted and we be more miserable than ever, due to conditions surrounding the work? We must plead for more than just a transfer; the Lord has to give it all; and He knoweth what we must have, or what we need. O may He will to give suitable work, and a suitable location.

Kiss my sweet girls — or are they bad? I would like to love them more. Glad Saralyn's finger is getting better. It was bad, but

we should be so glad that the bed of the nail was not torn up any worse. I have hopes of a new nail growing back. Nature in God's creation is most wonderful! It is bedtime, and my room is cool. There is no heat on during the weekends. We do have an electric reflector heater that we use. The wind is blowing tonight-March. I do love you, and desire to “Live with you,” just trying to be patient.

(Douglas) A. D. Alston

IN HUMBLE THANKSGIVING

Dear Brother Adams:

I am unable to use words to express the love I feel — the sweetness and gratefulness I feel toward my Dear Redeemer God and His dear children. He has been so merciful to my unrighteousness!

The grandeur, love and beauty that we some times hope we see and feel in Him is indescribable. Oh! Let us sing with Moses, “Ascribe ye greatness unto our God.” Dear Brother, we feel that our love is weak and faint, but our precious Redeemer, Lord and Saviour is our sufficiency in all things. He will never forsake His own. He said He would not, and I believe Him. Oh! is it not wonderful and glorious to hope that some day we will be carried to the realms of fadeless glory where there will be no sorrow nor heartaches; no pains nor tears; where there will be one sweet eternal day with all of the saints where night never comes, but all in love, union and sweet communion, to praise, honor and give glory to our (if I am one) great Redeemer's glor-

ious Name? then can the full song of redemption be sung.

Oh! if we could only know that we are the joyful or happy recipients of that glorious theme! But this we cannot know. We only live in hope while here in this low ground of sorrow, sin and woe. I feel that it is best we cannot know, else we might; yes, I feel quite sure that we would, become exalted beyond measure. I feel that I am most thankful to God for the little hope that I hope I am blessed with, and I would not exchange it for all this old world contains. When I am down in the dark valley, feeling to be one alone, just a cast - away, without friends, loved ones, and without hope; forsaken even by God, I say to myself, "Surely I am not born again!" I feel I am just a hypocrite, that I have been deceived all the time and am deceiving those dear people whom I hope I love most dearly, thereby deceiving the church also.

So much of the time I feel to be so wretched! I often cry out as our beloved Apostle Paul did, "O wretched man that I am who shall deliver me from the body of this death?"

I am in this state so much of the time - most of the time in fact! Then when I am cast lowest, the Blessed Lord (at His own appointed time) appears and applies His love and amazingly great mercy (at least I seem to feel His nearness) speaking words of comfort that always heal and raise us up to the mountain top, put a new song in our mouths — a song of praise unto our God — for the

Dear Lord Jesus is our great Physician, the only one. We have no other in whom to trust, and we are made to know our Dear Redeemer liveth, and we feel that we are the object of His redeeming love and mercy.

Give to the Father praise,
Give glory to the Son,
And to the Spirit of His grace
Be equal honor done."

By Watts, I believe.

Brother Adams, for the past few days this dear old hymn has been on my mind.

O! When shall I see Jesus,
And reign with Him above?
And from the flowing fountain
drink
Everlasting love?

When shall I be delivered from
This vain world of sin?
And with my Blessed Jesus
rink endless pleasures in?

Etc. Etc.

Soon (only He knows how soon) I shall be going away, and my hope is (however faint) that when the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God and the Lord Jesus Christ, "Shall change our vile body that it may be fashioned like unto His own glorious body according to the working whereby He is able even to subdue all things unto Himself," and we (His children) know we shall be satisfied with His likeness, and too, we know that when Christ, who is our

Life, shall appear, we shall also appear with Him in glory.

O, dearly beloved! is it not sweet, wonderful, and glorious to know that He will raise His jewels and take them into the beautiful shining courts of eternal bliss into those mansions where He hath gone on before to prepare for us, that we may be with our Saviour, who died on the cross to redeem us from the curse of the law and deliver us (if I am included) into the presence of the Father without spot, wrinkle or any such thing, to dwell with the Father in that beautiful, blissful Home - Heaven of endless bliss — there never more to suffer pains, trials, disappointments, tribulations and death, no more parting nor any such thing, but to be with our Heavenly Father and our precious Saviour forever and ever.

Now, I had not thought of writing as I have, when I began this letter. I hope I have not wearied you with so much rambling.

Brother and Sister Adams, my health has not improved. I am still unable to attend my meetings yet, I am always hoping that the Dear Lord will bless me to go soon, I am now hoping to go to the meeting at Zion's Rest in November—there will be no meeting in October as the pastor will be attending an Association up state. This (Zion's Rest) is not my home Church (that is West Bethel), but I used to go there to meetings and was baptized by the pastor of Zion's Rest, which is nearer to me than my home church, and ailing as I am, I am not able to go up home, but hope some day to visit Zion's

Rest. Now, please allow me to thank you again and again for the dear old Landmark. It is so much comfort, pleasure and company, always filled with feasts of fat things.

Take care of yourselves. Please remember this unworthy one in prayer and may the Landmark adhere ever to the doctrine it now advocates.

A sister, I hope,
Harriett L. Gray
2822 Florence Street
Houston, Texas

P. S. My love and best regards to Dear Elder and Brother Nash. God bless him.

A MAN BELIEVETH WITH HIS HEART

Dear Brother Adams and the Saints of the Most High:

In Acts 2:9, 10, 11, the scripture says: "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 steadfastly toward Heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

Jesus says in John 14:3, "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." Paul says in Rom. 10:4-9: "For Christ is the end of the law for righteousness which is of the law, that the man

which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The scripture quoted above from John 14:3 is teaching the resurrection. Christ went into death to prepare a place for His people. Had he not gone into death, His people would yet be in their sins. He died that they might live, and in the resurrection He will come again as He was when the disciples saw him go away, "And receive you unto Myself, that where I am there ye may be also." In I Cor. 6:14, Paul further says: "God hath both raised up the Lord, and will also raise up us by His own power," meaning that God will raise His people up in the final resurrection as He has raised their Lord and Savior Jesus Christ. This is our hope, this is what we rejoice in.

The above quotation by Paul as recorded in Romans 10:4-10 teaches the difference between the righteousness by the law, and righteousness by the Spirit of God and faith

in Christ as our Redeemer. When one is convicted of sin, he is made to feel the need of living a better life that he may be judged good rather than evil, for he has not yet been taught that it is "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:5-7. This truth is taught the convicted sinner when he is taught the truth of the scripture above quoted—"For Christ is the end of the law for righteousness, to every one that believeth" — for the poor sin-tossed and tried sinner learns there is no righteousness in himself nor any of his works, and therefore there is no hope except the mercy of God; so this poor sinner finally learns Christ is "the end of the law for righteousness, to every one that believeth." Then Christ is revealed within this little one. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, whosoever believeth on Him shall not be ashamed." Rom. 10:10, 11.

Jesus says, "I am the resurrection, and the life: he that believeth in me shall never die. Believeth thou this?" Jno. 11:25, 26. Again Jesus says in John 5:21, "For as

the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." Deut. 30:11-14, Moses says: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us? and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very high unto thee, in thy mouth, and in thy heart, that thou mayest do it."

In Prov. 30:4-6, it says: "Who hath ascended up into heaven, or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His Name, and what is His Son's Name, if thou canst tell? Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Who are these who say we have to go over the sea to carry Christ over?

In Matthew 23:15, Jesus, in condemning the pharisees, says, "Woe unto you, scribes and pharisees, Hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Then in Ephesians 4: 3-15, Paul tells us, "Wherefore He saith, when He ascended up on

high, He led captivity captive, and gave gifts unto men. (Now that He ascended, What is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all Heavens, that He might fill all things.) And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Psa. 19:1-4, teaches the same truths but in different words; which say: "The Heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Going back to the same chapter of Romans where I began, in verse 18, Paul says: "But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

Daniel tells us of these things in Chapter 7:13. He says: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." In Daniel 7:27, he further says: "And the Kingdom and dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." The worldly preachers say He has not set up His Kingdom, and are still looking for that to happen, But 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. How little do they know and how ignorant they are that the kingdom of God is dwelling in His beloved! Jesus said; "But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad."

W. W. Sikes

R. F. D. 2

Campbell, Texas

MAY GOD CONTINUE TO BLESS THE LANDMARK

Dear Elder Adams,

This morning while feeling my heart has been tenderly touched, I have decided to drop you a few lines in regard to Zion's Landmark and the wonderful writers, feeling deeply my inability to write anything that might be of any Spiritual comfort. I have a desire to know what God's will is concerning me and if I have ever had any part in the redemption wrought by Christ. It seems that sin is encompassing me on every hand. The meditations of my heart are often poured out in prayer and supplication to God to lead me in a closer walk with Him, and to enlighten my dark understanding. Oh! do we not become weary of our ways that He has purposed for us, to show us our sinfulness and helplessness that we may behold His glory wherein He teaches us the blessedness of His wondrous love: where-with He hath loved us and brought us through many trials, persecutions, and afflictions? some of which, at the time, at least, it seemed I could not endure. But God who works all things after the counsel of His own will, has blessed me to feel that they were for my good. O what a great mercy and with abounding grace He has enabled us to carry on!

Weak and helpless within ourselves, He has brought us from glorious light and liberty of God. Made smooth the stony paths we trod and blotted out the darkness of sin that confounded us and was leading us to our own destruction. I so much hope that I am in that

number that He has saved by the washing, regeneration and renewing of our souls by the Holy Ghost. The children of God are perfected and are led by grace until the dawning of that day when they shall enter into that blessed place in Jesus where communion with God shall never be broken and our transgressions shall be as if they had never been. When we shall be united with those who in this warfare have been partakers of like sorrows, but are now partakers of those unspeakable blessings treasured up in Christ from eternity.

It is in Christ the Lamb of God, in whose blood His children are cleansed and in whose blood their robes have been washed, and before whose eyes they stand dressed in white raiment and to whom alone, they ascribe praise for this great salvation by His grace through the redemption that is in Christ Jesus, in Him who has promised us the sure mercies of David.

Wilt thou answer us, O God, of our salvation? We thought that in some favored hour, He would hear and grant our every prayer, our down sittings and our uprisings, which are all known to our God. O how we do long to feel the conquering power of Him who is victorious over all the powers of darkness! and who makes us in His own time and way more than conquerors. We know without Him we can do nothing, and are nothing, and are less than nothing, and are altogether vanity. In our dark seasons the woundings of sin and our unworthiness are most grievous.

Yet we read in His word "I will help thee." Those words are indelibly written, "I will help thee," "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

O these things which are much too much for me to think on, to say nothing of writing about them! I feel to be the least and feeblest if indeed I be one at all. I am just clay in the potter's hand, and however He sees fit to mold, that I will be. If I am not deceived, I do feel a love in my heart for these Dear People. I am not a member, yet I am trusting that some day I will be led into the church of their faith — the Primitive Baptist — and live the remainder of my days in their midst. It has been my desire for so long to be united with these Dear People! I have been following after them for such a long time! It seems to me many years. I feel deep in my heart to say as Ruth 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, and 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." God who is rich in mercy will supply all our needs for He knows better what we need than we ourselves or than we are able to acquaint Him. Like corn in Egypt freely stored, just so is grace today. It will take God's children

through this world, and finally home to glory.

Again, thanks for the paper. May God continue to bless you to feed the flock, and bless you with whatever you stand in need of.

Remember my husband and me when at the throne of grace,

Mrs. Mary Miller
20 Clark Way,
Spray, N. C.

GOD GIVES PATIENCE

Dear Brethren and Sisters in Christ:

On this rainy lonesome day I will take this pencil and try to write, God being my Helper. I am not worthy to do this, but for some reason best known unto God, I feel so impressed.

Today I feel cast down and despondent — I feel so badly and have been sick all day, but I hope the God of all grace will give me patience to bear it. I know God has not made any mistakes and surely my afflictions are for my good. If I am one of His this is certainly true; even though my afflictions cause me to be despondent, feel blue, dejected and humble. Paul said: "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." Rom. 8:28. I hope I have been enabled to have some understanding in His works and wills.

I am one alone, surely is there any one like me? I am the only one in my Dad's family who believes this way. They all are so good. I am full of sin and I am

convinced I will continue to be vile until the breath leaves this body. I am not worthy of being around anyone.

Paul said, "By the grace of God I am what I am. I Cor. 15:10. This is my experience, I can agree with Paul, for it is nothing I have done, neither is it anything I have not done or can do, I believe God does it all, not a part of it. I feel to be a burden to my church and my family, yet I love both the church and my family. I cannot help being as I am no, but I would if I could! I had nothing to do with coming into this world, and I will have nothing to do with leaving it. I will go at God's appointed time and not before. I have not been able to work much since 1954. God has carried me through many pains, troubles and trials, but I hope He has a better place prepared for me some sweet day, then I will not have to call on anyone for anything. Many times I have wanted to go to church, but I did not want to ask anyone to carry me, for I am not worthy of anything, yet God has been so good to me in my unworthiness.

I am now not able to go as I once was. I am not able to ride. I hope the Brethren and Sisters will be given a mind to visit my poor home. I love them all and have nowhere else to go. I sometimes wonder how they put up with such as I.

May the love of God be with each and all is my humble hope.

A little sister in Christ, I hope,
Mrs. Marvin Bullins
Lawsonville, N. C.

Zion's Landmark

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

Editor

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June 1, 1960

WE DO NOT DECEIVE GOD

A time to weep, and a time to laugh; a time to mourn, and a time to dance. ECCLESIASTES 3:4.

To weep, is to be affected in some special way, either in sorrow or in joy. But the general acceptance of the word, is to cry out in grief and anguish, often accompanied with tears. I have seen some whom I thought to be professional weepers and mourners because their course of conduct did not manifest the badge of grief and mourning; and their tears were only a pretence. We may deceive our brethren with our tears, but there is one Who knows our heart Whom we cannot deceive.

When the children of Israel were in Babylon, they said, "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." But their answer was, "How shall we sing the Lord's song in a strange land?" When spiritual Israel, like Israel of old, are forbidden the privileges of God's vineyard; it is a time to weep. And too, when the children of God are deprived of the much coveted spiritual Association by reason of opposite views it is a time to weep. When they are forbidden by their shepherds to express themselves, and fear if they do, that they will be excommunicated from the church, it is a time to weep.

Since I have been identified with the Primitive Baptist, I have witnessed many confusions and two or three divisions; one over doctrine, which would not have occurred if deception had not been perpetrated. The other two were over just about nothing as near as I know how to define it. These acrimonious divisions are the ones that cause weeping among the children of God. If all would heed the admonition of Paul, when he said, "Let all bitterness, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ sake hath forgiven you." EPHESIANS 4:31, 32. If this were done in all sincerity, then, there would be laughter and joy, instead of weeping in the household of faith.

Brethren sometimes act like children when contentions arise between them — each blames the other. I wonder if any of us in times of divisions and contentions

among us has ever sat down to take inventory of that which has accumulated, unobserved, in the old store house. I venture to say if we did, we would find much rubbish, things that have been told us, things that we have imagined, things that we have said, which we would pitch out of the window as being unfit to preserve, and to rely upon. Let us start an investigation of ourselves to see if we do not find more fault with ourselves than we do with our brethren. If we so find, then I am satisfied that there will be less mourning and weeping in the kingdom of God.

But when mourning and weeping are real, they are items of value. They show that the individual is not dead, but that life is evident. Brotherly love is evidence of having passed from death unto life; whereas he that hates his brother continues in a state of death. Weeping is an evidence of life, and where there is life there is hope. Jesus says, "Blessed are they that mourn: for they shall be comforted." I am looking forward, though dark clouds that hang low, to the day when the sons of Zion will be united in love and sweet fellowship, and shall obtain joy and gladness, and sorrow and sighing shall flee away. If there has ever been a time to weep over Zion, it is today.

But there is a "Time to laugh," not carnally, but as Israel did "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." PSALMS 126. Spiritual laughter is to laugh inwardly; not the broad smile of the face which is often deceptive. When one can see the devices of satan defeated, and his enemy routed, it is a time to laugh because it is characteristic of those whom the Lord has given relief, to give an expression of that relief.

The children of God are not like actors and actresses whom we see on television, who must appear on the stage with a smile and laughter regardless of the circumstances with which they are surrounded. God's people cannot smile and laugh when there are divisions and controversy among them. The Lord does not every time remove the thorn, but He gives grace sufficient to sustain the victim under the trial that so much aggravates. When the Lord intervenes He "Makes every bitter thing sweet."

I would like to restate an incident which I have mentioned, I think, in some previous article. The incident is this:

I once heard of two brethren whose farms joined and they were members of the same church. I will call one of these brethren John, and the other Doss. John had a hog that got through the dividing fence and into the barn of Doss. While John's hog

was in the barn, the barn caught fire and burned down. John argued that Doss owed him for his hog, because his fire burned his hog. Doss said he did not owe John any thing because his hog was on his property and in his barn at the time of the fire. The argument continued between them and finally got into the church. After some months of confusion in the church, over which the brethren were about equally divided, decided to abandon services. At this instance, an old brother sitting in the back of the church arose, and said; "Brethren, you have decided to abandon services, but before we leave the place I would like for you to sing a certain hymn," the name of which I have never heard. But as the story goes, they started singing and the Spirit so filled the hearts of the brethren, that Doss said, my fire burned brother John's hog, and I want to pay him for it. John said my hog was in your barn where he should not have been, and you owe me nothing. This brings me to suggest:

That all who has had any part in the present confusion among the Old Baptist, sit down and begin to turn the leaves in the ledger to determine whether Doss owes John, or John owes Doss. Jesus says, "Why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye?"

But some say so and so is not my brother. My answer to this is, that if he were ever your brother, he still is. If we want friends, we should be friendly. If we want brotherly recognition, we should be

brotherly. No one should demand or expect brotherly love and recognition from the one toward whom he himself is not brotherly.

I was once asked by one of two brothers in the flesh to act as a mediator between them over a matter of a monetary nature. They had been in business together, and one claimed that he was due much more than he had received. The other claimed that his brother had received all that was due him. The one that asked for my service said, I know that my brother is a member of your church, but I know that you will be impartial and I will abide by your recommendation. I consulted the other brother and he expressed the same feeling of confidence in me. To make a long story short; I made a recommendation and it was accepted by both of them, neither got what they wanted, but they shook hands and showed that they were still brothers. Their little dispute did not change their relationship. Maybe if some one would try under the current condition among us, they too, would be equally successful. I remember the old proverb, which says, Where there is a will, there is a way. Should an effort become successful, then the words of Jesus would be fulfilled when He said, "Blessed are they that mourn: for they shall be comforted." MATTHEW 5:4.

There is a "Time to dance;" not with such amusements that goes on in the ball room, but as David did "As the ark of the Lord came into the city of David, Michal Saul's daughter, looked through a window, and saw king David leap

ing and dancing before the Lord." 2-SAMUEL 6:16. This dancing was not just the motion of the feet, but the inward motion of the heart and soul when he saw the ark of the Lord being brought into his city. We are not to dance as the children of Israel did around the calf which Aaron formed of the golden earrings; but as the virgin of Israel did when the Lord told her "I will build thee, and thou shalt be built, O virgin of Israel: thou shalt be adorned with thy tabrets, and shalt go forth in the dance of them that make merry." Jeremiah 31:4. DAVID said, "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 the timbrel and harp." PSALMS 149: 2, 3. David also said, "Thou hast turned my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever." PSALMS 30:11, 12. This kind of dancing is an inward leaping of joy when the Lord says unto us as He did to David, I have turned your mourning into dancing, and girded thee with gladness.

When the Lord speaks to His people as He did to JEREMIAH, and says, 'Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.' It causes one's soul to leap for joy, and fills the heart with gladness and praise. This is what is meant by dancing, and not the shaking of the foot. When "Elisa-

beth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb." Luke 1:41, 42. This leads me to believe that John heard the voice of Mary as well as ELISABETH. One reason I believe this is:

Two months before I was born my mother and a son-in-law who married my oldest sister were in the yard building a chicken coop. The son-in-law broke the saw which he was using, and my mother said, "Now you have done it." I have always believed and said that I heard my mother say, "Now you have done it."

The Lord said to His people of old, "Though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool." When the Lord thus speaks to His people, and says, your sins are forgiven you, it causes a reaction within, which the saints of old called dancing, and there has not been any change made, it is as true with the saints of today, as it was in olden times. Only those who are taught by the Holy Spirit know any thing of the pulsation of the soul and heart, when the Lord turns their mourning into dancing.

May we in the not too distant future, "Look upon Zion, the city of our solemnities: and see Jerusalem a quiet habitation."

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my

kindred dwell,
There God my Saviour
reigns.'

H. O. Nash

SISTER BRANCEY WEBB JENKINS

She is gone, but not forgotten,

Her stately form we'll no more view.

But we will often think and ponder

Of her faith and courage too.

Resting from her earthly labors

Over on that peaceful shore

We, her loved ones, hope to join her

There to part no never more.

The above lines were written while meditating on the life of our dear Sister Brancey Webb Jenkins. She was born in Onslow County, N. C., November 13, 1875—daughter of the late Jackson and Vasta Dixon Webb.

March 1, 1905 she was married to Edward Jenkins, who preceded her to the grave. To this union was born one daughter Mrs. Lillie Mae Hobbs, who survives. A granddaughter and several nieces and nephews also survive.

November 20, 1932 she united with the Wilmington Primitive Baptist Church by experience. She was baptized the same day by her pastor, the late Elder R. W. Gurganus.

Cousin Brancey had been in declining health for sometime, and quietly passed away in her sleep, where she was found in bed, on the morning of March 23, 1960. Her funeral was conducted the following afternoon by her pastor, Elder Horace Bryan, and she was tenderly laid away under a beautiful mound of flowers.

We miss her more than words portray,
But looking forward to the day,
When Jesus calls all royalty home,
To assemble at the great white throne.
Hope, turned into sight, will be
Praise to Him, the One in Three.
No pleasures here could e'er compare
With those blessed there to share.

Written by one who loved her.

Amie H. Benson

**IN MEMORY OF
BROTHER CHARLIE ALLEN**

Brother Charlie Allen joined Flat River Church August 10, 1958 at a meeting held at his home.

Brother Charlie Allen was never able to be baptized by water because of his health but we feel like he was baptized by fire and the Holy Ghost which we feel like is the main baptism for a child of God.

Brother Charlie Allen died December 28, 1959 and we feel like the Lord has carried him to rest where there is no sorrow nor suffering.

Therefore be it resolved:

(1) That we bow in humble submission to the will of our God who is too wise to err and is too good to be unkind.

(2) That we extend to the family our heart felt sympathy in this their hour of need.

(3) That a copy of these resolutions be placed in our church record and one to the family and one to Zion Landmark.

Done by order of church in conference.

February 26, 1960.

Elder L. P. Martin, Mod.

R. B. Hawkins, Church Clerk

NOTICE

Lloyd's Hymn Book—Each \$2.50 Post-paid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

See or write,
Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

ASSOCIATION MEETING

The Fifty-Fourth Annual Session of the Lower Country Line Primitive Baptist Association to be held with the Church of Ross will convene Saturday before the First Sunday in July 1960 and continue for three days.

The Meeting grounds have been changed and we expect to meet on the grounds of Mt. Lebanon Church which is located a few miles North of Durham, N. C. on which is known as the Guess Road or Highway No. 157.

All interested persons are invited to our meetings and especially do we enjoy having our Ministering Brethren visit us at this time.

Reuben Bowes,
Association Clerk

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIII

JUNE 15, 1960

NO. 15

PSALM LXXXVI

He shall cut off the spirit of princes: he is terrible to the kings of the earth.

PSALM LXXVII

I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

Thou holdest mine eyes waking; I am so troubled that I cannot speak.

I have considered the days of old, the years of ancient times.

I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

Will the Lord cast off for ever? and will he be favorable no more?

Is his mercy clean gone for ever? doth his promise fail for evermore?

Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.

I will remember the works of the Lord: surely I will remember thy wonders of old.

I will meditate also of all thy work, and talk of thy doings.

Thy way, O God, is in the sanctuary: who is so great a God as our God?

Thou are the God that doest wonders: thou hast declared thy strength among the people.

Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

The waters saw thee: they were afraid: the depths also were troubled.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE LOVE OF CHRIST

Dear Elder and Sister Adams:

I have a love for the church, but to save my life, I can not tell whether or not it is the love of Christ in my heart; and you know, I cannot help but feel afraid that I am mistaken in what I had hoped was the dealings of the Lord with me; because sometimes it seems to me I am just mistaken in what I hope is the experience of a child of God. However, I do remember the times when I was raised beyond the shadow of a doubt in my feelings. I felt so happy and I felt so sure of my soul's salvation that it almost frightened me. After I thought it over, I was even more afraid than ever that I am mistaken. At the time I was so lifted up, I could say with Job, "I know my Redeemer liveth," because I had no doubts. It was a wonderful experience! But now sometimes I feel just as sure it is all a mistake, and that I am as deceived in it all as I was sure then that Christ died that I might live.

I become so worldly minded that I can not even have a good thought. I wish I could reveal myself, my thoughts and my feelings to you Dear People of God, so I could be sure that you know what is in my heart at times and then you would know if it is thus with you. My emotions and feelings are so different from that of everyone else,

and are so inexpressible that I despair in an effort to explain. I get so low sometimes and continue that way so long until I am afraid that I was deceived and have deceived you good people. I fear I just caught the shadow and missed the substance, or is there such a thing? But I do wonder if I were one of God's children, would I get so cold and so worldly minded and stay that way so long? My case, my hope that I claim and my old wicked self seem to me to be an outside case. I love the people of God, yes, I do! yet I often inquire, "With what kind of love is it that I love them? Is it the love of God that He shed abroad in the hearts of His people that I am blessed to love them with? This question is in my mind so much of the time and disturbs me so badly! I know you cannot assure me that I am one of God's people, but:

'Tis a point I long to know,
Oft it causes anxious thoughts,
Do I love the Lord or no?
Am I His, or am I not?

If I love, why am I thus?
Why this dull and lifeless
frame?
Hardly, sure, can they be
worse
Who have never heard His
name?

'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.

My nature is so prone to sin,
Which makes my duty so un-
clean,
That when I count up all the
cost,
If not free grace, then I am
lost.

Remember me in your prayers.
Yours in a little hope,
Mrs. Richard Smith
803 Hopkins St.
Durham, N. C.

EXPERIENCE OF P. D. GOLD

"But this I confess unto thee, that after the way which they call hersey, so worship I the God of my fathers, believing all things which art written in the law and in the prophets."

"And have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24: 14-16.

Many have requested me to write my experience and manner of life, but it has seemed to me that my life is so poor and sinful that it is unbecoming in me to make much personal reference. However, it is a fact that what each and every one writes reflects his own character and inner life. If a politician writes in bitter flings at the op-

posite party, it is because his heart is full of that strife. Should one's writing or talk be of lewdness it is because his soul is full of that filth, and if you could mirror his heart you would see the imagery of this bestiality ruling in him. Out of the abundance of the heart the mouth speaketh.

The prophets and apostles spoke and wrote as they were moved, of the things of Christ Jesus. For they spake and wrote not by the will of man, but that which they had seen and heard and their hands had handled of the word of life they have declared unto us. Notice how constantly Paul refers to his own experience in his writings. Indeed what could we know of redemption were there no living epistles written by the Holy Ghost in our hearts, and known and read by all men. In that sense the apostles were themselves a savor of life unto life in them that are saved, that is those who are saved could and did behold in the apostles so sweet smelling a savor of Jesus that was delightful to them, and they glorified God for such gifts. So every servant of God should act and conduct himself in both word and deed that all that love the Lord Jesus will be charmed with his good conduct. No one should ever be ordained to preach that has a bad name among them without, that is that acts so badly that outsiders have a right to speak evil of him for his dishonest conduct. It is not persecution for one to be talked about because of his defaulting conduct. The enemies could find no fault in Daniel except concerning his religion. He

could say like Paul we have defrauded no man, therefore receive us.

It is the inner and real life of a Christian that you desire to know. Hence the writers so often tell of their own joys and sorrows. The Bible is made up in great part of the recital of the troubles and deliverance of God's people. It is only in this way or by the fruits they bear that one can see the handwriting of Deity in the life of another. Nor is there any other way for you to have hope that you are saved only as the Lord works in you both to will and do of his good pleasure, and your working out and making manifest that salvation to others as well as to your own comfort, so that we are to be ready always to give to every man that asks us a reason of the hope that is in us with meekness and fear. For one that loves the truth desires to hear you tell what great things the Lord has done for you, and had mercy on you. Hence Jesus said to the one out of whom he had cast so many devils, go home to thy friends, and tell them, not what you have done, but what the Lord has done for you, and that is all that we hear of his doing afterwards.

Notwithstanding my embarrassment to refer to myself so much, when an aged and much beloved Sister Percy Ham recently said to me she desired to read my experience before she died and earnestly requested me to write it out and publish it, there was a willingness of heart to do so. The text of the Scripture at the head of this article occurred to me this morning as em-

bodying the substance of what it is my mind to write.

I was born in what is called Cleveland County, N. C. (then it was in Rutherford County, N. C.) on the waters of Sandy Run Creek, almost on a line equi-distant between King's Mountain and Gilberttown, places made famous by important scenes and events of the Revolutionary war. When a youth one of these old soldiers lived near, and this old man is about the only Revolutionary soldier within my memory. The date of my birth is March 25, 1833, so that the great progress made in modern arts and sciences, such as application of steam to machinery has been done chiefly within my memory. Such a thing as telegraphy was not known then which has so revolutionized business. There was not a railroad in operation in all this country at that time.

The name of my father was Milton Gold. My mother's maiden name was Martha Fortune. My father was a farmer and a poor man that never owned a servant though it was common in the South for men to own slaves. He and my mother with their children did the farm and house work. It was not common for him to hire work done. From early morn to dewy eve it was labor, labor. Seldom did we have a Saturday afternoon even for rest or sport.

Then it seemed hard to me not to be allowed to roam and play or frolic. For they did not allow their children to go to dances or parties. It was only a short while after crops were laid by that we went to school a few weeks. Our

winters were spent chiefly in clearing up large new grounds for cultivation. That boys and girls of this day may know how my time was spent in youth this part is written.

Now the memory of my parents is dear to me for giving me this severe discipline.

What were my habits of life? While my morals were fairly good yet my nature was abominably corrupt. It is not my way of thinking to gloss over crime, nor blacken that which is good. While men in writing memoirs of life or obituaries of those gone hide the faults and magnify the virtues of their subjects, this is not according to the pattern shown in the mount. The Bible tells of our first father's sin, and of our first mother's nakedness. It does not keep back the drunkenness of Noah nor the adultery of David, nor the backsliding of his son, Solomon, nor the faults of God's people. When the Bible records the ugly traits of one it does not select an obscure person, but the king on his throne, as well as the humble and obscure, is selected. God causes the writers of his book to tell the truth. He is a God without partiality.

While I was never drunk with intoxicating liquor until I was grown, yet since then it has been shown to me that my thoughts were vile and every abomination dwelt in me. It was about the time of my birth and the division among Baptists began on the Mission question that Andrew Fuller and his aids devised in the preceding century, but the progress of Fuller's methods did not spread so rapidly in that country. For in my youthful days

there was not a salaried preacher, nor a Sunday School, nor any of the modern machinery of the Missionary Baptists in all that country.

My father and mother were members of Sandy Run church in my youthful days. Elder Drury Dobbins, "Uncle Drury" as many called him, was the pastor of that church. Not within my memory or observation either has ever a preacher been beloved or more deservedly so. His grave is dear to me now. Last summer it seemed to me his dust was precious to me as a friend and myself visited it. Elder Dobbins was a predestinarian Baptist and preached the whole truth ably. He was wonderfully gifted and his conduct was exceptionally good. His manners were charming, his wit without slur, his wisdom above guile, his eloquence burning, his speech sublime, his expositions of Scripture were indicted by the Holy Ghost. In memory of the old people he yet lives in that country.

Elder Dobbins opposed the new measures of Missions in full as long as he lived. He was not in favor of protracted meetings, and stood as a wall against Mission schools to teach people to preach, money beggars, and all that hive of modern schemes to control the world so endorsed and practiced by modern missions. He kept those things out of the churches he served and out of the Broad River Association as long as he lived. These things are remembered by me. Besides they are admitted in a history of the Broad River Association recently written by one of its leading Missionaries, J. R. Logan,

Esq; a man that was personally known to me very well and an honorable man. Drury Scruggs preached the funeral of Elder Dobbins about the year 1845. This man lauded Elder Dobbins with all the force of his speech, (the writer was present.) On the next day he went down to Sandy Run, at the church where Elder Dobbins had been pastor perhaps 40 years, and had preached election or grace so long, and this man Scruggs said at a protracted meeting they had commenced, as for the doctrine of election and predestination I stamp my foot upon it, accompanying the remark with that action of his foot on the pulpit floor.

Then Missionism began to sprout up and spread all over that country and soon it had overrun the entire country and has deluged it ever since.

In my day after these things protracted meetings were common. After crops were cultivated in the leisure weeks of August and September the preachers would hold their protracted meetings and frighten people with graveyard tales and old wives' fables, and get them to the mourner's bench to get religion as they called it.

Such scenes as these have often frightened me, and to escape the awful doom they pictured the young people generally and myself among them, would kneel for prayer. Many made a profession of religion at such meetings, and many too that professed afterwards made it manifest that they knew nothing of truth. What is the good of so reproaching the blessed worship of God by these desecrations? By the

lawful and true preaching of the gospel all that are ordained to eternal life will believe. Much scandal is brought on that blessed name of Jesus by such unhallowed measures. It is good to have gospel preaching, and God will not leave himself without a witness. This gospel kingdom has already been preached to the end of the world and the Jewish world has come to an end.

When attending these meetings many would be seized with paroxysms of such excitement that they would become quite excited and sink into a semi-conscious state for awhile. After the excitement would pass off the reaction would bring a calm, which the preachers would tell them was religion. But to me there was no such feelings. Often my desire was to feel my sins as others seemed to feel theirs, but my heart was as unfeeling as a stone. Satan or my evil nature would suggest to me to commit some sinful deed in order to bring on conviction but still hardness of heart was my lot. What a gloomy state this has since appeared to me. There was no true fear of God no life toward him, no knowledge of sins, or the dreadful estate of a lost sinner. It was a state of delusion and deceitfulness when no truth was preached. If ever the doctrine of truth was once preached in all that dreary time it is unknown to me. It was held out by all the preachers that it is all left with the sinner to determine about his salvation. The Lord has done all that he can do to save sinners, only he is standing, waiting and waiting, but he has no power

over the sinner unless the sinner will allow him to come in and save him. Such a thing as Jesus standing at the door of the disobedient Christian was not hinted. All exhortations were to the ungodly or chiefly so, and the dead sinner was represented as having the power of himself to accept, and if sinners did not accept these preachers would be swift and willing witnesses against them in the judgment.

When about 21 years of age at one of these meetings some excitement seemed to get hold of me and my hope was that it was conviction of sin. A few tears were shed and on my way home one night a kind of relief came which appeared to me then as religion. The next day they received me and baptized me soon. But there was no change in my views of faith or doctrine. The same notions that were held by me in all my youthful days, that salvation is attainable as the result of creature effort, were still held by me, though my mother had often repeated the words in my hearing, "Salvation is of the Lord". Nor was there any change in my morals or affections. It may have been that more care was taken that my conduct should give no offense to others, for pride would prompt a young man of my views and aspirations to maintain a decent regard for good behavior.

The question has often been agitated in my mind whether such a system of religion, wherein preachers and their theories, and not the love and fear of God, controls the minds of the membership of such churches is any profit to mankind or not. That the converts of this

system deny the power of God yet maintaining a show and form of religion is apparent. For if you will talk with one on the subject of religion, his idea of faith you will find is just that of all natural men and the limit and test of self denial is to pay the preacher and give a few dimes to save the heathen and maintain a decent behavior, claiming at the same time that money can send the gospel anywhere. He will tell you that unless the money is sent the heathen are lost but that if it is sent they will be saved, while he may himself be worth his thousands yet not give ten dollars a year for that purpose. He will not tell you anything of his personal experience, knows nothing of being a lost sinner, has never felt the power of Jesus in his soul, nor the comforts and guidance of the Holy Spirit. He thinks the doctrine held by the Old Baptists the most dangerous and horrible of any ever held. He cannot endure election and a life faith. He thinks there is no kind of drunkenness but that of liquor. Education is indispensable to qualify one to preach the gospel he holds.

Such were my views before and after the time here spoken of. My glorying was in the Missionary Baptist denomination, nor once did ever the question arise in my mind, can they be wrong, or myself either. Occasionally in an encounter with a Primitive Baptist during the war, as we would argue on subjects and differ, did it occur to me what a dangerous doctrine they do preach and hold, what ignorant, selfish and conceited people they must be.

It was my intention when a young man to be a lawyer. When between twenty and twenty - one years of age and just before joining the Missionary Baptists, my academic course at school began. As soon as they received me as a member it was remarked that there will be a preacher. This was very distasteful to me. For amid all my imaginings in my youthful days as to my occupation in after life it never occurred to me at all that I would be a preacher. There was nothing in it of any charm to me. My ambition was to be a lawyer. A few years found me with my legal diploma and damaged morals—damaged not because of the legal profession, but because it was in me before and began to rage. It is not good to charge one's bad conduct to his associates or occupation. The source of the trouble is in the man. If he were right he would choose good associates and pursue a righteous course of life. Man is weak, however, having but little margin or reserve force against temptation, and should not presume that he could weather a violent storm. Let him choose the safest craft he may and steer in the calmest waters, and even then he may make shipwreck.

Soon my soul was plunged into much trouble in consequence of reckless living. Then it occurred to me that the best way to do was to preach. This was decided upon as the antidote for my troubled conscience. But to be a great preacher was the next step. The war in a few years came on before my goal was completed, and I left school. There a new trouble confronted me.

Debts to the amount of about \$3,000 were on my hands, and nothing with which to pay. For the first time this mountain of trouble stood towering and threatening at me. Such had been my thirst for education that this difficulty had not much embarrassed me until now. For one may be so absorbed in the pursuit of a cherished object that he will quite forget or scarcely notice great dangers even imminent. After leaving school this debt matter greatly oppressed my feelings. My father had always advised me not to make debts, yet my lot so far had been to be in debt from the time of my majority.

During the war in the town of Goldsboro my marriage occurred. The woman given me of the Lord possessed no worldly goods. In this respect we were equals. In purity of character she was and is yet far my superior. For the Lord has blessed me among many other things with a good wife. During the war and after my marriage a friend gave me \$5,000. The confederate money was used as far as my creditors would receive it in payment of my debts contracted for my education and otherwise, and it liquidated nearly all of those debts which was a great relief to me.

After the war was over for about five years we lived in Halifax Co; N. C. During the war my troubles began in another and severer form than ever. While attending my usual course of service as a preacher and glorying in that denomination, in a manner wholly beyond my conception or control, it appeared to me that my heart was

full of sin rendering me totally unfit to preach to any one. The people were kind to me, the congregations large and prospects flattering outwardly, but there was no pleasure for me. It increased until it seemed that to be allowed to crawl under the house and not be seen, but merely suffered to hear some one preach, would far better befit my desperate case. The thoughts of my heart were foolishness. Sin was a burden to me. My heart trouble and anguish of soul weighed me down. For months this darkened state of feeling oppressed me. The justice of God appeared so clearly in my condemnation that the words, amen to my condemnation, seemed fittest. God appeared so holy and my nature so vile that it looked to me that no place but hell could be suitable for such a sinner. Sin seemed as a tempest raging in me, and it looked to me that if a great stone were dropped in the atmosphere as it could have no power to resist its own fall, but its own weight would hurl it down, so my own sins were driving me justly to destruction, nor did it even enter my thoughts that this was conviction of sin that would end in salvation for me; for there was no hope for me. In the midst of these awful moments while riding on horseback suddenly Jesus was revealed to me in a glorious appearance in the heavens, and these words were sounded out as plainly as if spoken to me, if God gives you Christ how shall he not with him also freely give you all things. This occurred on the 15th of February, 1865.

It did not then occur to me that

this was salvation. My mind seemed to be wholly absorbed in the contemplation of the glorious character of Jesus. The load of guilt and sin was gone, and peace reigned in my happy soul, and self was lost sight of for a time. The glorious character and kingdom of Jesus appeared before. It seemed to me as a new world, but with my preaching it was different. At once Christ appeared to me as the only way of truth. This in letter or words for years had been held by me, but now in a new spiritual and glorious form it appeared and possessed my spirit, and thus the character of my preaching was changed; for from that time it was that Jesus is the Christ.

New views of the church and way of salvation opened up to me, so that questions arose concerning Christ and his kingdom in a manner so distinct and unmistakable that they were answered in my conscience only by preaching Christ as my righteousness and the righteousness of saints. Jesus appeared to me from that time in power and glory as the head of the church having all power both in heaven and earth. There was then nothing else for me to preach but Jesus. All else was excluded from my heart and conscience. Money, Sunday Schools, Boards of men, Theological schools, human learning, the force and strength of combinations of men all disappeared, nor was it in my heart to preach them any more.

To be continued—

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

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WILSON, N. C. June 15, 1960

PURE RELIGION AND UNDEFILED

Dear Brother Adams:

It has been my desire for some-
time to hear your views on the
scripture: "pure religion and un-
defiled." I have read it, and have
looked for it several times, but
failed to find it. I do not remem-
ber who's writing it is.

Yours in hope,
Mrs. G. R. Belton
Box 493, R. F. D. 6
Mt. Airy, N. C.

The portion of scripture referred
to by Sister Belton is recorded in
the Epistle of James 1:27, and
reads as follows: "Pure religion
and undefiled before God and the
Father is this, To visit the father-
less and widows in their affliction,
and to keep himself unspotted from
the world."

This scripture is a summary of
the eight preceding verses, which
set forth the difference between

man who walks after the flesh
and those who's walk and conver-
sation is after the Spirit. Those who
speak after the flesh, make mani-
fest that their religion is vain.
They believe that eternal life de-
pends upon the works of their
righteousness, yet they fail to por-
tray any righteousness in their
daily walk and conversation. They
do not know that righteousness is
by faith in God, neither has it been
revealed to them what faith is; but
they accept morals as righteous-
ness and have no sin before their
eyes. Those who walk in the Spirit
do not depend upon their works of
righteousness for life and salvation,
but the righteousness of Jesus
Christ of whom Paul said, "But of
Him are ye in Christ Jesus, who
of God, is made unto us wisdom,
righteousness, and sanctification
and redemption." 1st. Cor. 1:30.
Again the Apostle said, "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.

In verse 9, of this same chapter,
James said, "Wherefore, my Be-
loved Brethren, let every man be
swift to hear, slow to speak, slow
to wrath: for the wrath of man
worketh not the righteousness of
God." Those who are swift to hear,
have an ear to hear. They know the
joyful sound. They can separate
law from gospel, that is, they
know the difference between a doc-
trine that gives God all the praise
and acknowledges His omnipotence
and purposes in all things and a
doctrine that believes or sets forth
the necessity and ability of man to
perform a duty or service in God's

kingdom. Any service mankind can render is as the scripture 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." Those who are enabled to "be slow to speak" have a fearful heart. They seek the approval of God for an open door and an utterance of speech. The Apostles spoke as the Spirit gave them utterance. (See Acts 2:4.) Those who are blessed to be slow to wrath as the result of the indwelling Spirit of God are very unlike those who have no understanding, for the evil spirit that dwells in the flesh of all of His people, is restrained and subdued in them by reason of the fear and love of God who dwells within their hearts.

When the unbelieving Jews heard the words of Jesus, they were filled with wrath. "All they in the synagogues, when they heard these things, were filled with wrath." Luke 4:28. There is not any room in the stony heart for the words of Jesus, nor the gospel which was preached by His Apostles. It is said, "And the common people heard Him gladly. Mark 12:37. Mary sat at the feet of Jesus and heard His words. See Luke 10:39.

The scribes and Pharisees sought the uppermost rooms at feasts and the chief seats in the synagogues. God's humble poor are satisfied at the feet of Jesus. The highest seat in the church in the sight of God, is at the feet of the brethren. There is a great contrast between those who possess true religion and those whose religion is vain. Those who are in

Christ Jesus have the experience of David. "Let the words of my mouth and the meditations of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer." Psa. 19:14.

In the 20th. verse, James said, "For the wrath of man worketh not the righteousness of God." A tree is known by the fruit it bears. A corrupt tree brings forth corrupt fruit. A good tree brings forth good fruit. Jesus said, "The tree is known by his fruit." Matt. 12:33. Those who crucified the Lord of Glory, put the Apostles in prison and stoned Stephen to death, did these crimes because of hate and malice in their hearts. Their works were not works of righteousness but of evil doings.

In the 22nd verse of this same chapter of James, he says "But be ye doers of the word and not hearers only." There is an external and an internal hearer of the word of God. In the former they are likened to the parable of the sower that went forth to sow. Some seed fell by the wayside, some fell among thorns and some fell upon thorny ground. None of which brought forth any fruit. In the later, the seed bed was prepared before the seed was sown. When the seed fell into good ground, they brought forth fruit. It is said, some an hundredfold, some sixty fold, some thirty fold. See Matt. 13:3, 8.

The Lord makes the preparation in those who bring forth fruit. This he does by taking away the stony heart and putting within them a new heart and a new spirit. See Eze. 36:26. Those in whom the Lord has put a new heart and a new

spirit are not only hearers of the word, but also doers of the work. Not that any person can, within himself, do any work that is pleasing to God. Paul said to the Philippian brethren, "Wherefore, my Beloved, as ye have always obeyed; not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2: 12, 13.

Those in whom God works both to will and to do of His good pleasure, are those who look into the perfect law of liberty. They are those who are permitted to "labour therefore, to enter into that rest." "that remaineth" "to the people of God." The perfect law of liberty is not the law of Moses, but the law of the Spirit of life in Christ Jesus which Paul said made him free from the law of sin and death. See Rom. 8:2. Paul was not only a hearer of the word but a doer of the work. He 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. Grace makes the difference between believers and unbelievers, and those who are enabled to labour to enter into that rest that remaineth to the people of God and those who do not. The believing in Christ Jesus is the work of God. Jesus said, "It is the work of God that ye believe on Him whom He hath sent." A believer on Christ is both a hearer

of the word and a doer of the work. This is the creature that James had under consideration when he said, "This man shall be blessed in his deed." See Verse 25 of this 1st chapter of James.

Grace is a gift of God, and it is only through God that a man is blessed in his deed. The poet said,

"Grace all the work shall
crown
Through everlasting days,
It lays in heaven the top-
most stone,
And well deserves the
praise."

Grace makes the difference between those who believe they are blessed in their deeds and those who believe they are blessed for their deeds. If a man is blessed for his deed he is getting pay for his deeds. If he is blessed in his deed, then the blessing of God is the prime factor that enables this one to perform the deed. When favored to hear a comforting discourse by a servant of God, a common expression is: "That man was blessed to preach and I was blessed to hear." This is true, for without the blessing of God, the servant certainly could not have preached, neither could any hear, for God prepares the heart of both the speaker and hearer. Solomon said, "The preparation of the heart in man and the answer of the tongue, is from the Lord." Prov. 16:1. David said, "Blessed is the people that know the joyful sound: they shall walk O Lord, in the light of Thy countenance." Psa. 89:15. So the blessing is accompanied with

the hearing and the doing and not for the hearing and the doing.

In Verse 26, James said, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." This means a man that is wise in his own conceit, of whom Solomon said, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Pro. 26:12. He is boastful, proud, high minded — a person who knows but little or nothing of the depravity of his own nature, but can see the faults in others. He speaks evil of those who are in Christ Jesus without any foundation. He is a lover of self rather than of God and His people. They teach for doctrine the commandments of men. Paul said, "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple." Rom. 16:18. These characters described by Paul, are not in possession of pure and undefiled religion. They do not bring gospel tidings of good things. Hence their visits among the fatherless and widows who are afflicted with sin and sorrow would be of little or no comfort to those who feel to be the vilest of the vile. Job was afflicted with sore boils. Those who visited him for the purpose of speaking words of comfort, proved to be "Miserable comforters." He said: "—miserable comforters are ye all." Job 16:2 and in Job 13-4. He said, "But ye are forgers of lies, ye are all physicians of no value."

The 27th verse of which our Sis-

ter inquired is as follows: "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."

The fatherless and widows in Christ, I deem synonymous terms. A fatherless child has no father to protect, shield and care for it; a widow has no husband to protect, shield and care for her. When one awakes to the fact that he or she is enveloped in sin and has exhausted all hope of salvation, this one is fatherless, spiritually speaking, and when one can see no means of salvation because of the great mountain of sin that overshadows him or her and her prayers for mercy and compassion is as a sounding brass and tingling symbol she or he becomes a widow spiritually speaking David said, "A Father of the fatherless, a Judge of the widows, is God in His Holy Habitation." He is our Rock, our Salvation, our Refuge. The afflicted fatherless and widows are of a contrite spirit in great need of comfort. They feel to be strangers; they are in need of food and drink. Who can give these afflicted ones succor, protection and comfort? Those who are blessed with pure religion and undefiled before God and the Father can do so because this scripture says pure religion and undified before God and the Father is this, To visit the fatherless and widows in their affliction and keep himself unspotted from the world. Just a visit to these afflicted ones does not necessarily meet the need of their affliction, but when the child of God is

blessed to carry messages of hope—the promises, the messages of redemption contained in the scriptures, relate the dealings of the Lord with His people and explain the beauties contained in the scripture—show wherein He is the Savior of sinners and a sure foundation, he has succored and comforted these fatherless and widows in their afflictions and has been enabled to keep himself unspotted from the world, for with this pure religion and undefiled before God and the Father, this one is enabled to give God all the honor, all the praise, all the glory for this great salvation, for the redemption of His people and present Him as the great I am, the One who is Omnipresent (present everywhere and at all times); Omnipotent, (unlimited in power); Omniscient, (having universal knowledge incessantly).

When in this state of being, this one is in no way defiled with the puny works of man, nor does he credit himself with any spiritual ability, but proclaims the greatness of God in all things. O if we could but know and rejoice in His greatness more! It brings complete submissiveness and humbleness. No wonder He declared, "I am Alpha and Omega, the beginning and the end, the first and the last."

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

REQUEST

Zion's Landmark has from the beginning of its existence published obituaries and memorials for the benefit of the Primitive or Old School Baptist. Through the past several years we have observed the increasing number sent for publication.

Obituary notices are mainly for local interest. In order to make room for accommodation of more people who send memorials and obituaries for publication, it has now become necessary to ask that they be limited to a length of **two hundred to two hundred-fifty** words. By limiting in this manner will permit us to catch up the printing of those on hand or presently accumulated, and will ultimately provide more space for other articles.

We earnestly solicit your assistance in helping us with this request, and your continued patronage of the paper.

EDITOR

RESOLUTION OF RESPECT

We, the Primitive Baptist Church at Tarboro, wish to bow in humble submission to Our Heavenly Father in removing by death our Dear Sister Ella Mae Moore. We feel that our loss is her eternal gain. Her seat in our church is vacant, but we trust that her seat in Heaven has been filled. She was a Faithful member as long as she was able to go, and even during her afflictions we feel that she was there in spirit.

Sister Moore was born April 29, 1903 and died April 3, 1960. Making her stay on earth 57 years.

Therefore it be resolved:

1—That we feel that God's Will has been done by taking our dear sister.

2—That we sent our sympathy to her family.

3—That three copies of this resolution be made. One to be published in the Landmark, one to be put in church record, and one to be sent to the family.

This done by order of our Church at our May Meeting.

Elder D. B. Stokes
Moderator
John H. Coker
Church Clerk

IN MEMORIAM

In my feeble attempt to write a late Memorial for such a worthy Brother as C. M. Heath was to our church, I hope everyone will forgive me.

Brother Heath was received into our church "White Oak" in 1930. He was appointed clerk on January 23, 1937 and served until April 21, 1945. He was a faithful member until his death in 1957.

His wife Sister Bessie Simpson Heath preceded him many years to the grave.

His funeral was conducted at the Pollocksville Cemetery by Elder L. L. Yopp. He is survived by five girls and two boys. Mrs. Myrtle Lee, of Arapahoe, N. C., Mrs. Ruby Scott, Mrs. Streets Otkinson and Willie Heath all of New Bern, N. C., Asa Heath, Mrs. Sallie Hargett and Mrs. Paul Bynum of Pollocks-ville, N. C.

J. J. Conway, Clerk
White Oak Primitive Baptist Church

IN MEMORIAM

Our beloved Brother, Clem Manly Bynum, was born September 6, 1882 and was received into the church by Baptism April 27, 1940. He was appointed Deacon of our church April 25, 1942. He died August 26, 1958. The funeral was held at the home by Elder L. L. Yopp, Pastor of White Oak Church.

He was survived by his wife, Sister Annie Meadows Bynum, and two sons Merrill H. Bynum of Greenville, N. C. and William C. Bynum of Maysville, N. C.

We miss Brother Bynum as a friend, Brother and Deacon of our church. We believe he has gone to a better home.

J. J. Conway, Clerk
White Oak Primitive Baptist Church

OBITUARY OF SISTER PALESTINE EDWARDS

It has pleased the Heavenly Father to remove from us another of our faithful and kind members.

Sister Palestine Southern Edwards departed this life January 6, 1960. She was a native of Surry County, N. C. coming to Moore county with her family in 1918 where they made their home. She spent her last days with a son in Greensboro, passing away in a hospital there from heart failure.

She was the wife of the late Brother J. A. Edwards and leaves to mourn her departure two sons and one daughter, Sister Ruby Edwards Key, several grandchildren and great grandchildren, besides the members and friends of Lamms Grove church who will miss the loss of one whose seat was filled when health permitted, as her greatest pleasure seemed to be in mingling with the Old Bap-

tist. She was an ardent believer in the doctrine they preached and believed.

Her funeral was conducted by Elder S. T. Atkinson her pastor, at Lamms Grove after which her body was committed to burial in the church cemetery.

Written by order of the church while in conference.

Wilma Comer

MRS. J. W. KETCHUM

In memory of our mother, Mrs. J. W. Ketchum, daughter of the late J. W. Am-an. Passed away Jan. 13, 1960 at the age of 91.

God in His wisdom saw fit to call from our midst our precious mother and we feel, as the crossing was so quietly passed over from this world, which held no charm for her, it was a peaceable departure: and she is resting peacefully from the toils and cares of such.

"Before our eyes mother faded,
Growing weaker day by day;
patiently bearing her suffering
Until God took her away.

Her many dear unselfish traits
She showed day by day
Are in treasured memories
That will not pass away.
Dear mother, sleep thy last sleep
Free from all care and sorrow;
Rest where none may weep,
Till the eternal morrow."

Her children,
Leslie, Bertie, and Nannie.

LOWER COUNTRY LINE UNION

The Lower Country Line Union Meeting is appointed to be held with Surl Church, beginning Saturday before the fifth Sunday in July, 1960, and continuing through Sunday.

Elder L. P. Martin was chosen to preach the introductory sermon, and Elder Jack Hawkins, alternate.

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

Clyde Satterfield,
Union Clerk

UNION NOTICE

The Laurel Springs Union meeting will be held with the church at Fishers River, the 5th Sunday at 10:00 O'clock and Saturday before at 11:00 O'clock, in July.

Elder Joe Boles was appointed to preach the introductory sermon, Elder Sam Flippin alternate.

The church is on Highway 601 between Dobson and Mount Airy, two miles from Dobson, 10 miles from Mount Airy near Fish River Bridge.

We are inviting our sister associations and friends to visit us in our Union meeting.

Elder Joe Boles, Mod.
G. L. Badgett, Clerk.

NOTICE OF CHANGE OF ADDRESS

Elder W. G. Pate's address has been changed from —

Apt. A-1 Edgewood Apts.
Goldsboro, N. C.

TO —

Box 205
Lucama, N. C.

BLUE RIDGE PRIMITIVE BAPTIST ASSOCIATION

The Blue Ridge Association is appointed to be held with Shady Grove Church on Friday, Saturday and third Sunday in July 1960.

Shady Grove Church is located about one mile off Highway No. 58 at a location called Patrick Springs on a hard surface road about eight miles East from Stuart, Va. Those traveling West on Highway No. 58 turn to your right at a pointer. This is about twenty-two miles West of Martinsville, Va. Those traveling East on same Highway turn to your left at same place.

A cordial invitation is extended to all who feel to visit with us and especially to the ministering brethren of our faith and order.

Jackson Via,
Association Clerk

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the church at Clement, Johnston County, N. C. the fifth Saturday and Sunday in July 1960. Elder Sheppard Langdon was chosen to preach the introductory sermon and Eldert T. F. Adams, alternate.

The church is located about three miles west of Four Oaks, N. C. All lovers of the truth are cordially invited to attend. A special invitation is extended to our ministering Brethren.

J. R. Thompson
Union Clerk
Princeton, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

See or write,
Wade Brown
525 S. 4th Street
Smithfield, N. C.

BLACK RIVER UNION

Dear Elder Adams,

The next session of the Black River Union will be held the Lord willing with the church at Hickory Grove, on the 5th Sunday and Saturday before in July 1960.

The church is located on #50 Highway about seven miles South of Benson, N. C. near Meadow School.

All lovers of the truth are invited to attend.

Elder A. H. Morgan (Mod)
Alonza Barefoot, Clerk

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

NOTICE

Appointment for Elder S. A. Bradshaw, Florence, Miss., Lower County Line Association July 2, 3, and 4, Raleigh Monday night July 4, 7:30 p.m. Willow Springs, N. C. Tuesday night July 5, 7:30 p. m.

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren, and Solomon's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

To our agents, we will mail any new subscriber that you send us, one of our books free and postpaid.

Editor.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIII

JULY 1, 1960

NO. 16

PSALM LXXVII

The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

The voice of thy thunder was in the heaven: the lightnings lightened the world; the earth trembled and shook.

Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII

Give ear, O my people, to my law: incline your ears to the words of my mouth.

I will open my mouth in a parable: I will utter dark sayings of old:

Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

That the generation to come might know them, even the children which should be born: who should arise and declare them to their children:

That they might set their hope in God, and not forget the works of God, but keep his commandments:

And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.

The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

They kept not the covenant of God, and refused to walk in his law; And forgat his works, and his wonders that he had shewed them.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

JOHN THE BAPTIST

John came as the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make His paths straight." And the people asked him, saying, "What shall we do then?" Then came the publicans — . "Exact not more than that which is appointed you."

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. Luke 10:14.

I have read this many times, I suppose, but have thought little of the meaning of John's reply to the soldiers. It would seem, in the first place that an humble one of Christ, would not be found among the soldiers; but He hath said that His little ones are in every nation, land, and tongue, and I suppose in every walk and work of life. And I feel they are there for a purpose, even that of disciplining and of learning obedience and submission.

This morning the word "Soldier seemed to include me for the first time. John preached baptism unto repentance; he baptized with water; John had not the power to baptize with the Holy Ghost, Christ must do that. There was no eternal salvation in John's baptism, nor is there any eternal salvation in good works and sober living in this world. But the soldiers asked.

What shall we do? John tells them three things; One is, "Do violence to no man." So constantly it is my prayer that I shall not be called on to do violence; to shoot or to kill or to come into such a situation as to have to kill or be killed. So often I have asked the question, what would I do, in such a situation? So often, I have desired to be spared from it. These words this morning, gave me some encouragement. There was a question in mind, Is my prayer legitimate? Is this a word that might justify me in my request? Could this be the reason why my heart cries to be spared, or even partially could my request be coming from this command instilled in my heart? Or is it because I am coward and fear for the flesh? The devil would tell me that, and he makes me believe it to a great extent.

Secondly, John tells the soldiers to accuse no one falsely. Shall the soldier go about with his great gun and authority and take advantage of the unarmed civilian, take the things that are his own, drive him cruelly out of his own house, treat him without mercy, accuse him without reason and punish him without trial? Shall he take undue advantage? Shall he force, having advantage, his personal selfish rule over others?

Then John also tells them to be content with your wages. I have at times, particularly, been guilty of

expecting promotions. I feel that that is overcome now to a degree. I do not care much for that; it is only comparing ones self with other men; one gets a promotion, so the others want and expect it. But more than that, here are those who must make themselves rich by taking that which is not their own, and disposing of it illegally, playing the black market. Here is a man in position of a judge, or a Military Police Officer, or such positions of advantage, and he exacts gifts. Here is a man who lets contracts, and he exacts presents from his bidders. Here is a man that purchases for the government, and he expects "Cuts" and gifts from the seller. In thousands of ways, the soldier is not content with his wages, so he steals from his government that pays him. Even down to the lowest ranking men, he sells his issued clothing for money and goes back to draw more clothing; on and on it goes. Soldier, be content with your wages!

Now, John said that he baptized with water, and he baptized unto repentance; and that there was One who was to come after him, whose shoe laces he was not worthy to unlatch — He would baptize with the Holy Ghost. There is no salvation in an upright walk before all men in this world, but it is an evidence that the Lord has curbed you and caused you to desire in the heart that which is right and fair and just according to the golden rule. The world today, strives, toward, but falls far short of, the golden rule. The world today, strives, toward, but falls far short of, the golden rule as their

highest goal. The world today, is depending entirely on John's baptism for their salvation. John's baptism was insufficient for salvation. John was the last of the prophets under the law dispensation; and the law could never save, but the law could judge and point out error. In fact it was the law that brought the offense; without the law, there would have been no offense. One could never be an offender, if there were no law to define that offense. Today, we baptize with water, but unless the Savior baptize us with the Spirit of the Holy Ghost, we are only two fold in error; we have offended by a presumption, and by theft of something that is not our own; something that has not been promised as a gift to us.

We go down into the liquid grave and come up with a good conscience of obedience, but there is another grave that we must go down into and be raised up out of before we can inherit the promised possession. John's disciples who had been baptized of him unto repentance, had to be baptized of the Holy Ghost in the name of Jesus Christ. (Acts 19:5)

It requires more than a mere water baptism and a natural repentance of our wicked ways to give evidence of possession of a hope in eternal salvation. It requires a baptism of the Holy Spirit of God, a writing upon the heart, a spiritual hatred of indwelling sin for Christ's sake.

Christ gave His life, upon the cross. John was put into prison because he taught the fulfilling of the law and because his teaching

offended the flesh of Herodias (Matt. 14) he was beheaded. Most of the disciples, we read, were killed by the enemies of the Truth. Stephen was stoned; Peter was martyred and so on, showing that the Lord's little ones who stand faithfully for His truth, are most unacceptable to the world who hated Jesus before them, and do most often come to a death of violence as did their Savior before them.

When John was beheaded by the hand of Herod, his disciples "Gathered themselves together unto Jesus and told Him all things," and what was His reply? (Mark 6:30-31) "Come ye yourselves apart into a desert place, and rest awhile." Did Jesus not feel sorrowful for the death of John? Why to the desert? Why the rest awhile? Come; come, my Beloved; come with me, let us be together, apart from the world, in the desert place, let us be still, let us rest awhile! Let us be patient, let us be submissive, let us wait for a while until it is made clear why these things must needs be. Jesus knew that John must be beheaded, Jesus knew that He too, must die upon the cross, and that many of the disciples must follow in His footsteps even unto death. Yes, it is in the desert for dryness and for sorrow, but these things must needs be, even so, for so they seemed good in the Father's sight. Let us rest awhile, let us calm ourselves, let us exercise faith, let us look up unto our Maker, let us trust and rest in His mercy, and strength, let us re-survey the situation, and in our hearts, saying, Even so, Father, for so it seemed

good in Thy sight!

Come ye yourselves apart, into a desert place, and rest awhile. Possibly the disciples felt to ask within themselves, Who now shall preach His doctrine? Who now shall take His place and carry on? What shall we do? And they went to Jesus with their problems and sorrows. Come ye yourselves apart, into a desert — the desert is a dry and unproductive place, a place where human and self-reliance fails, and human weaknesses are made manifest; a place where humans do not and cannot produce; a place where earthly joys are not found. Possibly the disciples had some lessons to learn; possibly some trimming was to be done. Pruning is painful, but one thing, the Lord was with them in that desert to sweeten every lesson and every trial and enable them to say, as did the old Priest-Eli-to Samuel, "It is the Lord, let him do what seemeth him good." I Sam 3:18.

Here is a good statement: Faith can live nowhere but among wants and sins and troubles. Suppose you have no wants, do you have any faith? Is there any need for faith, when you are full and without any wants? We desire this and that; we cannot have it, but by faith we believe we will one day possess it, because we read that it is promised to those who persevere to the end. If there are no sins for which we feel a real Godly sorrow, if there are no troubles and trials and afflictions that make us cry fervently to the Lord, then there is no exercise of faith; there is no trusting, or hoping for; for indeed

we already have it in our possession, we are already satisfied if we have no wants. Paul said: "Now faith is the substance (assurance) of things hoped for, the evidence (proving) of things not seen." We by faith, hope for, and thus wait for, that which we have not; that for which we want, either to possess or to dispossess.

We ask our Lord for an increase of faith. To grant this prayer, He sends upon us the wants and the trials, the burdens and the afflictions; He brings us into the pit from which we cannot possibly deliver ourselves, and causes us to cry fervently unto Him for our very life. It is in this crying and this helpless condition, that faith is brought into exercise, and it is through exercise that faith is increased. If we grow in His Graces, and if we are His we shall grow in those Graces, then we must be tried in the furnace and be brought through the deep waters. Paul admonishes Timothy to "Endure hardness as a good soldier of Jesus Christ." James teaches, "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Shall we not remember that sermon? It seems I remember the impression without remembering anything that he said. Except "My brethren," and later it was "My beloved brethren."

There was a love and a brotherly sympathy, and I feel that our Savior speaks that brotherly sympathy, and love into our hearts, when we are deepest in the pit of

our trials. I think He, at those times of greatest burdens, speaks a drawing love into our hearts and thus increases our faith and our trust in His everlasting mercies.

It is Sunday afternoon now, I have written a little all along. I am afraid that we do not get any mail again today. It seems we wait three or four days, and then get three or four letters at a time; wish they could come each day, but it is good to get them anytime. I will close and if there is anything to add later, I will add it tonight before retiring, and before mailing this.

This is a peculiar letter, I guess, but I have nothing but crumbs—but they are sweet indeed, and they keep me, I hope, with a little life.

All my love to you girls.
Devotedly,
(Daddy Douglas)
A. D. Alston
11 March, 1951

Most of Brother Alston's writings were done while in service, to his loved ones at home, and as our readers can see, were very gifted and precious, attended with both natural and spiritual love. Being deprived of the presence of his kindred in the flesh and his kindred in the Spirit, kept him in the low - ground of sorrow much of his time, but prepared him all the more to pen these precious experiences enriched by the presence and wisdom of his Almighty King—"a man of sorrows, and acquainted with grief." Isa. 53:3. Editor.

EXPERIENCE OF P. D. GOLD**(Continued from last issue)**

Jesus appeared to me as the righteousness of saints, and ever since that time, more than twenty-five years ago, it has seemed to me there is nothing else for me to speak of or attempt to preach. We preach Christ crucified, to the Jews a stumbling block, and to Greeks foolishness, but to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

The matter of preaching has been a grave and serious question to me for many years. It was the most offensive thing to my feelings, and never, if this nature of mine had been suffered to dictate my course of life, would this have been my lot. How it came to pass that I was made willing was the most soul-humbling. It was a crucifying of my nature and caused an immolation of my most cherished objects on earth. But to be willing to swallow down all that I had endorsed and espoused to renounce that which had been so dear, namely the institutions and doctrines of modern missionism, and discard all my former associates, and to worship after the way they call heresy was a sore trial, so much so that nothing but divine power could lead me to do this.

They at once began to reprove me for that sort of preaching, and to tell me it was not profitable, and would scatter the congregation of people, and wither the church; that while it would do to talk predestination around the chimney-corner to old women, or to serve old established Christians, it was

not palatable to a general and mixed congregation composed in considerable part of unbelievers, and that the experience of their people was that in order to hold the congregations and win converts the preaching must be adapted to the tastes of the hearers. It may as well be remarked here that the more of such arguments as this were advanced the weaker their cause appeared to me. It was said that my facial appearance and the construction of my brain made me a predestinarian, and that my views would land me in the lap of Hardshellism.

Others said it is the disposition of some men to take this view of questions and see only the Lord's work in operations. But not until recently had it so appeared to me. A great and radical change had passed over me. Once I had believed as they did, and encountered lovers of predestination with the same arguments they now assailed me and that which once appeared to me as glorious had been stripped of its beauty. Now the Lord appeared to me as the great operator of all the powers and forces of the universe, and men are but as dust and ashes in his hand.

My search for the true church began, or to find people that held and loved what had been revealed to me, and to find a people congenial to me, for what would the true church be to one that loved it not, nor had any of its truth hid in his inward parts. But if God is in one then the spirit of truth will lead that soul to cry out for the true and living God and to seek rest in his habitation, and as soon as

that place of rest or the church of Jesus Christ is revealed there will he see rest and there abide.

To suppose that such as God teaches will not love his people and doctrine is an absurdity. No sound of ax or iron tool is needed or heard to change a vessel of mercy brought into this temple to cause it to fit in the building.

Many and painful were my perplexities and long and bitter were the trials that for about five years beset me in this search. I became thoroughly convinced that the people of my early choice and myself could not see things as they appeared to me nor could I be in fellowship with them. My soul thirsted for a people of simple manners that loved electing grace, that rejoiced in the power of Jesus, that walked by faith, or contended earnestly for the faith once delivered to the saints, a people that worship God as the fathers did relying alone on the word and power of God and that believe that all things that God hath spoken by the Psalms, the law and the prophets or in the Scriptures, shall assuredly come to pass, or teaching none other things than the law and the prophets did say should come to pass that Christ should suffer and should rise from the dead and should show light unto the people (Jews) and to the Gentiles, having hope toward God that there shall be a resurrection both of the just and the unjust, which they themselves also allow. For there are some things which denominations allow to be right.

But the great question is what think ye of Christ? Of old they re-

jected him too but in modern days they preach a Christ, but not Christ the Lord. They preach a Christ that has no power until the sinner helps him, or becomes willing for him to save him. They preach a Christ that died for everybody and rose again for their justification and still many will not be saved for whom he died.

It appeared to me that Jesus is King the Holy Hill of Zion and that He has all power both in heaven and in earth, power over all flesh to give eternal life to as many as God has given him and all the people of God are taught of God and therefore great shall be their peace.

When my affection was turning to the strangest people on earth that I had so opposed I had an interview with Elder John Stamper and in the conversation I said in substance, it appeared to me that the child of God is not under law but grace, that if one is under the law of Moses as a rule of life he must be under its penalty also for a law without a penalty has no force, and if no one is under its penalty which is death for any transgression then there is neither rest or salvation, for a believer in Jesus; but He is the end of the law for righteousness to every one that believeth and a believer is under law to Christ who is our law-giver, our Judge and our King who will save us; for he hath saved us and called us with an holy calling, not according to his own purpose and grace which was given us in Christ Jesus before the world began. The old brother replied "that is our doctrine that is what we be-

lieve." How good it seemed to me to find a people that believed as I did and my soul loved him.

But the idea of going to that people. My pride rebelled. But the more my researches were pursued the more the Primitive Baptists appeared to me as worshipping as the fathers did or as God's people had always worshipped and served God.

Entangled in the wilderness what hard fare I had, no peace, no rest. The question between peace of conscience and self - interest the fear of God or the snare of man whether to forsake all for and follow Jesus or to remain with those I was with and enjoy prosperity and wealth of the people I was then with, whether to unite, if they would have me with a poor people, few in number and despised, hated and evil spoken of by all nations, and be ostracised by my former friends for renouncing all I had ever confessed, and contended for the doctrine that never will be popular with the world, or remain as I had been, was a most distressing question. For it is no easy matter for one to change his church relations. One that has never traveled in this way can never know the sorrow and distress it will cause.

It was said, "If you go to the Hardshells they will ram you down in a corner and not help you any, and you will starve for bread." It did look that way. This Scripture was much on my mind:

"And every one that hath forsaken houses or brethren or sisters, or father or mother, or wife, or children, or lands for my sake,

and the gospel's shall receive an hundred-fold now in this time, houses, and brethren and sisters and mothers, and children and lands with persecutions; and in the world to come eternal life."

Which has proven true in my case, and the God who begins to delight is able to finish the matter.

Another Scripture was on my mind for months whenever I would attempt to fill an appointment, yet I dared not use it as a text, for its meaning was too plain to me.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty."

There was no agreement or fellowship between myself and those I was with. Many of them were dear to me and we were good friends, but on doctrine we would not see together. Was it right to them or me for me to stay with them? We could not walk together because we were not agreed; but how hard to leave them and give this offense. When I left them they would have no more dealings with me, for they called it heresy. It often seems to me now that it would be a great pleasure to me to visit their congregations and preach to them, (if enabled) Jesus and the resurrection.

Then the question would arise, how do you know that you are right? The answer to this would rise up in my deliverance. How did you receive Christ? By works of the law, or the hearing of faith, or

was Jesus revealed to you according to or for your works?

Then the question would arise, how will you live if you go? and the words in that Scripture, "I will be to you a Father, etc; would ring and sound as if he commanded the universe, and therefore would supply all my need.

The question would arise, what about Sunday Schools? Are they not doing great good? Look at the numbers that advocate them and how they get people into their organization that way when they are young and thus they mould and shape their lives as they please, and bring them up as they wish. Are they not thus doing a great work? Without Sunday schools how can we get along they would say. They are the greatest institutions in the world. Well it appeared to me if they were really so important as all this, would there not be some words in their favor in the Bible? For that is the book to decide all such questions, and the Bible thoroughly furnishes the man of God unto all good works. But on looking into and searching that book it is seen that Sunday schools are not once named in that standard authority, not even once named. So it was with other pet measures of this denomination. None of them are once named.

I asked Elder C. B. Hassell about feet-washing, for it was on my mind that it is right to wash feet. He said that Primitive Baptists washed feet — that some washed all together after the Lord's supper and others did not wash at that time, but they would wash at some time whenever it was on the mind

of any member to wash and he would ask others if they would join in with him, and thus they would engage both in the spirit and in the literal act of feetwashing. I well remember the first opportunity offered for this after being received by the Primitive Baptists. It was at a brother's house. He brought his basin and water and girded himself with a napkin at night at his own house, and washed my feet and I washed his feet. Since then I have several times washed feet with the church after the Lord's supper, and to me there is no difference in the answer of peace in each and every case. Nor is there ever a sweeter feeling of peace after my duty I perform than this. If brethren know this duty and perform it they are happy in the deed.

The question of reforms has been much on my mind. What is true zeal? Jehu boasted of his zeal for the Lord and asked one to come with him and look at his zeal. He was raised up to kill a wicked king and others, but ah, himself was wicked also in some things.

To not condemn another in that which you allow in yourself is moderation. To require in another more than you render yourself in anything while you offend at all is making yourself a judge of evil thoughts.

Whenever a brother pushes his zeal so far as to destroy churches for a point of order, beware of him. There are many things crooked that we cannot make straight. The great place to commence a reformation is in one's life. Some would

be great reformers but alas, they do all their work on others, and see no fault in themselves. If you are with a people you cannot fellowship, withdraw from them and let them alone. If you say, I cannot leave them, there is no other place for me to go but to stay, then try to correct evils mercifully not by tearing up churches, or wringing the nose to force blood. Take care if you use violence and smite and tear up churches that you yourself are not smitten in turn.

I am satisfied to have forbearance and the spirit of feet - washing. If Jesus or any one of his disciples had ever said that a church should wash feet whenever they commune, or if there is a single example where the church in the days of the apostles observed feet-washing in connection with the Lord's supper after the resurrection of Jesus, then we should require it thus done now; but as this does not appear in the scriptures it is not wise to enforce this to the destruction of churches. The reason I engage in feet - washing at the Lord's supper, or at other times, is because it is plainly taught that we should wash one another's feet and the time or place is not so important as the act done in the right spirit.

Washing feet is taught in such a way as to show and make manifest the very spirit of feet-washing or humility, and so it was impressed on me in those days of affliction and famine wherein the things I am recording were taught me by the hand of God in the furnace of affliction, and my views were cast

and moulded in the molten sea of trouble, and searching enquiry, when deep called unto deep at the noise of his water-spouts. Do not tear up churches because they do not wash feet literally, but wait and show the spirit of forbearance and brotherly kindness of washing feet literally and long suffering towards your brethren, remembering God's long suffering to you.

On the question of baptism some trouble arose, but I felt that if the Primitive Baptist were the church of Jesus they were contending for the faith once delivered to the saints and therefore they kept the ordinances and possessed the true baptism. For Christ is not divided. It is not that one denomination has one part of the ordinance of Christ, and another denomination has another part or one denomination is the head and another the hands, and another the feet of the same body, and you have to get all those together to make a body. But the body of Christ is one and fitly framed together. All the members hold one and the same thing, for there is one Lord, one faith and one baptism, even as ye are called in one hope of your calling.

Finally, all objections to the Primitive Baptists were removed. Myself was in the way — my unfitness, but still I loved them so that it was my desire almost every moment to be with them.

It was on Saturday before the 2nd Sunday in March 1870, at Old Kehukee church, and at the old M. H. and I went and told them but little, for I have never been able to express my travail in full. They received me into that church and

on the next day Elder C. B. Has-sell, a most precious brother to me, baptized me. It was in the same stream of water and the same place that I had baptized many when a Missionary Baptist, and many of them were present to behold the stoop. The time had been when this would have been an intolerable disgrace. But that day it appeared to me that I was a dead man, so quiet and peaceful and so restful. Glory was everywhere and peace and love. It was on that day that the words that had been burdening my mind so long "Wherefore come out from among them," etc., were used by me as a text. It did not seem to me as preaching but the sweetest ease and relief, as the long pent up matter was emptied and I felt so refreshed. That text has never since burdened my mind.

After being received into the fellowship of the church I visited my father's section, and there was a little church of the Primitive Baptist faith in the neighborhood in which Elder Drury Robbins had lived and died. A seed had been sown and a remnant was preserved. My mother heard me speak though she and my father had both gone off with the New School or Missionary Baptists. When she heard me she said, Son, you preach as they did when I was baptized and I desire to live with you. She was received there on a confession of faith and her former baptism. Some time after this she and my

father were in Wilson, and when he heard the preaching and saw the order of worship of the Primitive people here, he said it carried him back to the days when he was baptized, for it was like that, and he desired fellowship with us and was also received on confession of faith. My grandfathers and grandmothers on each side of the family were also Primitive Baptists, and thus my father's God is I hope my God. "My father's God and I will ex-halt him." Ex. 15:2. Who is the God of Abraham, Isaac and Jacob and the Lord of our fathers? It is the God and Father of our Lord Jesus Christ the Father of Glory, and the God of all comfort. Him I desire to worship and serve. What a blessed mystery to be a son of God, born of God and identified with and related to the whole house of Israel.

There was then another matter that was unfolded in my experience. It was the case of what is called the prodigal son. I was that prodigal that had come home, been brought home and the fatted calf was slain, the ring of love was on my hand, the garment of praise had covered me, then was feasting, music and dancing in my soul. This lasted months. Why cannot one remain in that blessed estate of love, feasting and obedience for life. What a sweet life it looks like it would be. But, alas, we leave our first love and coldness, doubts, barrenness and trouble set it.

(To Be Continued)

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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No. 16

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WILSON, N. C.

July 1, 1960

VIEWS ON ACTS 3:19

Dear Brother Adams:

My renewal to Zion's Landmark is enclosed. I do not want to miss any copies. When you have a mind, please give your views on Acts 3:19.

May the Lord bless you with good health.

Most unworthy,
Mrs. Willie Garrett
Box 127, R. D. F. 1
Rougemont, N. C.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

These are the words of Peter to a people that had committed a hideous crime. They had crucified the son of God. They had denied the Holy One and killed the Prince of life. They were so filled with malice and hate that they refused to hear the words of Pilate who would have released Him had they not

been so persistent and determined — "But they cried, saying, Crucify Him, Crucify Him." Luke 23:21. Their hearts were hard and strong. Yet, He who has all power in heaven and earth, "Maketh the storm a calm." He is the one who "Turneth the wilderness into a standing water, and dry grounds into watersprings." Psa. 107:35. "The King's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." Prov. 21:1. Surely this great and mighty God can take away the stony heart and put within a new Spirit and a new heart in the vilest of the vile and the chief of sinners.

This is what God did for some of those who were engaged in crucifying the Lord of Glory. God had a people among those unbelieving Jews. They were the chosen vessels of His mercy. They were given to Jesus Christ in covenant by the Father before the world began. (See Eph. 1:3-12) The time had ripened for God to convict and condemn them through the administration of His law, and grant them repentance and forgiveness of sin through his son Jesus Christ.

God pricked their hearts. They felt the awful sting of sin. They were made conscious of the awful crime which they had committed. The vengeance of God had ceased when their guilty conscience made them fear and tremble. They said: "Unto Peter and to the rest of the Apostles, Men and Brethren, what shall we do?" Acts. 2:37. It was those that were pricked in the heart that said, "Men and Brethren what shall we do?" The preaching by Peter meant nothing to those who

were not pricked in the heart. This is true today. The gospel, which is the power of God, has no effect on those who are dead in trespasses and in sin. They sneered at the doctrine that was preached by the Apostle. They said, "These men are full of new wine." Acts 2:13.

The Apostles preached a crucified and risen Savior; the one who had power to forgive, pardon, and justify the chief of sinners. The first part of Peter's message brought grief and sorrow to those who were pricked. He told them how they had denied the Holy one in the presence of Pilate when he was determined to let him go, and that they had desired a murderer to be released, rather than Jesus find no fault in Him." God had convicted those who were pricked in their hearts. Those whom God convicts, feels the justice of God in condemning them for their sins and transgressions, like the thief on the cross who said to the other thief. "For we indeed justly, for we receive the due reward for our deeds, but this man has done nothing amiss." Such plead for mercy and not justice, as do all of God's humble poor when they see themselves justly condemned before God.

His pleadings were these: "Lord when Thou comest into thy kingdom remember me." The ear of the Lord is receptive to those who cry unto Him for mercy. He says; "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be open-

ed." Matt. 7: 7, 8. Those who ask, seek and knock, are the ones who are in need — in need of mercy; in need of salvation; in need of a Savior. The Prophet said, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear—" Isaiah 59:1. How true are these words! Jesus said to the thief: "Today shalt Thou be with me in Paradise." The words of the other thief portray the difference between him and the one that received mercy. He said, IF thou be the Christ, (these words imply doubt as to whether or not Jesus was the Christ) save Thyself and us." But His sheep both hear His voice and know Him, as did the one to whom Christ said, "Today shalt thou be with me in Paradise." Those to whom Jesus reveals Himself are possessors of eternal life. They believe. They are ordained to eternal life. It is said, "and as many as were ordained to eternal life believed." Acts 13:48.

When Peter saw the Godly sorrow that had been worked in those that had been pricked in their hearts, he no longer charged them with the crime of which he had previously been speaking, but seeing that their souls were distressed, he spoke words of comfort to them. He pointed out the purposes of God in the crucifixion of Christ, which was the fulfilling of prophecy. He spoke kindly to them. He called them brethren, he said, "And now brethren, I wot through ignorance ye did it, as did also your rulers, but those things which God before had shewed by the mouth of all his prophets, that Christ should

suffer, He hath so fulfilled." Verses 17, 18. Paul received mercy for what he did in persecuting the saints because he did it in ignorance and unbelief. Peter now preached to them repentance and forgiveness of sins through a crucified and risen Savior. John the Baptist, preached repentance to the people in the wilderness of Judea. He said, "Repent ye: for the Kingdom of Heaven is at hand." Jno. 3:2. He baptised those who brought forth fruit, but he refused to baptize the Pharisees and Sadusees. They did not bring forth fruit meet for repentance." They thought that they should not be denied Baptism at the hand of John because they were the seed of Abraham. They were ignorant of the truth which was revealed to Paul, who 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.

The doctrine which was preached by the Apostle discriminates between those who are born only of the natural seed of Abraham, and those who are born through the righteousness of faith, or the seed of Christ. The scribes and pharisees revealed no evidence that they had any spiritual birth. Accordingly they were only natural descendants of Abraham. For this reason John refused to baptize them. There must of necessity be another birth—a spiritual birth—before these people or any other can bring forth the fruits of the Spirit. This is the doctrine of Jesus Christ. He said to Nicodemus, "Verily, I say

unto thee, except a man be born again, he cannot see the Kingdom of God." Jno. 3:3.

It was a joyful revelation to those brethren who were burdened with a load of sin, and were pricked in the heart, when they glimpsed a ray of hope of forgiveness of their sins. Peter said, "Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Their hearts were prepared to hear the words of Peter. "Repent ye therefore." That is, turn from your former course, loathe your sinful acts and look to Jesus, who is the Savior of sinners; but this means nothing to those who are not penitent, those who see no fault in themselves. Their hearts were receptive to the words of Peter. A little faith is given, Paul said, "Faith cometh by hearing and hearing the word of God." Rom. 10:17. In Romans 15:16, Paul said, "And how shall they hear without a preacher? And how shall they preach except they be sent?" Christ is the great Revealer and Preacher, the one who is able and does cause us to see and feel our guilt, beg forgiveness, and seek repentance.

Peter was a man that was sent from God. His words come with power — "And be converted." Peter was converted when he denied knowing the Savior in the presence of the little Damsel and others, the night Jesus was crucified. Jesus said to Peter before he was crucified, "When thou are converted strengthen thy brethren." Luke 22:32. A servant of God must know

the weakness of the flesh and be converted himself before he can strengthen his brethren. The words of Peter to those who were pricked in the heart were the same as if Jesus had said, "And be converted that your sins may be blotted out." The Lord spoke by the mouth of the prophet. He said, "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 44:22. Those for whom the Lord blots out transgressions, their sins and iniquities are remembered no more against them.

Oh! the jubilation when it is revealed to a poor trembling sinner that the blood of Christ has triumphed over sin! and his Savior draws him by the tender cords of His love and says, "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.

He further says: "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." In the expression by Peter to his brethren "Repent ye therefore, and be converted, that your sins may be blotted out." These words are not to be understood as an expression originating from Peter, for they are the gracious words of Jesus spoken by the mouth of Peter. God prepared their hearts to hear, as well as he prepared Peter to speak. Solomon said, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1. So the words which Peter spoke were directed by the Holy Ghost. God prepared

their hearts to hear and receive them with power. If a man could, within himself, repent of his sins and transgressions and be converted without the Spirit and power of God, there would have been no need for Christ to have been crucified and raised from the dead. 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 Savior, for to give repentance to Israel and forgiveness of sins." Acts. 5:30:31.

There are times of refreshing seasons by the Spirit of God to those who have been given repentance and forgiveness of sins through Jesus Christ. These seasons of rejoicing or times of refreshing" which are occasioned by the presence of the Lord are experienced by the children of God when they are lifted up and are enabled to rejoice and praise His Holy name. They come to witness with Job of Old — "I know my Redeemer liveth!" And with David, "O Lord my God! in Thee do I put my trust;" again "O Lord our Lord, how excellent is Thy name in all the earth!" "I will praise Thee, O Lord, with my whole heart." Many times this has been my very experience. I have so known my Savior, but when He withholds Himself from me, I am brought to say as did David: "As the heart panteth after the water brooks, so panteth my soul after Thee, O God, My soul thirsteth for God, for the living God: when shall I come and appear before God?"

T. F. Adams

RESOLUTION OF RESPECT

God in His infinite wisdom has seen fit to remove from our midst our beloved Brother Rufie Elie Olive, who was born November 1, 1898, and passed from this life, February 3, 1960.

His wife, Edith Catherine Ogburn Stephenson, preceded him in death only a short time, October 22, 1959.

Bro. Olive united with Fellowship Church Saturday before first Sunday in October, 1932, and was baptized the Sunday following, together with his Mother, Sister Bettie Olive, by Elder F. W. Rhodes.

Bro. Olive's funeral was conducted by Elder Rhodes and Elder T. F. Adams. They also conducted Sister Olive's funeral just prior to Bro. Olive's death.

Therefore, be it resolved 1st: that Fellowship Church bow in humble submission to God's will, realizing that we have no power to stay the mighty Arm of God. 2nd: That a copy of these resolutions be sent to Zion's Landmark for publication, one to the bereaved family and one for Church record.

Done by the order of Fellowship Church, Johnston County, N. C.

Elder W. D. Barbour, Mod.
J. C. Langdon, C. Clerk

SISTER EMMA PARKER WALTON

Sister Emma Parker Walton, daughter of Archie and Mary Eliza Parker, was born in Onslow County, near Jacksonville, N. C., April 15, 1877. October 24, 1897, she was married to Furney James Walton. To this union were born three children, William Penn and Myrtle, who died in infancy, and Delmar Walton, who survives.

Sister Walton united with the Primitive Baptist church in Wilmington, N.C., Sunday, July 11, 1943, and was baptized by Elder J. T. Williams. She was a faithful member, always being present when her name was called, if possible.

Sister Emma was truly a friend in need, usually around where there was sickness or trouble of any kind, and willing to lend a helping hand.

March 16, 1960, she answered the last call to a home, we hope, for the tired, lonely, and weary travelers who have trusted in the One who is able to do all things, even to the saving of sinners such as we.

Sleep on, dear soul, sleep on. Sleep on and take thy rest; and on that resurrection morn, awake to meet the blessed, we hope in Christ's name.

Her sister-in-law,
Fannie W. Padrick

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Memorial in Wayne County, the fifth Sunday and Saturday before in July 1960. Elder J. B. Williams was ap-

pointed to preach the introductory sermon. Elder H. E. Mann, his alternate.

All lovers of truth are invited to attend and a special invitation is extended to our minister's Brethren.

J. T. Boyette
Union Clerk

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

UNION NOTICE

The White Oak Union is appointed to be held with the church at Ruhama in Morehead City, N. C., the fifth Saturday and Sunday in July, 30 and 31.

We extend a cordial invitation to our corresponding Brethren and Sisters, who have been imbedded in the truth. A special invitation to our ministering Brethren.

Elder H. A. Young,
Union Clerk

UNION NOTICE

The Mill Branch Union is appointed to be held with the Church at Pireway, Saturday and fifth Sunday in July, 1960, if the Lord wills.

Pireway Church is located in Columbus County, N. C.; about one mile north of Waccamaw River, beside highway No. 904. Visitors coming by way of Wilmington, N. C. on highway 17, turn right at Grissettown on highway No. 904, continue to the Union. Those coming by Tabor City, N. C. leave Tabor City, southward on highway No. 904, continue to the Union.

We appreciate visitors, especially Ministers.

E. L. Vaught, Union Clerk
Loris, South Carolina

UNION NOTICE

The Shewarkey Union is to be held at Rocky Swamp Church fifth Sunday in July, 1960, Friday and Saturday before. Elder A. B. Ayers was chosen to preach the introductory sermon, and Elder C. L. Robbins, alternate.

The church is located about ten miles northwest of Enfield, N. C.; and about one mile of Heathville.

We invite all those that have a mind to meet with us.

E. C. Harrison, Union Clerk

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ZION'S LANDMARK

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JUL 25 1960

Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

He divided the sea, and caused them to pass through; and he made the waters to stand as a heap.

In the day time also he led them with a cloud, and all the night with a light of fire.

He clave the rocks in the wilderness, and gave them drink as out of great depths.

He brought streams also out of the rock, and caused waters to run down like rivers.

And they sinned yet more against him by provoking the Most High in the wilderness.

And they tempted God in their heart by asking meat for their lust.

Yea, they spake against God; they said, Can God furnish a table in the wilderness?

Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

Therefore the Lord heard this, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel;

Because they believed not in God, and trusted not in his salvation:

Though he had commanded the clouds from above, and opened the doors of heaven,

And had rained down manna upon them to eat, and had given them of the corn of heaven.

Man did eat angels' food: he sent them meat to the full.

He caused an east wind to blow in the heaven; and by his power he brought in the south wind.

He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

JOSEPH

Let me say just a little more about Joseph. Reuben was the oldest and the firstborn of Jacob; yet considering Rachael to represent the spiritual, while Leah represented the natural, Joseph was the firstborn of the spiritual. Reuben, the firstborn of the natural, was as "unstable as water" (Gen. 49:4); but "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (Gen. 49:22.)

Joseph was the firstborn (Spiritual) of the loved wife, (Gen. 30:25) Rachael. Remember it was at Joseph's birth, the spiritual, that Jacob had to go again to his own land. Remember it was on this same journey to his own land that the angel appeared to Jacob and wrestled with him till the break of the day. This was the break of a Spiritual day for Jacob; it was the break of a day in which Jacob was no longer strong in his own body, but was weak and had to walk by the aid of the Lord's staff, for the angel "touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint" and "he halted upon his thigh" for the sinew had shrank. (Gen. 32:25-32).

Joseph received the birthright that would have fallen to Reuben. "Forasmuch as he (Reuben) defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel — the birthright

was Joseph's" (I Chron. 5:1,2). And the geneology is not to be reckoned after Reuben, but instead, after Joseph. Joseph was the true lineage. Remember Abraham had a son, Ishmael by the woman Hagar, but the true lineage was through his son Isaac born after Sarai was over ninety years old, and according to nature, it was impossible for her to bear.

Joseph was given preeminence among his brethren while he was with them. He was given the two dreams in which he saw his brethren bowing down to him. Joseph was preserved through all of his afflictions and brought to a high place in the land of Egypt, in order that he might save the lives of his brethren, when they came and bowed down before him.

Joseph was loved by his father, Jacob, more than all the other sons; Joseph was given the "Coat of many colors" which none other of the sons received.

Joseph was given two portions in the promised land; yet, Joseph is never spoken of as a tribe of Israel as are the other sons. The two sons of Joseph; the tribe of Manasseh, and the tribe of Ephraim, received portions equal with the other sons of Jacob. "Moreover I have given to thee one portion above thy brethren." (Gen. 48:22). "Joseph shall have two portions." (Ezek. 47:13).

Joseph's sons were claimed by

Jacob as his own, and each became a tribe. "And now thy two sons, Ephriam and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine" (Gen. 48:5). Thus did each inherit a land for a possession, as did the children of Israel, and Joseph did receive two portions.

Then would this make thirteen tribes of Israel? How are there just twelve, when Joseph received two portions? "Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance—" (Joshua 13:14, 33).

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. "The archers have sorely grieved him, and shot at him, and hated him; "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel".) (Gen. 49:22-24). A beautiful scripture, and I guess, self-explanatory. Joseph, a fruitful bough out of the True Vine. Remember that fruit is borne through affliction and trials and tests. "Herein is my Father glorified that ye bear much fruit." John 15:8. Joseph had many afflictions and trials and crosses, but the strength of the God of Israel bore up his arms, and he went on to accomplish all that the God of Israel had for him to do. Joseph dwelt by the well of salvation; and by the places of drawing water; his fruitful bough was "in the way" and in the favor

of his God, and for the purpose of saving his brethren in their time of famine and starvation. His branches ran over the wall. The word "wall" is often used in the scriptures as the end, or the impassable, or that which stops, incloses and sets the bounds of. The waters were a wall to the children of Israel (Ex. 14:22); Hezekiah, when told to set his house in order, "turned his face to the wall," to the end, for all hope was gone. He could not go any further, or see any further (until the Lord heard his prayer and added fifteen years to his life; until the Lord removed the wall.) (II Kings 20:2) But, through the strength of the God of Israel, the branches of Joseph reached over the wall. This wall might be the wall between the Jews and the Gentiles, but I love to think of it as that wall or that unsurmountable gulf nature and spiritual understanding; between the kingdom of this world, and His kingdom in the heavens; between man in the Adamic man, and man in the Savior Jesus Christ.

Joseph was a type of Christ. While he went out to look after the welfare of his brethren who were tending the flocks, they turned against him and threw him in a pit; they sold him as a slave; they denied him as a brother. But by the strength and the merciful care of the God of Israel, Joseph was preserved and brought through many trials and afflictions to a high place in Egypt, in order that he might store up the corn with which to save the lives of his brethren who had so ill treated him. Famine drove them to him. He spoke

harshly to them; they were convicted of their sins; they tried to pay for the corn, or to earn their way into life, but that was not acceptable and they failed. They were brought under complete condemnation when they seemed to have stolen the cup, and the most innocent one among them (Benjamin) appeared most guilty, for the cup was found in his sack. O! it is not the particular sin that we have committed, for we are all born in sin, but it is the God who showeth mercy!

When the brethren were completely condemned and admitted all their guilt and that their condemnation was just and right, Joseph said to them I am your brother, and he fell upon them with love and kisses. We are all justly condemned, but may our Lord and Savior look upon us in mercy and fall upon our necks with love and tender care and forbearance. May He favor us and give us a double portion.

This scripture is barely touched, but must abruptly stop because of time.

A. D. Alston
Atlanta, Ga.
29 June 1949

EXPERIENCE OF P. D. GOLD
(Continued from last issue)

One very prominent question that much exercised my mind for years was the nature and extent of the atonement made by Jesus Christ. The Arminians claim an unlimited general atonement and say they preach free grace and free salvation which they charge the Primitive Baptists do truly believe and

preach that no power on earth or in hell can prevent the salvation of the sheep for whom Christ laid down his precious life. For all power both in heaven and on earth is in his hands, and he has power over all flesh to give eternal life to as many as the Father has given him. But those who preach that many for whom Christ died are eternally lost do certainly limit his atonement. While those that preach that Christ hath forever perfected them that are sanctified by the one offering of himself once, do preach an unlimited atonement. That is we hold that so effectual and perfect is the atonement of Jesus, the price that he paid down for the redemption of sinners, that nothing shall ever prevent the coming to him of any or all those for whom Jesus died.

The Arminians preach what they call an universal atonement, but it is really no atonement at all. It is dependent on conditions to be performed by man that so fetter and clog their so called atonement of Jesus that many things controlled by man may defeat it, or render it ineffectual. It is left with the creature altogether whether he will repent or not. If he does not, although Christ died as much for him as he did for any other that is actually saved he will never be saved. They hold that Christ died as much for all that are finally lost as he did for any that are saved. Whether the heathen are saved depends on many contingencies such as whether covetous man will give money to send the gospel there and then whether any go to preach to them, and then whether the heath-

en will repent and believe not, and further, whether they will live a godly life and none of these things are at all made certain by the death and resurrection of Jesus; but all are dependent on the creature. Now according to this where is any guarantee or certainty in the atonement of Christ or the salvation of any one? Is this not a most limited and uncertain atonement. Indeed is it any atonement at all?

The Primitive Baptists preach the power of God quickens the dead, and that Jesus having all power, and that he saves and calls them with a holy calling, and not according to their works; and that all that call on the name of the Lord shall be saved, and that every one that thirst shall be filled, and whosoever will come to Jesus shall be saved, and that all that are weary and heavy laden are among the redeemed; or that salvation is free and without money or price or previous goodness of the creature; nor is it based on his good works foreseen, but causes the sinner to perform good works and lead a godly life.

Salvation is a gift in every and all senses of the word gift. Preaching too is a gift, and those that the Lord calls to preach receive their qualifications and preparations of him.

It is through much tribulation that we enter the Kingdom of Heaven. My trouble is not with the people my lot is cast among, nor with the doctrine they hold, as Ruth said, entreat me not to leave thee; or to forsake from following thee, and the feeling of my choice and heart is thy people shall be my

people, and thy God my God.

The Primitive Baptists have faults and know that they are sinners. Nor do we occupy the land or live as we should. The strength is decayed, and burden - bearers are weak. The strength and force of discipline is much wasted, and we have departed from the living God in many things. Still they come nearer to the ancient landmarks than any people within my knowledge. They know the truth and rest in Jesus alone for salvation.

My trouble is concerning myself. My unbelief and disobedient conduct give me more trouble than anything and yet it seems to me that it does not grieve me deeply enough or I would repent and reform more. Daily nothing but grace can reach my case. As I look back and can see my life how abased I should feel. Persecuting the church, reckless in manners, if called to preach it is in such a way as to humble me for life, having been brought from the land of Moab, if a Christian at all, having a fleshly experience, and was taught the depts of Satan by going through its cheats and practicing in its pretensions, if there is one that can truly say by the grace of God I am what I am it is myself.

Still after so much that should humble me, I am yet a sinner, no better, but rather worse.

If others have where - of to glory in works I have the Lord Jesus to glory in who had mercy on me and saved me. If others may seem to glory in salvation by works it does seem that none could blame for loving salvation by grace. For nothing else could save me.

I can never ascertain to a certainty that I am a child of God. We are saved by hope, and walk by faith. We are to give diligence to make our calling and election sure. This is a life time matter, nor is the task finished while we are in this mortal state.

As to the matter of preaching it has never been clear to my mind that I am called of God to preach, as we know things naturally. It appears to me if I could know that he has called me to serve thus in the gospel of his Son that it would, next to my own personal salvation, be the greatest thing to know; and if I could know my services thus rendered are of the Lord and to the profit of his people, then it would be the sweetest and best of all labor.

When I was received among the Primitive Baptists I laid my services at their feet, and said on the day that I was received that if my services was not of the Lord my desire was to cease and that if I could quit I would like to do so.

But with me it is not a matter of choice, nor am I able to keep my mouth shut or hold my peace, yet I am not able to decide fully without any fear that I am a gospel preacher, and still I am afraid to try to stop, nor dare I do so.

This is a soul humbling life a life of trial and straits. The question is never with me, what money shall I receive, but it is what have I to give? It is more blessed to give than to receive. Have I anything of the Lord to give? Has he given me a message for the People? I am poor in this world's goods and expect to be as long as I live. Yet

the Lord supplies my need. He has cast my lot as an editor, and by my own labor I earn my bread for myself and those that are with me, and this is in harmony with my views of labor and duty. For a preacher or an editor is no better to labor than others, and labor is ennobling, and if by word of pen or writing I am able to serve the Lord that is enough for me. It does appear to me that money and the love of it is degrading and that the best employment of man is to seek nobler things than worldly gain. While some suppose that gain is godliness, it does not occur to me that a soul is ever redeemed with money, or any such corruptible thing as silver and gold, and therefore money nor the giving of money can ever atone for sin, or save a soul, either in this land or in any other country.

The maintaining of these principles or those that the Primitive Baptists hold render one necessarily unpopular with the world. If ye were of the world it would love its own. We must be crucified to the world, hatred of men for sake of Jesus, and our names cast out as evil.

It was in 1871, contrary to any and all my expectations, or thought I was requested to move to Wilson where my room has been ever since. A contract had been made for me to live elsewhere and teach school. This contract was canceled by mutual consent.

Soon after moving to Wilson Eld. Bodenheimer, who was then Editor of this paper, requested me to become Associate Editor, and pretty soon it came into my hand. All of

this was unforeseen by me, unthought of and unsought, but as the way was opened I found myself willing, if enabled of the Lord, to serve in this way. Though feeling incompetent, yet it seems impressed on me thus to serve, and if it its profitable to the household of faith that is reward enough for me. This too seems to be the way Providence has prepared and opened for me to support my family and self with food and raiment together with the little help otherwise received. But it is mainly, indeed nearly all, obtained in this way.

It has been the disposition of my mind or according to my feelings to serve churches. But seldom do I take any trip otherwise than as a pastor visiting the same churches I've been endeavoring to serve for years though it would be a pleasure to me to often visit other churches.

The brethren have borne surprisingly with me and my infirmities, while they are accused as sinners and selfish. I know there is one sinner among them and that one is myself. They are kind and loving people and have shown me much kindness.

For about twelve years my health was very poor and it was unusually much of an effort to keep going; but within the last year or two it is better. It was the Lord that healed me, for in him we live and move and have our being. Having obtained mercy of the Lord I continue to this present time testifying repentance toward God and faith toward our Lord Jesus Christ.

My hope is toward God, if not a deceived soul. Many are my heart sinkings and heart searching at times. Heavy burdens of a sense of vileness and friendlessness pass over me yet the Lord delivers and I trust and hope he will yet deliver. There is hope that when our brief stay on earth has passed then we shall be partakers of the glorious fruits of the resurrection.

To this end I labor sincerely desiring to be found in Christ. To have a conscience void of offense toward God and man is the best of all living. There is no such living amid all the wealth and honors of earth. To be so exercised in the truth that one may be able to keep his body under and live to the Lord in peace and in good will toward men is the best of all living.

If God be for us who can be against us? If by the faith of Jesus I am enabled to live in truth dwelling with Israel in peace, and having good will toward men this is a good exercise.

May peace be upon Israel and the blessings of the Lord rest on and direct my labor and may it be to the Lord.

Brethren, pray for me that my faith fail not. To be dead to the world and all worldly institutions, and alive unto God through Jesus Christ our Lord and to live the life I now live in the flesh by the faith of the Son of God, who loved me and gave himself for me, and be found unto praise and honor and glory at his appearing is my desire.

P. D. Gold.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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WILSON, N. C.

July 15, 1960

VIEWS ON TITUS 2:11-14

Dear Elder Adams:

Kindly give your views on Titus 2:11-14: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and world 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."

I am especially interested in your idea of the meaning of the 11th. verse. I hear some preach that "The grace of God that bringeth salvation hath appeared to all men," has appeared to the whole Adam family. I am too little and too unlearned to disagree, but in my heart I do, for I do believe the "Teaching us" only in-

cludes the family of God or God's elect.

I know you will not agree with me if its not according to your understanding. Neither would I want you to do so, but I would like for you to discuss your opinion through the columns of Zion's Landmark, which I read and enjoy so very much. If I could, I would write my experience, if I have one.

I will say as Joseph said to the chief butler: "But think on me (and my wife) when It shall be well with thee."

If one at all, one of the least.

For a reason, best known to our Brother, he did not sign his name. We will be glad to have this brother's experience to print in Zion's Landmark that others may also enjoy and feed from same; for the beauties in Zion is our meat and drink. The Spiritual experience of the children of God is the flesh and blood of Christ of which Christ said: "My flesh is meat indeed, and my blood is drink indeed." Jno. 6:55. We will gladly welcome the experience of all of God's anointed.

When either writing or speaking on any part of God's written word, it is always attended with fear, lest we ere in the construction, or exposition, and wrest the scriptures. To do so would confuse the minds of many of our readers and to our shame. Paul instructed Timothy thus: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the lay-

ing on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 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." I Tim. 4:13-16.

We understand the Apostle to mean that the doctrine which was set forth by Jesus Christ and delivered to His Apostles and Prophets was the standard for Timothy to follow that his teaching might be profitable to all.

To me when the Apostle said "For the grace of God that bringeth salvation hath appeared to all men", he did not have the whole human race of Adam under consideration, but he did have in mind the whole church of God — the bride — the Lamb's wife, which includes some of all nationalities, whether they be Jews or Gentiles. Rev. 5:9-10, says, "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests: and we shall reign on the earth."

The Apostle Paul was a teacher of the Gentiles. The word "All" as used in the scripture inquired of, sets forth that not only the believing Jews are embraced in this salvation but the believing Gentiles also are partakers of the grace of God.

When Jesus was born of the virgin Mary, He by His own arm,

brought salvation to all the elect of God, which included only those that were given to Him by the Father before the world began. The Prophet said, "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and in my fury, it upheld me. Isa. 6:3, 5. John said, "For the law was given by Moses but grace and truth came by Jesus Christ." Jno. 1:17. He was "full of grace and truth." Jno. 1:14. It appears he had in mind the prophecy concerning the Gentiles who sat in darkness under the law and the region of death. Light has now sprung up. He continues by saying, "Teaching us" — both Jews and Gentiles — meaning His elect.

The law did not give life nor salvation. It set forth in types and shadows, the coming of the Messiah, the one who was life and brought salvation. When He (Jesus) made His advent into the world, John — the forerunner of Jesus — said: "Behold the Lamb of God, which taketh away the sin of the world." Jno. 1:29. Jesus was born of the lineage of Jacob. The Jews saw Him in a body of flesh, yet the majority of them rejected Him. They accepted Him only as the carpenter's son, the son of Joseph. John said, "He came unto His own, 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.

John 1:11, 12, 13. They saw the miracle which he did and acknowledged that Peter and John had been with Jesus after they performed a miracle by healing a man that was lame from his mother's womb. It was said, "And beholding the man which was healed standing with them, they could say nothing against it." Acts 4:14.

Jesus appeared in a body of flesh to both Jews and Gentiles, but the unbelievers knew nothing of His power to save sinners. They hated Him, they crucified Him by putting Him to death in the flesh. He appeared differently to His disciples. He revealed Himself to them as being the Messiah which was spoken of by the Prophets.

From the verses which follow as well as the preceding verses, it appears that the Apostle had reference to the conversion of the Gentiles when he said, "For the grace of God that bringeth salvation hath appeared to all men." The covenant under the legal dispensation embraced the Jews. The holy commandments were delivered unto them. They were the favored people of God. The Gentiles were aliens and strangers from the commonwealth of Israel. They were without God and without hope in the world. Paul said, "Wherefore remember, that ye being in times past Gentiles 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 sometimes were far off are made nigh by the blood of Christ." Eph. 2:11-13.

When the Apostle wrote the above words, it appears that the prophecy of Isaiah concerning the conversion of the Gentiles was in His mind. Isaiah said, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open to blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isaiah 42:6,7. This prophecy was fulfilled when Jesus came and dwelt in Capernaum.

It is recorded, "That it might be Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4:14-16.

The reader will observe that Paul was a Jew. His epistle was written to Titus, who was a Gentile. In many of his letters he sets forth that God is not only God of the Jews, but of the Gentiles also. He said to the Roman brethren, "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith and the uncircumcision through faith." Rom. 3:29,30.

The phrase, "All men," also the phrase, "All the world", does not

always apply to all the human role, nor to every creature in the natural world. The words apply to those who are under consideration. As an example, Peter said, "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that "All" should come to repentance. II Peter 3:9. The "Usward" and the "All" are those who embrace the promise. In Acts 2:39, Peter said, "For the promise is unto you — Jews — and to your children, and to all that are afar off, (the Gentiles) even as many as the Lord our God shall call." This embraces both the believing Jews and the believing Gentiles.

I John 5:19 says, "And we know that we are of God, and the whole world lieth in wickedness." The unbelievers among both the Jews and Gentiles compose the "Whole world" that lies in wickedness. I Jno. 2-2, says, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." In this case the believing Jews as well as the believers among the Gentiles, embrace the "Whole world." Here we have a world within a world; a wheel within a wheel — Ezekiel in a vision saw a wheel in the midst of a wheel. So the church composed of the people of God forms the little world which is in the midst of the world of the ungodly, but it is being protected, nourished and overshadowed by God.

This appearing of Jesus Christ was first made manifest among the Jews. He then appeared to the Gentiles. The appearing of Jesus

Christ brought life and immortality to light, to both the saved and called among the Jews and Gentiles. Paul said in speaking 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: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." 2nd. Tim. 1:9, 11.

The grace of God which brought Salvation, was just as effectual in teaching the Gentiles as it was to the Jews. The Apostle said, "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 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 2:12, 13, 14.

Those that are in Christ Jesus, are looking for that "Blessed hope." This is not the hope that the children of God receive in regeneration, for they are already in possession of this. They are looking for Jesus, which is our hope. He is the Hope of His people. Paul said, "But now once in the end of the world (the legal dispensation) hath He appeared to put away sins by the sacrifice of Himself. As it

is appointed unto men once to die, but after this the judgement: 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."

The second appearing of Jesus will be at the end of this world. The purpose of His coming is to change and raise these vile bodies and fashion them like unto His glorious body. The Spirit that will change and raise these vile bodies, is the Spirit that raised up Jesus from the dead. Paul said, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Romans 8:11.

T. F. Adams.

**"AND IT SHALL COME TO
PASS IN THAT DAY
SAITH THE LORD"**

"Behold the days come, saith the Lord God that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." AMOS 8:11, 12.

In this chapter the people are threatened with a most awful judgment: a famine of the word of the Lord. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the

earth in the clear day: and I will turn your feasts into mourning, and all your songs into lamentations; and I will bring up sackcloth upon all loins and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." Verses 9, 10.

The text perhaps refers to national Israel's worshipping of idols and being scattered among all the nations of the world. In Acts 7:41, 42, 43, we read, "And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their owns hands. Then God turned and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beast and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." The idol's which Israel worshipped are emblems of men which the people worship to-day. If we set up idol's of our own and worship them, we may expect a famine among us, not for bread and water. "But of hearing the words of God," or the gospel of Jesus Christ. As God dealt with National Israel in temporal things, so deals He with Spiritual Israel in Spiritual things.

Between the close of the prophecy of MALACHI the last prophet, and the coming of John the Baptist, the messenger of the Lord, there was in the land the type of famine to which AMOS refers.

There was no proclamation of the gospel, no voice of the turtle heard in the land; for the voice of the turtle is not heard in winter, but in the spring of the year. The voice of the turtle seems to imply, the preaching of the gospel, either by Christ or His Apostles.

Naturally speaking no worse affliction could be visited upon a people than a famine of bread and water. A person can live longer without bread than he can without water but to combine the two bread and water, the span of life, I imagine, would be much shorter.

When the words of the gospel are not heard, the people begin to do like those who built the tower of Babel, when "The whole earth was of one language, and of one speech." And the Lord said, "Go to, let us go down, and there confound their language, that they may not understand one another's speech." But before their language was confounded, they all spake a universal language. And such a language would all people speak today if the Lord had not come down and taught some a different language, a language that the wisdom of this world cannot understand. Many of the people of the world, even today think as the builders of Babel did that their way to heaven is by a tower built by their own hands. But Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." MATTHEW 11:25, 26.

It is not the dead that seek bread

and water in time of famine. The dead neither hunger nor thirst; it is the living, and it seems to me that we are living in the day in which this prophecy is being fulfilled. This Spiritual famine which the Lord said that he would send, is not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord. In DEUTERONOMY 8:3 we read, "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

If we are not living in the time to which the text refers, we are approaching it with great rapidity. Sometimes we hear the brethren say, I go to church, but do not enjoy it as I once did. There are so many Lo, here's and Lo, there's, and every one seems to be accusing the other of being in disorder. If this is not a Spiritual famine, I do not know how to denominate it. To be deprived of hearing the gospel preached in its purity, is Spiritual famine indeed. ISAIAH saith, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

I find so much jealousy and prejudice among some of the brethren that they remind me of a juror who sat on a jury of which I was foreman. This fellow made the remark before he was chosen that if he were caught on a case that a certain lawyer was trying, he would go against him right or wrong. This spirit, I am sorry to

say, seems to be prevalent among some of our people. If we could do as Paul said to the EPHESIANS: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," things would be better in the household of faith.

God said, "My people hath been lost sheep: Their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers." Jer. 50:6. The trouble is, we all think we are right, and have done nothing to offend; and usually the ones who think they are the most right, are the most wrong. Paul said "Let no man deceive himself, if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." I Cor. 3:18.

Jesus said unto the Jews, "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?" Jno. 7:34, 35. If we neglect the doctrine of the gospel and the ordinances of God's house and set up idol's of our own making, we

may expect a famine among us. Some will say follow us we know we are right, to this Jesus says, "They shall say to you, See here; or, see there: go not after them, nor follow them." Luke 17:23.

The churches are having but few increases, and some on the borderline say that there is so much confusion in the churches, and so many lo here's and lo there's, that we feel as well off on the outside as we would be inside. Though, they say, we are seeking the truth, but we want peace and tranquility with it.

Let us not forget that Solomon says, "To every thing there is a season, and a time to every purpose under heaven:" and if it is the purpose of God that a famine visit us, there is no power under heaven that can prevent it, and what He does for His church and people is for their good, whether in a suffering or flourishing state. As long as Spiritual Isreal ignores the order of God's house, and sets up doctrine and idols of their own, and continue to worship them, they need not expect to find the comfort and peace which are contained in the gospel of Jesus Christ. We may go from sea to sea, from North to South, from East to West, but so long as our eyes are blinded to the true teachings of God's word, the famine will continue.

We are looking forward to the day when the famine will be over, and we can hear Jesus say, as He did "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." JOHN 7:37. In the days of famine

and drought that was in the land in the days of ELIJAH, the Lord said to ELIJAH, "Arise, get thee to AZREPHATH, which belongeth to ZIDON, And dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to ZAREPHATH. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And ELIJAH said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son." The children of God in time of famine and drought, would appreciate a message from their ministers like the one ELIJAH brought to the widow, when he said, "For the barrel of meal shall not thus said the Lord God of Israel, waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." Read the 17th chapter of FIRST KINGS. Spiritual famines and droughts sometimes are of a long duration, but if we be as patient as David was, refreshing showers will come again. David said, "I waited patiently for the Lord; and he inclined unto me, and heard my

cry."

Most ministers of today tell their hearers what they must do to bring themselves into the favour of God, and to obtain salvation. This brings a famine to the soul of Spiritual children, for they have found by experience that they of themselves can do nothing in this regard. They do not tell them what the Lord has done and what He has promised to do; but what they must do, and as long as they follow this theory; and are blinded to the true interpretation of God's word, they will never find the comfort in His word that comes only to Spiritual Israel. In Romans 9:6, 7 Paul said, "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." Paul infers that there are both professors and possessors in Israel. The word of God hath no effect upon those who are after the flesh, for those who are after the flesh, receive not the things of God; but those after the Spirit receive the things of the Spirit. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1-CORINTHIANS 2:11.

May those who are tossed to and fro like a ship upon the sea driven out of course by winds (doctrines) contrary to them; seeking and not finding, soon hear Jesus say, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." H. O. Nash

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Soloman's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

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Editor.

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Editor

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Hassell Church History by Sylvester Hassell, reprint of 1836, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.
See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

RESOLUTION OF RESPECTS FOR SISTER IANNA A. McLAMB

Sister McLamb was born August 22, 1874, and departed from this life on March 22, 1960, having lived in this life eighty-five years and seven months.

Sister McLamb united with Bethsaida Primitive Baptist Church on Saturday before the First Sunday in November, 1891 and was baptised the following day by her pastor Elder Bernice Wood. Sister McLamb lived a faithful and devoted member for almost sixty years, always filling her seat when not providentially hindered. She loved the Doctrine of Salvation by Grace. Sister McLamb was a loving and kind Sister and mother and was held in high esteem by her church and all that knew her. She left to mourn, seven children and a host of friends.

First, be it resolved that we, the membership of Bethsaida Church, bow in humble submission to the will of God. Second that a copy of this resolution be sent to the bereaved family, and third, that a copy be sent to Zion's Landmark for publication and one spread on our church book.

Committee:

W. J. Tew
T. B. Barefoot
B. F. Wood

ABBOTTS CREEK ASSOCIATION

The Abbots Creek Association which is to be held, the Lord willing, with Lamms Groce Church, will convene Friday, Saturday and fourth Sunday in August, 1960.

The church is located in Moore County, just off Hwy. No. 15 and 501, about six miles east of Carthage, and about ten miles southwest of Sanford, N. C.

Elder S. T. Atkinson was chosen to preach the Introductory Sermon and Elder C. G. Jones, alternate.

Our humble desire is that the Blessed Lord will give all of our loved ones a mind and make a way for them to come and be with us.

C. T. Harward, Asso. Clerk,
Rt. No. 7, Box 901,
Sanford, N. C.

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PSALM LXXVIII

And he let it fall in the midst of their camp, round about their habitations.

So they did eat, and were well filled: for he gave them their own desire;

They were not estranged from their lust: but while their meat was yet in their mouths,

The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

For all this they sinned still, and believed not for his wondrous works.

Therefore their days did he consume in vanity, and their years in trouble.

When he slew them, then they sought him: and they returned and inquired early after God.

And they remembered that God was their Rock, and the high God their Redeemer.

Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

For their heart was not right with him, neither were they steadfast in his covenant.

But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

How oft did they provoke him in the wilderness, and grieve him in the desert!

Yea, they turned back and tempted God, and limited the Holy One of Israel.

They remembered not his hand, nor the day when he delivered them from the enemy:

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"MY KINGDOM IS NOT OF THIS WORLD"

"Jesus answered, 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." John 18:36.

The above statement was made by Jesus to Pilate, and made under the most trying circumstances, and apparently in a very desolate hour, recalling that shortly before the above statement was made, Simon Peter followed Jesus, and so did another disciple, who was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without, that other disciple which was known unto the high priest went out and spake unto her that kept the door, and Peter was brought in, for a line of questioning. See Jno. 18:15, 16. First, the damsel who kept the door, asked, "Art not thou also one of this man's disciples?" To that Peter replied "I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself." Jno. 18:17, 18.

"The high priest then asked Jesus of His disciples, and of His doctrine." He told him, and these are His words: "I spake openly to the

world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." Jno. 18:20. Now when He had thus spoken, one of the officers struck Jesus with the palm of His hand, saying, "Answerest Thou the high priest so? Jesus then challenged their acts and their words, and repudiated the same with a question which they were unable to truthfully answer: "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" The first part of the question they could not answer, because Jesus had done no evil, and the second part they would not answer for fear of the powers that be; although what He did was very different from the things which they did.

Annas had sent Jesus bound unto Caiaphas the high priest, Annas was the Father - in - law of Caiaphas who was the high priest that year. Please note, that Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people. I beg you please note this: Simon Peter was standing warming himself, evidently he must have been very cold. While Simon Peter was warming himself, he was asked again, "Art not thou also one of His disciples? Peter answered, "I am not."

It may be recalled that prior to this time Simon Peter had cut off

the right ear of Malchus. Now Malchus was a servant of the high priest, and for this incident Jesus commanded Peter, "Put up thy sword into the sheath." Then He related to Peter this fact, of which he probably was not aware; "The cup which my Father hath given me, shall I not drink it? Jno. 18:11.

The servant of the high priest, being his kinsman whose ear Peter cut off, saith, "Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew." St. Matt. 26:74, 75, has given this account: "Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crew thou shalt deny me thrice, and he went out, and wept bitterly."

I have never been able to observe any trace of the gospel in the crowing of the cock, but I do think the crowing of the cock was an evidence and signal given of God to Simon Peter, that the day star was now about to rise in his heart, for if you recall Simon Peter was cold just before this incident as was true at the time the cock crew. Attempting to warm himself by their coals, brings me to say it is indeed astonishing to see an Old School Baptist of the Predestinarian order, even attempt to warm or draw comfort, from disorder and conditionalism, and I am slow to believe an Old School Baptist who loves good doctrine and good discipline, out of which comes good government in Zion, will even attempt such a thing.

After they who stood by, said to Peter, "Surely thou also art one of them; for thy speech betrayeth thee," Peter began his cursing and swearing. I have often wondered if Peter were trying to prove by his cursing and swearing that he was not one of the disciples of Jesus, and was offering his cursing and swearing to make his denial more convincing. At any rate immediately the cock crew evidencing a ray of light breaking through in his heart, and bringing very vividly to his memory the word of Jesus, relative to his denial of the fact that he was one of the disciples of Jesus.

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." Psa. 126:5, 6. The going out of Simon Peter, and his bitter weeping was vital evidence that he was not not so cold as heretofore, but the rays of the light of the countenance of his blessed Lord had broken through and touched his heart and signaled a Godly repentance in his behalf, light is not far away when we hear the crowing of the cock.

Jesus was then led from Caiaphas unto the hall of judgment. It was early, "and they themselves went not into the judgment hall, lest they should be defiled;" (the Roman soldiers went in but the Jews did not because it was the house of a Gentile and with them, dwelling houses of Gentiles were unclean,) but that they might eat the passover, Pilate then asked, "What accusation bring ye against this man?" Their answer was, "If

he were not a malefactor, (a criminal) we would not have delivered him up unto thee." Pilate said, "Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." The Jews seemed to understand that Jesus had signified prior to this time the death he should die, and apparently were fearful to even attempt to bring his death about any other way.

Again Pilate entered into the judgment hall and called Jesus, and asked of Him, "Art Thou the King of the Jews? Jesus answered his question by asking him: "Sayest thou this thing of thyself, or did others tell it thee of Me?" Pilate answered "Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?" Jesus replied, "My kingdom is not of this world." When Pilate inquired of Jesus "What hast Thou done?" he did not know Jesus was just fulfilling the purpose for which He came in to this world, and His Kingdom not being of this world, placed Him in a position that mortal man knows nothing of, for He had only to please His Father, making him not even subject to the mandates of their law, neither the tenents of their kingdom, and this probably gave rise to his not observing their law, neither the tenents of their kingdom, and this probably gave rise to his not observing their law sabbath, nor the Jews' passover, for "Jesus went up to Jerusalem, and found in the temple those that sold oxen, sheep and doves, and the changers of

money sitting: and when he had made a scourage of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; St. John 2:13 - 15. In the above act committed by Jesus proved the severity of his kingdom as compared to theirs of the worldly sort, in that it would break in pieces all other kingdoms, after which Jesus "said unto them that sold doves, take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up." John 2:16, 17.

Fire is destructive to humanity, so is water, and many, many, other things but nothing is so obliterating as being eaten up. You will note the zeal of the house hath eaten up his disciples, as they remembered it was written. This accounts for the natural man not being able to receive the things of the Spirit, he is eaten up by the zeal of the house. In other words the zeal of, and for the house of God, is so superior to mortal man that he is completely eaten up. And when I read in the Dear Old Landmark, the experiences of the Saints as pertaining to their offering to the church or seeking a home with the saints, and when they state they were not conscious of what was going on around them at the time, I believe their words, but the reason they were not conscious was that the zeal of the house of God had completely eaten them up, and so long as there is a human ambition, a human de-

sire, or even an element of any description of the human kind, no person is fit subject for this kingdom, for it is certainly not of this world, this I know so well. Not even a trace of self is allowed in this kingdom, it is a spiritual house, built of God to offer spiritual sacrifices Holy and acceptable unto God, and Jesus has all prerogative in this house, and is preeminent in this house, and in this house, or kingdom which is not of this world, there is no fighting. Oh, surely if it were of this world His servants would fight, but Jesus has a different way of protecting, ruling and super ruling His kingdom. His way is by His love, not that we first loved Him but that He first loved us, and His love is the powerful magnet that draws His children to Him. And He keeps them by His. Where there is envy, and strife, jealousy, malice and prejudice, there is bound to be an abundance of shame. All of these traits or attributes are outside of this kingdom, for they are of the world. I pray that we be kept inside the realms of this Godly Kingdom by the power of King Jesus.

Elder F. A. Collins
Hartford, Ala.

LO, A LAMB STOOD ON THE MOUNTAIN

This is a continuation of my letter started this afternoon. I had mentioned the 14th chapter of Revelations, and first verse:

“I LOOKED, AND LO, A LAMB STOOD ON THE MOUNT ZION, AND WITH HIM AN FORTY AND FOUR THOUSAND, HAVING HIS

FATHER'S NAME WRITTEN IN THEIR FOREHEADS.”

John is here writing. John, exiled on the Isle of Patmos for the truth's sake, looked and saw a Lamb, or the Lamb standing on Mount Zion. Mount Zion, or Zion, is the Mount of the temple, and refers to Jerusalem, the city of our God. John saw the Lamb, the Christ, the Savior of the hundred-forty and four thousand — standing on His own Mount Zion that He had saved from their sins, whose enemies He had conquered and slain, and come forth victoriously as with dyed garments from Bozrah. The Lamb stood “on” His mount, that is on top of, above and over His own. He stands today over Mt. Zion, as their Savior, and as their King, and as their Advocate with the Father. We notice the Scripture says, “with Him, an hundred forty and four thousand.” He also stood over them in the sense that He was the first One to rise from the grave in the resurrection of the dead, conqueror of death and the grave. He stands over them in as much as He hath redeemed them from under the law: He has plucked them out of the fire, as a brand: He is over them because He pleased to come down from heaven to be their Shepherd and their Leader, to lead, direct, and keep them in the way of truth, and safely in the clefts of the Rock, and under His foot. He has gone before His, and He is over His, and in His, and they in Him. I think the thought of He being in the Father, He being in the little ones, and they being in Him, is implied by the little word

“With”. “And with Him an hundred forty and four thousand—.” They are with Him in Spirit, because He came down to them and swells in their hearts and awakens their souls and makes them alive. There is then a spirit within us, born of His Spirit, and seeking ever after Him. He (His spirit born within us) in us, and we (our spirit’s parent Spirit) in Him, and He in the Father! As one in eternity! One perfect whole body without spot, or wrinkle or any such thing! Indeed, His are with Him; whether or not they can always see Him or His presence. It is our sins that beset us, and come between us and our Savior, that we cannot see Him, or find Him.

“An hundred forty and four thousand;” now just how many is that, and what does that number represent? I cannot say, but it does unfold into some pretty proportions to me. It may represent the Jews, the descendents of Abraham’s race, and the children of Israel; or it may represent all of His little ones. But anyway, there were twelve tribes of Israel, and they are often carried all through the Scriptures in the number twelve. Also they came to rest in a perfect square, whether while in the wilderness or as they were finally gathered together into the square (also cubical) city of the New Jerusalem (Rev. 21). There were twelve gates, with twelve angels over the gates to see that everyone found the way, and not one should come to a wall! Well twelve squared gives the one hundred forty four. And they were in a square whenever they came

to rest. The Temple was builded in a square also. We say, though, that this number is still multiplied by one thousand, and so it is. The one may be the sovereignty of God, that which makes significant; the nought is man, who amounts to absolutely nothing, until God’s Spirit and power stands before him. Then and under that condition, he or his significance might be increased even to infinity itself! In the strength of our Savior, we can do all things; remove great mountains or small stones alike. Oh that the ONE (1) may go before us and make our nothingness (0) significant (10). This number, ten, raised to the third power equals the one thousand. God the Father chose; God the Son redeemed; God the Holy Spirit ministers and keeps and directs us all the way! We are raised by the three powers of a Triune Sovereignty, and our 10 becomes the thousand. Well, that may be only confusing instead of holding any beauty, but it just seemed to open that way to me. I have no reason to say that my thoughts on it mean one thing. I just could not help but see the square twelve, and the three powers of the Trinity dealing with the zero or nothingness of man. The power of God the Father in His choice of man makes the ten; the redemption of that chosen one by God the Son and Savior makes the number to be 100; the ministry of protecting, teaching, preserving and directing the little one makes the number as 1000!

“Having His Father’s name written in their foreheads.” When they were chosen, their names were

written in the Lamb's book of life; that sealed book that He who sat upon the throne held in His right hand; that sealed book that the Lamb came and took from the right hand of Him who sat on the throne, as the only one under heaven or on earth who was worthy to loose the seals and to administer the affairs of those chosen, not according to the justice of the Holy Law, but according to His mercy and love under the plan of salvation by grace. All of these little ones, had the sealing of the Holy Spirit. Eph. 1:13 & 4:30. This is the sealing that is spoken of as being "His Father's name" written on their foreheads. This sealing, is a breaking of the stony heart and a bending and a bringing down of proud and haughty nature; it is a making alive of the soul, and causing that hungering and seeking and searching after His righteousness, having none of our own. This seal signifies an ownership of the Father, it further signifies an importance, only important papers or documents that we have naturally, are sealed; the seal further signifies security, non-transferability—it so definitely fixes ownership! Remember also, before a thing can take and hold the impression of a seal, that thing must first be made soft and impressionable! Now, what is the seal? What is the Father's name? We see those we feel surely are the saints of our Lord, but we do not literally see a Name on their foreheads. What do we see? Is it not love for the brethren; is it not humility in a broken and contrite heart? Are they not sealed with a countenance

of humility and love? Does it not reflect from their very faces? The Lord said to His church in S. S. 4:14, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." If poor mortal man can read this countenance of love and humility in the face of his brother, how much more can our Savior read it in the hearts of those He loves!

This is the seal; this is the Father's name written on the foreheads. What a blessing that this name is written "on the foreheads!" There is no man that can see his own forehead, nor read his own countenance. There is no humble little one who can say, "I'm sure that I am a child of grace, because the Father's name is written on my forehead." He goes with much questionings and searchings, and wonderings and cryings. His brother can see his forehead, and can see the true seal thereon, and feel for sure that he must be one of the little ones chosen and redeemed and preserved. Thus it is that we can read the Father's name on our brethren's foreheads, but oh, how we fear for ourselves! Thus we are, by His wisdom, kept humbled and in that blessed state of seeking, searching, praying and crying after Him, and His righteousness.

That is just the first verse; read on down and you find the "new song" that they sang. That song is mentioned in Rev. 5, too; and elsewhere. It is ever as new as the morning dew. How new and fresh is every kiss that we receive, and how we then, and only then, can sing the new song of praise to Him.

In a verse or so lower, you see that not a single one except His hundred forty and four thousand were able to sing this new song—and bless your life, even they cannot sing it until He comes and gives them the holy kiss in a blessing! That song is not learned by man's study, or effort. Nor can it be memorized to call up for use at man's will! If so, it would not be ever - new but would grow old with man and his use.

These hundred forty and four thousand are described in the 4th & 5th verses as, not defiled with women; as following the Lamb; as redeemed from among men; as having no guile in their mouths; and as having the gospel preached to them by an angel. And what is the gospel? what are they told? Fear God, and give glory to Him—" and on and on. Here is the patience of the saints; here is he who endured in the path to the day of redemption.

In the description of the throne (Rev. 4 and 5) we read of the four and twenty elders; these were clothed in white raiment and sat about the throne with crowns of gold. These seem to represent those who have gone before us and are waiting the redemption of their souls in full. These, so to speak, are sitting by, praising God and singing the new song at the appearing of the Lamb of God, the Root of David! Somehow, Brother Harvey was an elder brother — maybe as one of the elders about the throne waiting the full redemption, yet I served him in some way, in Frying Pan Church as in his natural state — and I felt to have

been in communion with him there.

I wish I could have the impression more vividly, but possibly it was not to be put into this earthen vessel; not measured in terms of human expressions. But what was the third and higher element in the communion? Not as a third element added to the bread and the wine; but a third part to the ordinance. And also what might be two parts as we have it; or two orders of it as we have it? And I wonder why the 14th. chapter of Revelations was in mind as the basis for it all — the service and my talking to the church? It was not a distinct dream — mine very often are indistinct; but it being of such a vital subject to my heart, I was made to desire to search it out. I wish that I could; but if it ever comes to me, the Lord will give the interpretation as He gave the dream or impression. And all of the praise will be reflected to Him from whence it came. Strange how quickly, I realized as I awoke, that my dream was not about my impressions at all, and upon that realization, my anticipations began to fall. I guess I felt I could learn something by reading and studying. It does not come that way; not the Spirit of the matter; though the word is sweet and often comforting after a manner.

Today was Sunday again, and we had to stay with our job to keep the wheels rolling. Nevertheless, the Lord has given me something to think about, for which I hope to be thankful, and to be made to rejoice in. Oh that I might be

thankful indeed and in truth for these visitations — these kisses to my poor sinful being. May it please our Savior to send you and me and all of His little ones these holy kisses from time to time as He sees that we are in need of— and searching after Him. Yours in a devoted love and a hope of His salvation. Love to my sweet “rosebuds” too. I love them more than I indicate I am afraid; or more than I seem to speak of, or to them. They are very constantly in my mind and in my feeble prayers though.

(Daddy & Hubby)

A. D. Alston.

**IT IS A COMFORT
TO READ LANDMARK**

Dear Brother Adams:

I am enclosing money order to renew my subscription to Zion's Landmark for another year. I have been reading Zion's Landmark for several years and do enjoy reading its pages very much.

It is comforting to read and hear the experiences of those who write. I go to the Primitive Baptist Church every time I get an opportunity for I do love to hear the Old Baptist preach and proclaim the doctrine and truth. It builds me up along life's pathway.

I feel I can express myself as did the hymnwriter of number 380. “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. My nature is so prone to sin, which makes my duty so unclean; That when I count up all the cost, If not free grace, Then I am lost.

Please pray for me a little sister in a precious hope, if one at all.

Mrs. R. C. Norville,
RFD 2
Stantonsburg, N. C.

SAVED BY GRACE

Dear Bro. Adams,

I know I am late sending remittance but I do enjoy reading the Landmark. If I know the truth though I feel so little and not fit to be among the ones that believe in an all powerful God, saved by grace if saved at all. It is a foolish thought to me to think man can do anything to inherit the Kingdom of God; for the Scripture denies this many times. Paul says “By grace are you saved and that not of your selves it is the gift of God not of works lest any man should boast. How wonderful to know we have a God that has all power and none can hinder or change his will. Remember me when at the throne of grace.

A little sister,
Beulah Prescott
Rt. 1, LaGrange, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-doz. \$15.00 Postpaid \$15.60. 1-doz. \$30.00 Postpaid \$30.60.

See or write,
Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1836, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

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COMMENTS ON A PORTION OF THE FIFTY-FIRST PSALM.

The PSALMIST with a penitent heart, prays first, for the mercy of God. "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions." David evidently felt that without the "Mercy and lovingkindness" of God he would be undone, and cast out where prayer is not heard nor mercy known. He not only desired that God would have mercy upon him, but that it would be in pity, and according to His lovingkindness and tender mercy; which is characteristic of His nature. Lovingkindness suggests a larger and more liberal disposition of goodness and compassion.

"He saw me ruined in the
fall,

Yet loved me notwithstanding
all;

He saved me from my lost

estate,

His lovingkindness, O how
great!"

David also desired that the record against him be erased. "Blot out my transgressions." His own heart had indicted him, but he desired that the writing be wiped out, so that it would not appear before him in judgement. This, did not only David desire, but every one that has been given to see and mourn because of their sins and transgressions. And the Apostle Paul informs us that this has been done; for he said in COLOSSIANS 2:14, 15. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

There is a fluid used to erase writing so it will not to be legible, but the only fluid that will erase or blot out sin and transgression is the blood of Jesus Christ; "As a lamb without blemish and without spot." Not only does the blood of Christ blot out all sin and transgressions, but Paul says, "Much more then, being now justified by his blood, we shall be saved from wrath through him." ROMANS 5:9. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." COLOSSIANS 1:20. "The blood of Jesus Christ his Son cleanseth us from all sin." This the blood of bulls and goats could

not do.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin." Suggesting that his sin was deep, and no ordinary solution would terminate the disease, and give him an acquitted conscience. None but those who have been taught by the Spirit know anything of the depth of degradation into which they have been plunged by reason of sin.

I've heard some say that they knew they were sinners, but not as bad as some church members they knew. Expressions of this nature is evidence that the individual has no conviction of any depth. This reminds me of the fellow who was thought to have leprosy. If the spot or plague which appeared on the surface spread not, nor found to be no deeper than the skin, it was not leprosy. But, "If a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to the foot, wheresoever the priest looketh; then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean." LEVITICUS 13: 12, 13. Most every body will acknowledge that they are sinners, but they do not know what a great sinner they are if the plague has not penetrated deeper than the skin.

David's deep seated guilt produced a confession of his sins, and he said, "I acknowledge my transgressions; and my sin is ever before me." Every where he turned his eyes, the malady was evident.

This acknowledgement was a mark of genuine repentance. But David said, "Against thee, thee only, have I sinned." David being king could not be called to account by any of his subjects; nor was there any authority delegated to them by which they could judge and punish him. Therefore, to God only did he feel accountable. I cannot be called before the bar of my subjects; neither can they publicly judge nor condemn me; but I arraign myself before thee. He knew that to judge and inflict punishment was the prerogative of God, and not his subjects. He not only knew of the justice of God, but also of His mercy. "In my distress" he said, "I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears." This caused David to feel that whatever punishment God inflicted upon him would be seasoned with mercy.

David proceeds to give the reason of his defilement. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Evidently referring to original sin; that propensity to evil which every one that is born of the flesh brings into the world with him, and is the source from which all sin and transgressions proceeds. No child of God feels that he can hide his sins and transgressions from Him Whose eyes never slumber nor sleep. The light that shines in their hearts shows them that the carnal mind is enmity against God, and with such a mind, he cannot serve God acceptably. He deplores his sins which he has com-

mitted, and asked that they be washed away.

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." This probably refers to the rights and ceremonies practiced under the law upon those who were afflicted with leprosy. "This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and he shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and cedar wood, and scarlet, and hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field." Read the 14th chapter of Levit. There is one thought worthy of our notice, and that is, this ceremony was performed only after the leper was healed, not before. Leprosy is a type of sin, and when this ceremony was performed the people knew that the leprosy had been healed, and the leper was free to go and associate again with his friends. David evidently felt that if the Lord would purge him with hyssop, that all his friends would know that the Lord had for-

given his sins, and that he could not do as Jesus said to the man with an unclean spirit, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

"Wash me and I shall be whiter than snow." I can't recall ever seeing anything whiter than snow. Last winter we had a beautiful snow, and as I stood at the window admiring its whiteness and beauty, I thought of the phrase, "Whiter than snow," and asked myself, can anything be whiter than snow. Yes, I said, the church of God washed in the blood of Christ, "As a lamb without blemish and without spot." The phrase "Whiter than snow," refers to the pure and cleansing virtue of the blood of Christ, Who hath "Washed us from our sins in his own blood, and hath made us kings and priests unto his Father; to him be glory and dominion for ever and ever."

When I looked upon the snow on the ground, I saw no black offensive spots of the earth. This reminded me of what the Groom said to the Bride in the S. of SOLOMON, "Thou art all fair, my love; there is no spot in thee." Paul said to the CORINTHIANS, "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This having been done, the Bride is ready for the Groom to present Her to His Father, "A glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

It is for this purpose that Christ

gave His life and shed His blood, that He might present His Bride holy and without blemish to His Father. The church under the gospel can as did the Jewish church, "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 jewels." ISAIAH 61:10. To me these jewels represent the graces of the Spirit, the doctrine and ordinances of the church committed to her by the bridegroom. The church today can say as did the poet:

"And lest the shadow of a spot,
Should on my soul be found,
He took the robe the Saviour
wrought,
And cast it all around."

Whatever we are, whatever men may think we are, to be what we desire to be, we must have the witness of the spirit in our souls, not make - believes and make - does in religion. We may know but little of the remedy, because we know so little of the disease. We may have but little evidence, but let that little be real, for all else is a delusion.

"And when we reach yonder
shore,
We'll be as white as snow,
We'll wear the robe prepared
for us,
The robe that He hath bought."
H. O. Nash

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Soloman's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

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Editor.

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Editor

SARAH OLIVIA ADAMS PETERS

Sarah Olivia Adams Peters, widow of the late G. W. Peters, who preceeded her to the grave in 1934, passed away May 6, 1960, at the age of 82 years. She was the daughter of the late Elder and Mrs. J. M. Adams, longtime residents of Monroe, Georgia. Elder Adams was a Minister of the Primitive Baptist Church and attended many of the Associations throughout the South and up in the Eastern States. He was a brother of the late wife of Elder H. H. Lefferts of Leesburg, Virginia. Elder Adams died in 1931.

Large attended funeral services occurred Sunday, May 8, 1960, at her Church, Harris Spring, Newton County, Georgia. She united with this Church in 1902 and moved her membership back there after the church at Monroe, Georgia, was disbanded in 1949. Officiating Ministers were Elder H. O. Nash, Elder T. L. Huff, Elder T. Floyd Adams and a nephew, the Rev. James Lester. Interment occurred at the Malcom-Green Cemetery. Pallbearers were Deacons of the churches in the Yellow River Primitive Baptist Association: T. R. Breedlove, B. A. Malcom, E. T. Wade, Thomas Watson, A. P. Cross, C. R. Morgan, R. A. Braswell, Tom Brooks, Roland Arnold, J. H. Paige, J. C. Doster, O. H. Brooks and W. F. Swafford.

She was a devoted mother and enjoyed the highest respect and sincere affection of countless numbers in all walks of life, and was marked as a Christian woman of the highest principles of character.

She was united in marriage early in life to G. Will Peters, a widower with three little children. Out of this union were born two boys and two girls who survive. After the deaths of her husband, stepson and his wife, she took their four children into her home. She was indeed a mother to all of these children, saying she wanted all of the three groups treated as though they were her own children. Surviving are W. Edward Peters, John S. Peters, James L. Peters, Garland Peters, G. B. Peters, Mrs. R. C. Foster, Mrs. W. B. Hearn, Mrs. John A. Lowell, Mrs. Carolyn Alston and Miss Kathryn Yvonne Peters.

Carolyn Peters Alston, wife of the late Douglas Alston, has long been a member of the Primitive Baptist Church, and is a staunch believer in that faith and doctrine, believing and following in the ways of her Grandfather Adams, Mother, Father and others—Many of whom have gone on to their eternal rest.

Mrs. Peters suffered a stroke in May 1959 and was confined to her home and hospital for the last year of her life, being in the hospital almost two months at the end. All that loving hands and medical science could do was done. She

bore her afflictions without complaining and as the end neared she looked forward with sweet anticipation to the day when she could be relieved of all the suffering here on earth and enter into that eternal rest, there to wait the final resurrection.

May we that are left behind ever be mindful of the wonderful examples and life she lived here on earth and carry on and on in the way she would have us do.

T. R. Breedlove, Clerk
Harris Spring Church

OBITUARY OF**NORA GARDNER SMITH**

Sister Nora G. Smith was the daughter of Jim Gardner and wife, Laura Ellen Smith of Wayne County, North Carolina. She was born June 3, 1884, and was married to the late Joseph D. Smith. To this union were born nine children, namely; James David, Guy, Guelda, Julia Belle, Laura Ellen, Juanita, Alton, Bernice and Lois.

Sister Smith joined the Church at Mewborn's, Saturday before the second Sunday in August, 1924, and was baptized the following Sunday morning at the old mill by Elder W. B. Kearney. It was at the waterside on Sunday morning that Brethren S. L. Kearney and J. W. Ivey offered to the church, were received and baptized.

Sister Smith was a most devoted member to the church for many years, and always filled her seat when not providentially hindered. She loved the doctrine of Salvation by Grace, and, we feel, she died in the triumphs of that great and enduring faith. Her favorite hymn was "Cast down, but not destroyed," and requested it sung many times.

She loved the Lord and was faithful not only to the church, but her family and friends to the last. Jesus said, "He that endureth to the end, the same shall be saved." She was afflicted in her latter years, but bore them with patience, and was reconciled to her Master's will.

After words of respect and esteem, her body was laid to rest in the cemetery at Snow Hill, N. C.

Done by order of the church in conference, March Quarterly Meeting, 1960.

J. E. Mewborn

GOD'S WAY

God fills all space and guides all motion;
His elected ones are all His portion;
And all events declare His glory,
All Christians love the bible story.

Eternal is He—always existed—
His counsel, will, is unresisted.
A being unchangeable ever,
No strength can e'er His great love sever.

His wisdom perfect—all things knowing—
From His counsel—all things are flowing.
His will and purpose is ne'er defeated;
His store-house of blessings ne'er depleted.

He promised life, and ne'er will change it;

All your strife cannot rearrange it.
All of your strife and all commotion
Cannot cause Him to change His notion.

His will is not ruled by your actions;
He perfectly knew your detractions;
He also knew where is your treasure,
And gives you His Spirit only by measure.

The Lord of all, does as He pleases,
Can cure the sick, heal all diseases;
He raised up a Son—Christ the anointed,
All things come as He has appointed.

He promised Christ a generation—
A people out of every nation—
In His holy will they were mentioned,
And Jesus died for their redemption.

They were given as a possession,
And Christ put away their transgression;
To them eternal life is given
And an eternal home in Heaven.

Published by request.

RESOLUTION OF RESPECT

We, the Church at Conetoe, regrets that time has come to give our respects to a beloved Sister, Sister Pearl Clark. We feel that God's Will has been done and we trust she is resting with Our Heavenly Father.

Sister Clark was born September 20, 1877 and died April 26, 1960 making her stay on earth 83 years. She was a faithful member, and we miss her presents, but feel that our loss is her eternal gain.

Therefore, we, the Church at Conetoe, resolves that 3 copies of this resolution be made;

One to be sent to the Landmark; one to be sent to her family; and one to be put in the Church Record.

We send our sympathy to her family and trust they will follow the path for which their Mother has taught them.

We feel that she is at rest with Our Saviour, whom does all things well.

This done in order of conference, 3rd Sunday in June, 1960.

Elder E. C. Steverson,
Moderator
John H. Coker,
Clerk

IN MEMORY OF

SISTER MARY W. STEPHENSON

Sister Stephenson was born September 26, 1883, and was deceased March 6, 1960, after a long illness. On February 26, 1903, she was united in marriage to James Addison Stephenson. Three sons and six daughters were born of this union.

Her husband, one son, Carey of Raleigh, N. C.; and six daughters—Bernice, Mrs. S. P. Sauls, Rt. #3, Raleigh, N. C.; Ruth, Mrs. Tomershi, of New York; Kathleen—Mrs. Smith of Raleigh, N. C.; Doris—Mrs. Wilson of Charlotte, N. C.; Janie Mae—Mrs. Gallop of Winston-Salem, N. C. and Helen—Mrs. Dell of Erba, Maryland—survive her; also surviving are twenty-seven grandchildren and fifteen great-grandchildren.

Sister Stephenson was a grand-daughter of Elder James Wilson, who served Willow Springs Church as pastor for a number of years. She was received into the fellowship of the Willow Springs Church in July, 1934 and was baptized the fourth Sunday in August following. She lived a faithful member until death. She bore her affliction with patience and submissiveness, seldom complaining.

Sister Stephenson was tenderly cared for by her loved ones, all of whom feel that she has passed into an eternal home of joy and peace. When Simeon had lifted Christ as an infant into his arms, and blessed God, He said, "Lord, now lettest Thou Thy servant depart in peace according to Thy word: for mine eyes have seen Thy Salvation." We believe Sister Stephenson too, has seen His salvation and is resting in peace with Him.

We, the membership of Willow Springs Church mourn with her family, her departure, but our sorrow is not as that of those who have no hope. In nature it is indeed sad to be permanently separated in this life from those we love, but may all who loved her be blessed with a spirit of reconciliation and be enabled to say, "Thy will be done!"

A copy of this obituary will be recorded in 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 Saturday before the fourth Sunday in March, 1960.

Brother E. B. Pearce)
Sister Eva Pearce) Committee
Sister Pauline W. Adams)

RESOLUTION OF RESPECTS FOR ELDER LUTHER DAVID REAVES

Brother Reaves was born May 3, 1893, and departed this life March 13, 1960. He united with the Primitive Baptist Church at Bethsaida on Saturday before the first Sunday in July, 1924. He was set apart as a Deacon for the Church on Saturday before the first Sunday in January, 1925, and was ordained the following day. The Church appointed Bro. Reaves as church clerk on Saturday before the first Sunday in May, 1941. He served until July 4, 1953. Bro. Reaves fulfilled these offices well. He was a wonderful disciplinarian and was called on far and near for council.

Brother Reaves was set apart as a Minister of the Gospel on Saturday be-

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fore the first Sunday in March, 1958, and ordained the first Sunday in April. The Presbytery was Elder M. F. Westbrook, Elder F. H. Nordan, Elder B. L. Godwin, and Elder E. L. Ferguson. Brother Reaves was an able minister and served the Church as co-pastor with Elder F. H. Nordan until his death. He was strong on the Doctrine of Salvation by Grace. He was held in high esteem by the Church and all that knew him. He leaves to mourn, his dear companion and six children.

We, the Church at Bethsaida, fell that our loss is his eternal gain. We bow in humble submission to the will of our God who doeth all things well. First, be it resolved that a copy of this resolution be sent to his bereaved family. Second, a copy sent to Zion's Landmark for publication, and third, a copy spread on our Church book.

Written by the order of Bethsaida Church.

Committee:
Bre. W. J. Tew
T. B. Barefoot
B. F. Wood

OBITUARY OF LOLA H. KEARNEY

Lola H. Kearney, daughter of Haywood Ham and wife, Emma Ham, was born in the year of 1892, and was married to Stephen L. Kearney. To this union were born seven children; namely Robert, Albert, Emma Mae (Rouse), Fred, Doris (Cunningham), Lyman, and Marie (Harris).

Sister Kearney united with the Church at Mewborn's at the close of service August Meeting, 1936, and was baptized by the unworthy writer. She lived a most faithful member, and manifested much love each and every day to the cause and interest of her Maker. Her keen interest never wavered and her faith was the same until the end. She was a gracious mother, and was faithful to her husband, home and children.

On Saturday night before the second Sunday in February, 1950, after she had attended her church meeting that day, after caring for her children, and having entertained during the evening some of her brethren and church friends, she was stricken with a stroke of paralysis just before retiring.

She remained an invalid upon the bed the rest of her days upon earth, a period of almost ten years. During her afflictions, she had an afflicted daughter who passed away several years ago. She loved her Lord, and nothing came between them. She was willing to give her all to His Name's honor and glory.

The tender care through all of her afflictions which was attended by her husband, daughters, and daughters-in-law, was a pattern and example none will surpass and perhaps few can equal.

Here we can say with Solomon, "the memory of the just is blessed."

On the fourth Sunday in February, 1960, a large gathering of brethren, relatives and friends came, as they had many times before, to pay their last tribute of respect to one whom we all loved so much, we hope, for our Lord's sake. After appropriate words by Elders T. F. Adams, J. M. Mewborn, and the writer, her remains were laid to rest in the church cemetery to await the coming of our Lord. (See 1st Thess. 4:13.)

This done by order of the church in conference, March Meeting, 1960.

J. E. Mewborn

MEMORIAL TO SISTER ELIZABETH MURDOCK

On May 25, 1960 the God of all grace called unto Himself our dear sister in the Lord, Elizabeth O. May Murdock. Funeral rites were conducted in Durham, North Carolina on May 27, 1960 by her pastor, Elder D. V. Spangler and her body was interred in Maplewood Cemetery.

She was born and reared in Orange County, now Durham County, the daughter of William May and Mildred Little May and was educated in private schools in Durham. Surviving are her husband, Mr. Albert Allen Murdock; her son, Mr. W. H. Murdock, Solicitor of the Tenth Solicitorial District; her daughter, Elizabeth May Murdock who attended her devotedly; five grandchildren and nine great-grandchildren.

Sister Murdock joined the Durham Primitive Baptist Church by experience on February 18, 1923 and the Lord favored her to live a long and exemplary life among her brethren. She was a woman of noble character, unassuming and gracious in her manner, and adorned with a lovely spirit of humility. Her life among us was a testimony that her citizenship was in heaven. She loved the assembly of the saints and was faithful in the duties and responsibilities of church membership. We feel that the memory of her precious faith in God must be a consolation to her bereaved family.

The members of the Durham Primitive Baptist Church are grieved by the loss of this lovely sister, but we receive consolation in the belief that her spirit has been set free from the chains of death and has entered the portals of glory.

"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)

Written by request,
Catherine M. Copley

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PSALM LXXVIII

How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

And had turned their rivers into blood: and their floods, that they could not drink.

He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

He gave also their increase unto the caterpillar, and their labour unto the locust.

He destroyed their vines with hail, and their sycamore trees with frost.

He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

He made a way to his anger: he spared not their soul from death, but gave their life over to the pestilence;

And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:

But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

And he led them on safely, so that they feared not; out the sea overwhelmed their enemies.

And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

Yet they tempted and provoked the most high God, and kept not his testimonies:

But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

EDITOR

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

ASSOCIATE EDITOR

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Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MY EXPERIENCES OF GRACE

Dear Brethren and Sisters:

I have had a mind to write some of what I hope is my experience of grace, if I have had one. I have been sick several weeks and confined to my bed. This morning when I awoke, I felt very much depressed and one to myself. I felt to be a lonely forsaken one and like the little orphan girl who lay at the rich man's door; she was begging for a piece of bread and a place to warm, but the rich man shut his door and said: There is no room, nor bread for the poor."

My parents were both Primitive Baptist but neither of them ever united with the church; although I have a good hope for them both. I do not believe that you have to unite with the earthly church to be in that number.

I had a dream when I was just a little girl about six or eight years old, which impressed me forecably. I dreamed my mother and I were sitting on the back door steps on the east side of the house out in the yard. Nearby we saw a covey of birds. They were black and white and in equal numbers as they flew up above the tree tops and sored away toward the south-east. They were so bright in color they just glittered, and to the left of us was a thick fog of cloud, and out of that cloud a voice spoke to us and said that the birds were between us and the Lord, I never

told my dream until now but it has always gone with me. I grew up in this way.

Father died when I was in my early twenties. I never had any desire to leave my mother after he was taken away and I promised myself, I would never leave her. I felt I should stay with her and help her to bear her burdens the best I could. Mother had a hard time but we all worked very hard. At times I was very much concerned about myself. I wondered what would become of me if I died. I became greatly troubled. At times I wanted to read the Bible, but I did not want anyone to see me reading it. Sometimes I would read a story book, but this would cause me to feel troubled because something told me it was wrong to read that instead of the Bible. When I was alone, I tried to pray to the Lord to guide me and show me the right way, the strait and narrow way.

Years rolled on and the most of my time I was in darkness. One night I saw Christ in a dream, and there were hundreds of soldiers around Him and they were stabbing Him with spears and swords. It was then the Lord showed me His power. When I awoke, I called my brother, as he was sleeping in the room nearest to me, and I told him to come and stay with me some. He came and sat by my bed-side, and he talked to me. He

brought me some water, but I did not tell him what had been shown to me. I cannot tell you how it was shown to me.

In October, 1939, I dreamed I was in a large city. The streets were narrow and out in front of me was a dark entrance. On the other side there was the most beautiful road I ever saw. I went down that road a good way until I came to a river. I turned off down into the valley. There were little streams of water runing down from the bank of the road. It was just as clear as crystal, and I stooped and dipped up some of it and drank it out of my hand.

My mother passed away the following January and that left home very lonely with one sister and a nephew who had been with us from the time he was two years old. It was a dark and lonely winter with a lot of sickness. When the spring came and we were able to go to church, we went to Middle Creek, and there I saw that beautiful road I had seen in my dream. It led to the church, but I could not offer that day. I had nothing to tell. I was just a poor beggar, yet I wanted to be baptized. A dear sister came to see us during this time and we were talking about people offering to the church. She said it was not like it had been when she joined, when you had to tell some experience before they would receive you into the church. She had been a member many years and is one I dearly love.

In the spring of 1941, my nephew married and brought his wife

into our home. They were kind to carry my sister and me to church. We all went to the association the following fall. My mother always carried a box of food to any of the churches where they were having an all - day service and spreading dinner. The young couple who were with us said not to carry any dinner, so we went to the meeting without doing so, since the meeting was near the parents of my nephew's wife. We went with them to where the parents had spread their dinner, but I could not eat. My sins rolled up before me, I could not see, and the tears rolled down my cheeks like showers of rain. I could not hide them. They asked me what was the matter. I had not received any invitation to have dinner with them, and I felt our of place and I had gone against my mother's teaching. My sister and I went back to the stand. The service was food for me. When we went back home, I tried to promise God I would not do that anymore. I went on in this way for a long time.

Owing to the conditions of our family, we could not go to church for a long time. We had serious illness in our home and our only brother passed away leaving his family. It kept my mind away from the church. My health was not too good, and I went on in this burdened condition begging the Lord to have mercy on me. I wanted to be baptized. It did not matter whether they received me in the church or not. I felt too poor and too unfit. I felt that I could kneel down to any dog and beg for mercy. I went on in this way in

darkness begging God for His mercy.

During the year 1948, I would go to church, but I could not ask for a home. I would put it off until next time. August came and I went home after the meeting. I got in so much trouble I felt like I could not live. I felt like I would choke to death. These words came to me, "How happy are they, who their Saviour obey," and I promised the Lord if He would let me live until the next meeting I would go. Owing to the Seven Mile Association, they did not have any church meeting in September. The time seemed so long! When the meeting time came that Sunday morning, I could not tell my family what I hoped I would do that day, and they seemed slow and unconcerned about getting off to church, and we were a little late in getting there and we had to sit somewhat to the back.

When the preacher at Sandy Grove Church announced an open door, the Lord gave me the strength to go up and offer myself to the church and I was received and was baptized that afternoon. When we went into the water, that was the happiest time I had ever seen or felt. I learned too that that was the great river that I dreamed of nine years before. Sometimes when I go to church and hear that sweet singing, I feel like shouting and throwing my arms up and singing praise to the Lord from whom all blessings flow. I desire to praise Him forevermore. There are many other things I would like to tell but my writing and spelling is so poor,

and I am very feeble now. Should this be printed and there be any poor, lonely, forsaken sister who has had a like experience and who can sympathize with me, please drop me a line or write me through the columns of the Zion's Landmark.

Remember, I love you all, those of you whom I have seen and those whom I will never see in this life. When I die and will be here no more, I want to be buried on the banks of that great river where I dipped and drank of that pure crystal water.

A poor lonely sister, if one at all,
Ella Stencil, RFD. 1, Angier,
N. C.

**ON THE EAST THREE GATES;
ON THE NORTH THREE GATES;
ON THE SOUTH THREE GATES;
AND ON THE WEST THREE
GATES. REV. 22:13**

On every side and at every point of the compass, there were gates. And all of these gates were open, and over each was the name of a tribe of Israel. Also there was an angel over each of the gates.

John, exiled on the Isle of Patmos "for the word of God and for the testimony of Jesus Christ", writes the revelation of the city of the new Jerusalem, that Holy City of God, the bride, the Lamb's wife. There were gates on every side of the city, for the ingathering of every one of the chosen race. Regardless of how far or in what direction he had wandered a way from the City, when he returned, he would find an open gate and an angel to direct his way and to

make sure that no one should be lost or come to an unsurmountable wall.

We speak here of that final ingathering. Let us go back to the second chapter of the Bible and consider a "driving out". Here we read that the Lord God planted a garden in Eden and there he put the man whom he had formed. We find Adam and Eve in this Garden of Eden. There they walked and talked with God in innocency, but when sin entered the sacred abode, and death by sin, then sinful man could not dwell with a holy God. Thus there was a sending out; man was exiled from the garden of Eden to wander upon the mountains in darkness. Here is the beginnings of the wanderings of sinful man.

In the second chapter of Numbers, we may read very explicit directions given to Moses by the Lord as to how the children of Israel should pitch in their travels in the wilderness. In the first place, every tribe shall pitch by his own standard. "Also three tribes shall pitch on the east; three tribes on the north; three tribes on the south and three tribes on the west. "Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp": Thus we see the picture of the camp with the tabernacle in the center and each tribe pitched so as to form a square round about. Each man pitched by his own standard and in such a position that he may look out of his tent door and see the tabernacle and the (token) presence of God with them, and lie down in sweet

and blessed assurance that He that keepeth Israel neither slumbers nor sleeps. There was a feeling of watchfulness and oversight by the Lord of Hosts. Also, let us notice that this was the order in which they were to pitch when they came to rest, not when they were on the march. This order was directed by the Lord, and it is very significant that the Lord should direct the children of Israel while they wandered in the wilderness, that they should encamp in the same order and position as the New Jerusalem, the city of eternal rest.

When Solomon began the building of the Temple, very explicit directions and dimensions were given him. The temple was the symbol of God's presence among the people; it symbolized the presence and power and glory of God. It was the visible means of access to God. Israelites alone could enter the Inner Sanctuary. In I Kings chapter 6, we read that the Most Holy Place or the Oracle was built a perfect cube, twenty cubits wide, twenty cubits long, and twenty cubits high. It was without light, that is, it contained no windows or openings for light. It contained the Ark of the Covenant and the Cherubim. Thus, it also, was built after the pattern of this new City of Jerusalem, "the length and the breadth and the height of it are equal" (verse 16). "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof". So in the Temple there was no natural following fall. My mother always light needed to shine upon the Ark

of the Covenant, for God is His own interpreter and His own light and He will make the things of His Kingdom plain.

John said, "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it". In the old dispensation of the law, the temple was symbolic of the presence of God with His people, but now John speaks of the New Jerusalem, that dwelling place of the Lord God Almighty and the Lamb. As the real things come before us, there is no need of the symbol; it vanishes in the presence of reality.

In all of these things, and many more, we see that God has followed His people in their wanderings, and has directed their ways, instructed them in certain paths and brought them to temporary rest in certain manners and forms. When we are enabled to see His Hand in all of these things, it becomes to us some little evidence that we are His, and that He cares for us, and that His protecting love and mercy is following us - yea, is going before us as a pillar of cloud by day and a pillar of fire by night; that He never sleeps nor slumbers, but makes up to dwell in safety. But alas, we are still in the wilderness; we are still under the sentence of death because of our sins; we cannot ever, in this sinful state, be allowed to come near that Holy City, for in verse 27 we read: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written out of the garden of Eden; we have wandered far in-

to the wilderness, each in his own way; we are scattered to the four winds; we are all prodigals, every one: "All we like sheep have gone astray, we have turned every one to his own way" (Isa. 53:6). O what a sad and hopeless sight, for we have fallen and are dead in our sins, and in ourselves, we are helpless to give life again and to rise and to turn again and go toward that Holy City. But as we read of the New Jerusalem, and the twelve open gates, we hear of an ingathering. Who or what has turned us again?

The Lord God Almighty, out of His infinite mercy, has provided an acceptable sacrifice, and has sent His Son into the world as our Redeemer and Savior to every one whose name is written in the Lamb's Book of Life. In His glorious plan of salvation by grace, He came and paid our penalty under the law and is today, conqueror over death and the grave, sitting at the right hand of the Father making intercessions for His little ones. In the middle of the word of Scripture we read of the life, death and resurrection of the Lord Jesus Christ. So in the beginning of the Book we read of the driving out, in the middle portions we read of the redeeming and the turning back again, and in the latter part we read of the ingathering into the Holy City. The Just suffered for the unjust, to bring us to God. Now it is as He sitting with the Father, commanding the angelic host "Open ye the gates, and the King of Glory shall come in" and He might say Keep them open that every single one of My little

ones shall come in after Me, not one shall find a closed gate, nor come to a blank wall! Guard their steps, O angels, for they are Mine, and they shall come in! They shall come from every quarter of the globe, from every kindred, nation, tribe and tongue; regardless of how far they have wandered off, or how scattered they may have been; no matter what sins they have fallen into; they are Mine, they are redeemed, and they shall come! "I will bring they 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" (Isa 63:5-6), "Behold I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark days". (Ezek. 34: 11-12)

O what sovereign power that drove sinful man out of the garden of Eden, closed the gates behind him and caused him to wander his "forty years" in this wilderness! O with what sovereign power does the love of a merciful Savior follow and direct the steps and ways as we journey through this wilderness! And with what sovereign power He doth turn His chosen ones about and bring them again to and within that Holy City

"Rejoice, the Lord is King;
Your God and King adore;
Mortals, give thanks a n d

sing,
And triumph, evermore.
Lift up the heart, lift up
the voice,
Rejoice aloud, ye saints,
rejoice".
A. D. Alston
5, November 50

**"THOU SHALT LOVE THY
NEIGHBOR AS THYSELF"**

Dear Editor and Readers of Zion's
Landmark:

Paul said: Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20; 26, 27. Again Paul said: But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:15. God's word is pure and strong, for all the law is fulfilled on one expression, even in this, "Thou shalt love thy neighbour as thyself: I am the Lord. Ye shall keep my statutes." Lev. 19:18, 19. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." Gal. 5:19-21.

If after they profess to be redeemed, they are more guilty of such, their hope is vain, a delusion of the devil. The Lord will come "a swift witness against the sorcerers, and against the adulterers, and

against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." Mal. 3:5-6.

They accuse others to clear themselves and have a form of Godliness but deny the power thereof — God knows all things. "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." Isa. 40:15. He is the one and only God — a God of power and a God of mercy.

There are devouring wolves in sheep's clothing seeking to devour the Church of God. Their repentance is a Judas repentance, an abomination in the sight of the Lord. Those who are brought to repentance and are caused to know how exceedingly sinful they are before God, are not partakers of that sin. God hears their prayers and delivers them and overthrows the enemy. It is a greater sin to exclude one child of God than one thousand of the non elect class; for what we do to the people of God we do to Christ; for to touch them is to touch the apple of His eye. See Zach. 2:8. The non elect have no place in our churches for they have an evil eye full of darkness full of sin. If we are deceived by them we become partaker of their sins and will receive of their plague — the sin of adultery — the greatest sin of the mother of harlots, and an abomination of the earth.

God, speaking of Babylon, told His people, "Come out of her My People, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. God sent two angles to rain fire and brimstone upon the cities of Sodom and Gomorrah for their corruption including the great sin of adultery. (See the nineteenth chapter of Genesis.)

The city of Jerusalem was destroyed because of the corruption thereof, but His elect was preserved and provided for. "For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon His arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." Aach. 12:16, 17. God rules supremely over all powers. God allows satan to go forth in the rulers, for judgment and correction and the trials of our faith. The race is not to the swift nor the battle to the strong, in this life.

Your sister in hope,
Mollie Salmons
Box 47
Woolwine, Va.

**CHRIST SUFFERED SHAME,
PAIN AND AGONY OF SOUL**

Dear Friends in Christ:

If indeed I may claim kin with so great a people as God's Humble Poor. I hope I am an heir of

that innumerable host that John saw, and the ones Christ came here to this low ground of sin and sorrow to suffer, bleed, and die for. At times when I have been made to suffer, the thought has come to me, Christ suffered as no man has ever suffered. He suffered shame, pain and agony of soul; so do His little ones but not as He did. But such is a comfort to me now and then when I am blessed to think on this for then I am made ashamed to complain of my lot. Christ was and is one of perfection. We are vile and sinful like the one thief on the cross who was crucified with his Saviour. It is right for us to suffer and it is due us. To me the two thieves who were crucified along with Christ represent the saved and unsaved, the true church and the false.

Dear Ones, you who attended our Association the first weekend in October know what a season of rejoicing we had at the Bear Creek and Lawyer Springs Church. To me it seemed that the very windows of Heaven were opened as some of God's Dear Servants poured forth praise, honor and glory to the only one due it. If I know anything about it all, it was a feast of fat things to me and others all around me. Some dear saints of God shouted and cried out for joy. If not deceived, this was one of the times in my experience that I could say, "I know my Redeemer liveth." It seemed you could almost see the very image of Christ shining forth through the shining countenances of some of the little lambs of His fold. I feel and hope that now and then when clothed and in my right

mind, I am lifted from the vain and perishable things of this world and made to feast on manna from above. At these times I am blessed to forget all my troubles, trials and sufferings. That is the only time we can forget them. No wonder I have heard one dear Brother beg to go Home while caught up in the spirit, to meet the Lord in the air and dwell with Him forever.

I have been to good meetings such as this one mentioned, and O dear ones, I dreaded to see them break up. Will it not be wonderful beyond anything we can comprehend now, when we meet in glory with the Angel Band where congregations never end? It will be eternal — everlasting — world without end. How my heart longs for it!

I dreamed of talking with Elder Mullis since our Association and asked him if the Bible says, "Quench not the Holy Spirit." He said, "Yes, it does." That made me feel I had to write, as I am now doing. But I said, O Lord, what shall I write? Something said, "Write what the Spirit saith unto the churches." Think of the rich man, who is he? The Lord God Almighty, the Great I Am. We do not own anything, naturally speaking. We just use it all while we stay here. His people are the richest people on earth, for Heaven is theirs to inherit after this life is finished.

I hope I am your little sister in hope and experience. If so, I desire to be humble and at your feet, and may the children of God remember me and my unworthiness, when at the throne of grace.

In love and sweet fellowship,
Melba Cobb Vaughn
RFD 1
Wadesboro, N. C.

WE HAVE A CROSS

Dear Elder Adams and all Landmark Readers:

I wish to write some of my thoughts concerning the cross. Not the cross Jesus bore, but the cross His followers must bear; for they too, have a cross to bear. We often see it referred to in the scriptures, and in the hymns we sing; and I have often wondered what this cross is.

In having heard it referred to from time to time, I somehow got the impression it was a burden of some sort. Perhaps so, but a burden is not necessarily a cross. The prime purpose of Jesus' cross was not to burden Him.

Jesus said: "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.) A close look at this scripture seems to reveal that the cross is only for those who would "come after" Jesus. Who are those who would come after Jesus? As I see it, they are only those who have been killed to the love of sin. The cross then is for them, for all of them, and for only them.

What then is the cross? Is it the trials, tribulations, and persecutions His people must suffer? These things are many but the scripture only mentions one cross. Recently, I became quite concerned about this almost constantly. Then one day as I puzzled over the matter, this question came to my mind:

"How did you die when you were killed to the love of sin?"

Studying from that angle, I seemed to see that we die on a cross—a cross that is perhaps the knowledge of the condemnation of sin in the flesh. Isn't this when we die to love of sin? When we are brought into this knowledge, we are made to feel the condemnation made to feel that we are vile sinners, and to know that we must die, and to see no hope of a better life after death.

I am inclined to think the cross his followers must bear is given them, at this time — the same time the awful knowledge of the condemnation was given them. But they are not yet able to take up their cross and follow Jesus. For one thing, it is too heavy for them. The burden of guilt or unpardoned sin is there. A great weight of responsibility is there - fore the sinner feels he must do something about this. Also the sentence of death is there and who can bear that? The taking up the cross, the cross takes him down — even down to death. Yet, in one sense he takes up his cross even then. For even as Jesus bore His cross up the hill to Golgotha (a place of death) we too bear this cross along a wearisome way (up hill perhaps) to the place where we have to die to the love of sin.

There is another point or two I would like to mention wherein it seems there is a sort of similarity in this dying to the love of sin and in Jesus' dying on the cross. You will notice St. John speaks of Jesus bearing His cross to Golgotha, while St. Mark, St. Luke and St.

Matthew speak of one Simon who was compelled to bear His cross after Him. Now we will all agree that Jesus bore the cross for us—for our redemption. Was He not compelled to? Only Jesus could satisfy the law. Only Jesus was sinless. Only He was perfect in love and compassion. He alone had power to lay down His life and take it up again. Only Jesus was capable of redeeming a people dead in trespasses and in sin. And besides all this, there was a compelling force — His love for His fallen bride.

On the other hand you might say His followers are comparable to Simon who was "Compelled to bear His cross after Him." Matt. 27:32. For after all, who of us would bear this cross down into death, if he were not "compelled to?"

Jesus was nailed to the cross. Maybe some of you will say it is going too far, to say we were nailed to our cross — but all, I believe, will agree that we could not get away from the knowledge of our sinfulness. The knowledge of our sinfulness is something we take on through life with us. This is our cross, as I see it.

One more point: Jesus, when dying, bowed His head and cried: "It is finished." He referred, we believe, to the work he had come to perform: The redemption of His people. Did not we also bow? Brought to the end of our way, we bowed to the will of God! We were made to see that we could do nothing, neither toward our salvation nor toward saving our life. We were made to see that salvation is of the Lord, we could no longer

trust in works or the arm of the flesh, but said rather: "It is finished." Now how do we deny ourselves? and how do we take up the cross? Up to this time Self has been the most important thing in our lives. All our aims were selfish. We put self foremost in everything. So I think we deny ourselves, first when we say: "Thy will be done, Oh Lord, not mine." We continue to deny self thus from time to time. Then too, I think we deny self when we esteem our fellow men as better than ourselves.

We take up the cross, and with joy find that it is now light! The dreadful sentence of death is gone, for we have passed from death unto life. We have died to love of sin and are born again. The burden of sin and guilt is gone, for Jesus has taken that burden upon himself. We take up the thread of our lives — this natural life we had thought to lose — and go on as before, but with this difference: we now follow Jesus, whereas, before we followed the lusts of the flesh.

But how can we tell whether or not we follow Jesus? This caused me quite a bit of concern. I had scarcely seen what the cross was, before I became concerned as to whether or not I was a follower. Even while I felt I was bearing my cross, I could see no way whatsoever in which I was following Christ. Jesus is pure: I am vile. He was able to fulfill the law. I feel to say as Jeremiah did: "Oh 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) and as Paul said. "—

what I would, that I do not; but what I hate, that I do." (Rom. 7:15) I felt that if left alone, even if all past sins were wiped out and forgotten, I would yet fall. I wondered if anyone, judging by my words and deeds, would ever suspect me of having tried to live right or to follow His teachings. Could I be a follower? I thought of His purity, His meekness, His love, His forbearance, but in no way could I see that I was a follower. I wondered if we follow in desire only and even this was taken away, for I felt that oftentimes the very desire of my heart is evil.

Finally the answer came to me—I do not know where it came from. It may have been that "Still small, voice" I seem to have heard some reference to. Or it may have been no more than a thought coming up from my subconscious mind, anyway something seemed to say: "Follow Him as a dumb, bleating sheep follows the shepherd." I want to say right here, that if I could in anyway be said to be one of His followers, that is exactly the way I follow!

Does anyone wonder how sheep follow a shepherd? First I would say they must follow in the capacity of sheep. We can no more take upon ourselves the wonderful attributes of our Godhead (or shepherd) than natural sheep can change themselves into men, or natural shepherds! Jesus is the divine Son of God. We are but flesh. He is the Shepherd; we are the sheep. So we must follow as sheep — even as dumb bleating sheep. His sheep are so dumb they do not even know they are sheep. Look

back over your life. Can you tell whether you are a sheep or a goat? Or read the parable in Matthew 25, especially verses 33 to 39. Notice how the sheep say: "Lord when saw we Thee an hungred and fed Thee? or thirsty and gave Thee drink?" etc. While the goats can not understand when or how they failed to minister unto Him.

Nor do the sheep know their way about, but are led by the Shepherd. "He leadeth me in paths of righteousness for His name's sake. He leadeth me beside the still waters." (Psa. 23) "He calleth His own sheep by name and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from Him: for they know not the voice of strangers." Jno. 10:3, 4, 5.

It seems to me here that the sheep are led somewhat by the sound of His voice. Did you ever try to follow a voice? In thinking of this I was reminded of playing hide - and - seek when I was a child. We children loved this game so well, we would even play it sometimes at night fall, when only the darkness around us kept us from seeing the one in hiding. And I still remember how I sometimes could not tell which direction the voice came from, and how one time it would seem to come from the north and the next time from the south, though the one in hiding had not moved.

Is not this the way we are led? The voice is the voice of truth, for Jesus is truth. But how often we are in darkness, or in ignorance

of the truth! How often we are deceived in ourselves not knowing where truth is — though truth remains steadfast! Jesus has said: "I am the way, the truth and the life," and isn't this what we seek? isn't this what we hunger for and desire to follow after? Do we not follow as dumb, bleating sheep? Some may wonder why I say "Bleating Sheep". As I see it, the sheep has but one voice. So we are bleating whether we cry for mercy or shout for joy; whether we plead for guidance, beg for evidence, sigh, groan, praise Him, or rejoice, or however else we lift up our voice. Does He not even know the very thoughts of our hearts? The poet says, "He takes the meaning of their signs, the language of their groans."

The "voice of the stranger" I am led to believe is the voice of one who is a stranger to the truth. Not that I would speak disparagingly of anyone, for we are all strangers to the truth until it is made known to us that we are all in darkness, until light is revealed.

This is getting to be a lengthy letter, but bear with me while I tell this little experience, please. Sometime ago, at a Sunday school, the lesson was based on a passage in John 10. The teacher read the passage: "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." In making his talk, supposedly along this line, he spoke of the resurrection, and said he did not know what became of the body of Jesus. This was followed by the emphatic declaration: "Don't nobody know!" I was thrown into

confusion. How could this well-read man say such a thing? How could he pass over the many references to the resurrection of Jesus' body and go on to subscribe to the theory that His body was stolen away? To my way of thinking, he was a stranger to the truth, and therefore did not recognize it when he saw it. Isn't this the voice of the stranger that the sheep flee from?

Brother Adams, I realize this is a long and rambling letter; and that the idea I have tried to put forth may already be familiar to many. So please use your own judgment as to whether or not it is worthy of publication.

Hester K. Bryant
R. F. D. 2, Box 16.
Cumberland, Va.

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Editor

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1836, \$4.85 postpaid.
Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

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ATLANTA, GA.

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VIEWS ON ISAIAH 32:2

Dear Elder Adams:

Through the columns of the Landmark, please give your views on the 32nd. Chapter and 2nd. verse of Isaiah: "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."

Elijah B. Moore

Lucama N. C., R. F. D. 2

The scripture our Brother has quoted above, is a prophecy of Isaiah, and points to the coming of Christ, the meek and lowly Lamb of God who taketh away the sins of the world. Paul said, "God, who at sundry (many) times and in divers manner spake in time past unto the fathers by the prophets — " Heb. 1:1. In verse 1 of this 32nd. chapter of Isaiah, he said, "Behold, a King shall reign in righteousness, and

Prince shall rule in judgment." This King is Jesus, who is King of Kings and Lord of Lords. There were many Kings in Israel, but the best of them were imperfect, many of them did evil in the sight of the Lord: they oppressed the poor, they sought fame and honor in their greed was for gain.

This King of whom the prophet spoke, rules in righteousness; mercy and truth proceed from His throne. He raises the beggars from the dunghill and exalts them of low degree. He gives food to the hungry and drink to the thirsty. He clothes them with the robe of righteousness and the garments of salvation. The father put a ring on the hand of the prodigal son, which signifies his endless love, and is a type of the endless love of God for His people. The chosen vessels of His mercy are shod with the preparation of the gospel of peace.

Again, "A man shall be a hiding place from the wind, and a covert from the tempest." This man is Christ Jesus. The love of those who have become dead to works of their own righteousness are hid with Christ in God. Paul said to the Colossian Brethren, "For ye are dead, and your life is hid with Christ in God." Col. 3:4. Dead to what? Do you see evil within yourself, where you once thought there was good? Have you learned how helpless and depraved you are before an all - powerful and an all-wise God? Have you become one of the "Ends of the earth" to which Paul referred when he said: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else."

One who has had this experience has no confidence in the works of the flesh and is among those to whom Paul was speaking.

The wind differs from many things that are destructive. You can not see it. We can see fire, hail, water and often trace the source of their origin and destination, but not so with the wind. We have no knowledge of its origin nor where it goes, we can only hear the sound and see the destructive work wrought by it. Jesus compared the new birth with the wind. He said to Nicodemus, "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. Jno. 3:8.

The power of God was made manifest to His disciples when they were in a ship by His calming the wind on the lake. At the time, according to the scripture, Luke 8: 23, 24, which says, "But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to Him, and awoke Him, saying, Master, Master, we perish. Then He arose and rebuked the wind and the raging of the water: And they ceased, and there was a calm." David said, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. For He commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven they go down again to

the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still." Psa. 107: 23-29.

It may seem strange to think that Jesus was asleep when He was in the ship with His disciples, because David said, "Behold He that keepeth Israel shall neither slumber nor sleep." Psa. 121: 4. But Jesus possessed two natures—humanity and Divinity. In His human nature He slept, He hungered, He became thirsty and weary. In His divine nature, He never slumbered nor slept.

This man of whom the prophet spoke (Christ Jesus) is a river of water that supplies the needs by quenching the thirst of all the chosen vessels of His mercy.

The Lord spoke by the mouth of the same prophet and said, "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." Isa. 41: 17, 18.

That which is true in nature is true in grace. The natural man cannot live without food and drink. Even so, those who are in Christ must have food and drink—spiritual food and spiritual drink. As their needs require, they are supplied with this spiritual food, and living

water. This water is within them a well of water springing up unto everlasting life. See John 4:14. This is true because He — Our Redeemer — dwells in His people the hope of glory. Natural streams often fail in dry weather. It is often impure and becomes polluted and stagnant. The river which John saw that proceeded out of the throne of God and the Lamb was a pure river of waters. See Rev. 22:1.

David said, "There is a river, the stream whereof shall make glad the city of God, the Holy place of the tabernacles of the most High." Psa. 46:4.

This river is the love of God that continually flows in the soul of the redeemed family of God. If there is any question as to who God is, the answer is recorded by John. "For God is love." 1st. Jno. 4:8.

The last sentence reads as follows, "As the shadow of a great rock in a weary land." Rocks that cast shadows were comfortable places for weary travelers in the deserts and in sultry climates. They could rest from the scorching sun and refresh themselves before continuing their journey. Jesus Christ is the Great Rock under whose shadow His pilgrims and strangers are blessed to sit, and find comfort and rest as they journey through this world of sin and sorrow. We can be more refreshing for weary travelers, than to be favored to sit together in heavenly places in Christ Jesus and talk of His love and speak of His power? It is the joy of their souls.

David said, "He that dwelleth in

the secret place of the most High shall abide under the shadow of the Almighty." Psalm 91:1.

T. F. Adams

MATES CREEK ASSOCIATION

The next session of the Mates Creek Association will be held with the Little Hope Church, McAndrews, Pike County Kentucky, beginning Friday before the first Sunday in September 1960.

Follow Route No. 119 from Williamson, West Virginia, to Huddy, Kentucky. Turn left on black top road to McAndrews and then turn right on gravel road about ½-mile to Church.

All lovers of the truth are invited to come.

R. C. Bell
Route #2
Hurricane, W. Va.

SEVEN MILE ASSOCIATION

Dear Brother Adams,

I am writing you about our Seven Mile Association, which is to convene with the church at Mingo, Sampson County, N. C., beginning on Friday before the third Sunday in September, 1960.

The association will be held at the Plainview School on Highway 421, approximately six miles east of Dunn, N. C., rather than on the church grounds. This is for convenience. Those who plan to visit us at the association will come to the school rather than the church grounds.

All that can come are invited to meet with us.

Archie B. McLamb

ASSOCIATION ANNOUNCEMENT

The New River Association will be held, the Lord willing, with Little Vine Church, will convene Friday, Saturday and Second Sunday in September, 1960.

The Church is located in Carol County, Va. about three miles south west of Sylvatus, Va. Those coming from the north turn right in Sylvatus, and those coming from the south turn left in Sylvatus. Watch for marker. We are hoping that the Lord will give our brethren, sisters and friends a mind to come and be with us in the sitting of our Association.

We extend a special invitation to our Ministering Brethren.

J. S. Sechrist,
Association Clerk,
1934 Welch Rd.,
Mount Airy, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-doz. \$15.00 Postpaid \$15.60. 1-doz. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

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VOL. XCIII

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NO. 20

PSALM LXXVIII

For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

When God heard this, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent which he placed among men;

And delivered his strength into captivity, and his glory into the enemy's hand.

He gave his people over also unto the sword; and was wroth with his inheritance.

The fire consumed their young men; and their maidens were not given to marriage.

Their priests fell by the sword; and their widows made no lamentation.

Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

But chose the tribe of Judah, the mount Zion which he loved.

And he built his sanctuary like high palaces, like the earth which he hath established for ever.

He chose David also his servant, and took him from the sheepfolds:

From the following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

PSALM LXXIX.

O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

“FOR A SMALL MOMENT HAVE I FORSAKEN THEE; BUT WITH GREAT MERCIES WILL I GATHER THEE” (ISA. 54:7)

Who can tell how long is a “small moment”? In terms of our time it may be for an hour, or it may be for a day, or even a week or a year. Again it might be considered for the “forty years” that we travel here on earth in this wilderness. In any terms we may think of it, it is a relatively short time. Considered in terms of our walk here on earth, a day or a week is a short time compared with our years here on earth; The trial comes upon us, we cannot see His Face; we stumble in the dark and we fall over our idols and our lusts after the things of this life, but soon He “rends the heavens, and he comes down” to show His Face once more and to give us a renewed hope and a strengthened faith out of the trial. David said: “Weeping may endure for a night, but joy cometh in the morning.” Some nights may be longer than others, but we are promised that a morning will surely come and bring with it the joy. Even if we consider the Scripture to apply to our sojourn here on earth, our forty years in this wilderness, is not this little span insignificant when compared with the eternity to come? Then is not the “small moment” meant to imply that our night of trouble is but for a relatively very short time?

“For a small moment have I forsaken thee—”. This would imply that there must have been a period when we were not forsaken, and that there will soon again be a time when we will not be forsaken. This implies that the time of being forsaken is for only a duration; it is and has limits and relatively soon will come its end. Surely there was a time, even before man was born, that His little ones rested in His salvation; a period in eternity when their names were written in the Book of Life before they knew anything of their sins, or their condition in sin, and even before they breathed the breath of life on earth. And there is a period after this life as we know it, that they will be before His Face to see and to know as they are now seen and known. But now the night is with them; they must walk in darkness, by faith, ever trusting in their Savior for every future moment's keeping.

May we stop to consider the meaning of the word “forsaken” as used here. Does the prophet Isaiah mean to say that the Lord forsakes utterly? that He leaves the little ones in the pit to perish in despair, never to rise again? In I Sam: 12:22 “For the Lord will not forsake His people for His great name's sake” and again Jas. 1:5 “As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee”. The Lord's people

have never been, nor will they ever be utterly forsaken. They were chosen by God the Father before time was, and we are told that not one of them shall ever be lost or utterly forsaken. But for a little moment, and in faithfulness to prove us, the Lord withdraws His feeling presence with us, and our vileness and sins boil up about us as a thick cloud and we are unable to see through it. To us and in our feelings, the Lord is gone from us; we are forsaken; we cannot see His Face; the glass into which we look is dark and our ability to discern is gone. We doubt and we fear and we cry, for we have lost that which we once were given a taste of, and we are made to seek that which we cherished. For a little moment have I allowed your sins to be seen by you; for a short time left you to your own strength. For a little time you shall see your weakness and your inability to turn a finger to remove yourself from your troubles. Then after the night is past I will deliver you and you shall see my Face again, and see my Salvation with you, and know the certainty of my promises; you shall feel the love and mercy and the salvation of your Savior.

In the first chapters of the book of Genesis, we find that God created man and put him in the Garden of Eden. There in the garden, grew the fruits for every need. In the midst of the Garden was the Tree of Life and the Tree of the knowledge of good and evil. There man walked in innocency and talked with God. But sin entered, and man was driven out of the Garden to dig his food out of the earth by

the sweat of his brow. The Lord sent famines and enemies here and there to further drive man out and to scatter him into all the parts of the earth. The Lord sent His people to Egypt by sending a famine upon the land. He provided for them by sending Joseph before them. Here, He might have said to Joseph "For a small moment have I forsaken thee, but with great mercies will I gather thee". His brothers sold him as a slave into Egypt, but the Lord was with him and brought him into favor with the King, that he might be enabled to provide food in the time of need, for his brethren. But the Lord's people could not always eat from the flesh - pots of Egypt. There had to be a further driving out. So the Lord turned His Face again for a little moment, and Pharaoh despised the Israelites, and further they were driven out and scattered. Through the years they were disobedient and they worshipped idols of their own. The prophets were sent to speak to them of their wicked ways; the Lord sent persecutions upon them, and allowed their enemies to rule over them. Then they cried and He delivered them out of their troubles. On and on, further and further they were driven into all the earth, and scattered upon the face of the universe. Thus was the driving out.

Man in all of his wickedness wandered further and further from his Holy Lord. Every step that he could take carried him further away, and there was no possible way by which he might ever retrace his wanderings, except an outside, Sovereign and Devine pow-

er came to his rescue. Out of the mercy of God, and for His own glory in His plan of Salvation by Grace, He sent His own Son upon this earth to redeem His chosen people from their sins, and to pay the debts and obligations of every one of His, under His Holy law, and to one day bring them spotless and clean to the throne of God. We read of the Holy Sacrifice, the only suitable Sacrifice of our Lord and Savior, and His teachings to His disciples. Thus we have the Redemption.

But His little ones are still scattered in all the parts of the world. In the latter parts of the word, we read of the ingatherings. Even the prophets spoke of this ingathering: "And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I cause you to be carried away captive" (Jer. 29:14), also (31:10). And from Isa. 43:5 "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 us; and to the south, Hold 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". In Revelations, we read about the walls of Jerusalem. The city was square, as wide as it was long. The walls had twelve gates; three on the east side. These gates were open, and

there was an angel over every gate. There were gates everywhere, gates all around the city and on every side, and an angel to guide the little ones in. There was no chance of one going astray, or of coming to a blank wall; every one was guided and directed to the gates of pearl. "Open ye the gates and the King of Glory shall come in" and it seems as though He might have added, "And keep them open now that all of my people may enter into their rest, and not one shall ever fail to find an open gate at the end of his long journey".

"For a little moment have I forsaken thee, but with great mercies will I gather thee". Thy wanderings and thy trials and thy afflictions were all necessary for thy learnings, and to make thee fit to enter finally into this city of Jerusalem. Thy faith had to be proven; It was necessary that every one of you learn of my salvation; that you prove My mercy and My love; that you prove the very infiniteness of my power to save, and that you be made to see and to witness my very salvation with you. For a little moment, I withdrew myself; for a little time the night was upon you, but the morning comes, the sun rises in the heavens; the Son of Righteousness shines upon thee, covers thy sins in its Robe, and draws thee again from thy wanderings, draws thee even to the City of Life. "And the city was pure gold, like unto clear glass", and there was "no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun,

neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. — And the gates of it shall not be shut at all by day; for there shall be no night there”.

“With great mercies will I gather thee”. John on the Isle of Patmos, was shown things unlawful to utter, that is that cannot be put into words of this language, or expressed by the feeble tongue of man. Seeing the fallen condition of man, and the utter impossibility of man to save himself, he wept bitterly. “And I wept much, because no man was found worthy to open and to read the book, neither look thereon — Behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof” (Rev. 5). So the Lamb came and took the book out of the right hand of him that sat upon the throne; He withstood the wrath of the Holy Law of God, He broke the seven seals, and He dispensed of all of the matters of His redeemed family under the Law of Grace. He took them from under the Law and put them under Grace and redeemed them and in mercy drew them again unto the Holy City of God. He spoke to His church, saying, “Come my beloved” “Enter thou into the joy of thy Lord”, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”. With great mercies will I gather thee, to sit with me around the throne to sing the songs of praise with perfection, and to live

eternally in that Holy City — the habitation of God.

A. D. Alston
17 March 1951

WITH GOD'S MERCY

Dear Sister Adams:

When we first met at Indian Valley Church, you asked me to write my experience for Zion's Landmark, but feeling my weakness and unworthiness, I put it off from time to time, but I now feel impressed to make the attempt.

I can not say just how young I was, when I saw I was lost and ruined without God's mercy. I was not like other girls. I did not enjoy being with young people. They were frivolous and silly to me. I loved old people and children. I seemed to be one to myself, just alone. I would get off and cry and try to pray. My mother died when I was a baby and she left three girls older than I. One went to stay with my Grandmother Akers, and one went to my Uncle's home.

My Father married a second time to a very sweet girl, but times were hard. We all had a hard time making a living. I worked to help my Father all I could and I was an obedient child. When I was ten years old, my oldest sister came down with fever and died. After this my troubles became worse. I wanted to go to Heaven, but how to get there I could not tell. Much of my time was spent crying. I usually carried my Father's dinner to him when he was at work, and I would pray all the way there and back. I often left the road to hide myself in a patch

of woods where I would get on my knees to pray.

After some relief from my burden, I would sing everywhere I went. It was my life, and I would sometimes feel like praising God for His merciful kindness to me when I would feel happy. I loved the name of Jesus above every other, and I hope and believe I still do.

I went on in this state, begging God for a real hope of salvation until the year 1901. One night while on my knees I felt a pardon for my sins. This brought me such great joy that I shouted praises to my God. I rejoiced many days because of my deliverance from my load of sin, but ere long, I became seriously impressed to offer to the church. I did not know anything about the Primitive Baptists. All my people were Methodist, and I had no education. I only knew the alphabet, but by God's Almighty Grace, I learned to read the Bible, and I soon found the Methodist did not follow the scriptures as I understood them. I believe God's hand was ever with me, and was guiding me to the true church.

I went to live with two old people by the name of Kirby. I did not know they were Old Baptist, but they were, and were also subscribers to Zion's Landmark. I was then sixteen years of age. I had learned to read and spell some. They would sing the dear old hymns. I would cry and rejoice, all the time begging the Lord to guide me.

Sometimes I would have beauti-

ful dreams and one night in my dream, I was traveling to find the narrow way when I came to a beautiful House. Here a bright light was burning and a lovely woman met me. My heart was breaking, and I was crying and begging for a Home. At that moment a man came in whom I took to be the Lord. He laid His Hand on my head and said, You have a home. This made me so happy! Soon after this experience, I went to Old Crooked Church and asked for a home with them and was received. This was in August 1920. I was baptized by Elder John P. Gardner.

I went, for a while, on the house top, for I received such a great deliverance and comfort in my home in the church. This is an experience that can not be described to any except those who have a similar experience, but it was joy unspeakable to me and it still is home sweet home to me.

I can not say this is a home, but it is all I have. I have had many revelations of God's love to me. In one of them, He showed me the man I was to be married to. I had never met him, but in about three weeks after the revelation, I did meet him, and I recognized him as the one who had been shown me. He was also an Old Baptist, and later became a deacon of our church.

I love the name of Jesus of Nazareth and I love the doctrine preached and believed by the Primitive Baptist. I feel that I can not live without the church, although I know I am of no importance to

them, for I am a poor sinner saved by grace and by the blood of the Lamb if saved at all.

In love and fellowship to the household of faith,
Mrs. Addie Quesenberry
RFD 4, Box 142
Hillsville, Va.

GOD IS LOVE

Dear Brother Adams,

I can feel my time is running out. I am now seventy-seven years old-not long now and it will be said of me that I shall walk the walks of men. I was never a writer, I have never been able to put my thoughts on paper in a manner that can be well understood, this being true, I have refrained, lest what I might write would darken counsel or invite controversy or criticism. What I might have to say or write I hope will be spoken in peace, love and fellowship for the whole household of faith. And though we find we differ as regarding the teaching of some points- Who maketh the (the children of God) to differ? No one but those of the "Household of Faith," can differ on the Spiritual meaning imparted by the scriptures. The proper application of the scriptures can only be understood as they corroborate with the experience of His people. The world has nothing to differ over, the world in their ways, the lust of their eyes, the lust of their flesh, and the pride of their lives-none of these are of the Father, but are of the world; and why? because they are of the world; "Therefore speak they the things of the world, and the world heareth them." 1st. Jno. 4:5 It was

unto the world Jesus spake saying, "Ye are from beneath: I am from above: ye are of this world; I am not of this world." Jno. 8:23. He said too, "But I know you (by reason of the above fact) that ye have not the love of God in you." Jno. 5:42.

John the Revelator said, "We know that we have passed from death unto life because we love the Brethren! I Jno 3:14. I do not know but I hope I love the Brethren. May it serve as evidence that I love God! "God is Love, and he that loveth not knoweth not God." I Jno. 4:8. Such wonderful love without beginning or end. As The poet said, What wonderous love is this !" that is shed abroad in the hearts of His people-so high you can not surmount it-so low you can not get beneath it, and so huge you can not go around it. Oh, it by far surpasses the love of women! yea, it is stronger than death. We love God because He first loved us and gave His only begotten Son that we might be saved. He was sent by the Father from Heaven, born of a woman and born under the law, that through the medium of His only begotten Son, He might be made manifest unto the Elect Lady-the Church of the true and living God in the fullness of the Father's time, by being born again, this time of God's Holy Spirit. Yes, this is all wonderful! This love cometh from one "That sticketh closer than a brother." "Behold what manner of love the Father in His abundant mercy hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not"

This love is a separator. It separates you from the love of your sins, as well as all sin, as far as the east is from the west, and they will be remembered against you no more for ever.

This great love (God is love) came down from Heaven in the Person of our Lord and Saviour Jesus Christ, to do for His people what they could not do for themselves. Nor was it any more expected of them, than was it of Adam to keep the law. But when once this love is shed abroad in ones heart, it causes this one to love his neighbor (brother in the Spirit) as himself. It causes him to hate the things he once loved and love the things he once hated, for when once the Father and Son move in and take up their abode in ones heart the love of God is also there, for "God is love", and old things pass away and all things become new. John said, "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." I Jno. 3:1. We are told further by the Prophet Jeremiah: "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." So there is not power under Heaven that will ever be able to separate God's Children from this love. Paul marveled: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:35) "Nay, in all these things we

are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:37-39.)

So if God be for us who can be against us? And if God works all things together for good to them that love God — and the scriptures teach us that He does — then the devil and all his angels will never be able to change it. God is love! and it manifests its self in ones heart as, Christ in you the hope of glory and you in Christ a new creature.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God!" Psa. 90:2. Even so is His love, for God's love is of a drawing nature: "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." by the three fold cord of His love. How wonderful is the effect of this great love, the love of His Spirit! This love is the same in the heart of His people, whether they are at home or abroad. They believe alike, they rejoice alike. They are brought to call on the same God when in distress and need. They love and rejoice in the same doctrine, and speak the same language. This great love works repentance and forgiveness; it heals old wounds and softens the hardened heart; it enables breth-

ren to live in peace, love and fellowship.

O, if all could feel the need of each other and be brought to examine ourselves and see our faults, and be moved by a contrite and forgiving spirit to confess our wrong and again come together in love, what a state of love we would enjoy, joined together into one happy family! The Prophet said, "This is the way, walk ye in it." O, that we may be so blessed, and that peace may reign among us! It is my prayer that it may please the Father to bring us all together again in unity.

A brother in hope,
W. A. Little
5242 Ardella St.
Stocton, California

GOD HAS A HAND

Dear Brother Adams,

I am very sorry I have been so long renewing my subscription, but we have been on short time here since January first, and the days we were supposed to work, I could not get there. We have had three big snows here and we now have twenty - two inches on the ground. My mother, three of my sisters and one brother live in the country. They are out of fuel and some of them are out of bread, and we can not get to them. The snow has drifted across the highway. One drift is thirty feet deep, and one is forty feet. Bulldozers are supposed to go in there today and try to open it up. There are hundreds here in this condition.

The National Guard is working day and night trying to rescue them, so far we have not had any

deaths. I have felt so helpless in it all! When I got up that morning and opened my front door, there were two feet of snow against the door, I could not get out. I began working trying to get a small path on the porch for us, and in so doing, I pulled a muscle in my neck.

Brother Adams, I know what is it to be helpless and to feel forsaken and forgotten, for a short while I felt that my little girl and I were doomed. We could not get out, and no one could get to us. But thank God, for I give Him all the praise, we were the first ones to get from behind this mountain of snow. I have two nephews in service that had not been home in almost two years — one is in the navy and the other is in the army. They came into town and could not get to their homes, so they came to me, as the Lord would have it. They worked in snow almost to their waist in an effort to help us. They did not come by accident, Brother Adams; I believe this morning I can say God had a hand in the matter. He sent the snow and He sent me help. He works in a mysterious way His wonders to perform; and sometimes we get so concerned with our work and our problems; think maybe we have not been treated just as we should have been, when we forget about the great hand that feeds us and takes care of us and our children, and He never forgets us and never lets us down.

People out here have been wonderful to Peggy Jo and me. We will never want for anything if they are aware of our needs; but none

of them can ever fill the loneliness that we both share together. We have had it pretty rough at times, but My God, in a wonderful way has taken care of us and has given us courage. Sometimes I feel I am at the end of the road, and just can not push myself any further; sometimes I go for weeks feeling this way and then the cloud is lifted and I can say, "Thank God for every thing, thank Him for giving me three wonderful children to love and live for."

Brother Adams, I did not mean to burden you with our troubles when I sat down to write. I hope you and Sister Adams are well. Peggy and I have had the flu this winter.

I hope the Lord will bless you and yours, and when at the Throne of Grace, remember a poor trembling and helpless sinner.

Lillian Smith
Pulaski, Va.
March 6, 1960

VIEWS ON LAZARUS

Dear Elder Adams,

I have had a mind to write to this paper a long time, but I never could until now. I would like, if I be so blessed, to write my views on the parable of the rich man and Lazarus. I have heard it preached and discussed several ways, but never to fit my case. In the first place it is preached that the rich man was lost and I agree that he was, but not to eternal damnation. He was lost in his own feelings, and here is my case, if not deceived. The parable of the rich man and Lazarus is the same to me as Jacob and Esau. They were two

nations set up in the same man. They represent to me the two spirits — the spiritual and the natural — one warring against the other. This is what causes the cross between the flesh and the Spirit.

The Scripture says the rich man was clothed in fine linen, and lived sumptuously every day. To me this linen represents a hedge, such as the hedge Job was fenced in by, but after God removed it and satan entered in, he was considered by men before that, but he was made a beggar, begging for the mercy of God. Please note that the scripture speaks of him as a certain rich man, and of the poor beggar as a certain beggar. My readers will also remember that in the parable of the Good Samaritan, he was called a Certain Samaritan, which to me was Christ. He did not come by chance, but was sent by God for a purpose.

This certain beggar, the scripture says, died, and was carried by angels into Abraham's bosom. The certain rich man died also, and was buried. In hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom; and he cried and said, "Father Abraham, have mercy on me. Send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." We see here the Spirit of God returning to him in the form of Lazarus. The bars were taken down and he was stripped of all of his worldly goods and found himself in hell, and just as any other hell deserving sinner does, he cried for mercy. Lazarus in Abraham's bosom,

to me, represents Christ and God the Father. I do not believe God has ever made a mistake, for he—Abraham—looked down upon him and called him Son. This man was made to look upon God and no man has ever seen God and lived, but the minute he is blessed to see God as the Saviour of sinners, his peace in this world and worldly things is over, and he is made a beggar for life.

In the conclusion of this chapter, this man recognized God, for he called him Father, so he recognized Him as his Father, for he saw him in the fullness of the Spirit.

Fennie Wood
Chinquapin, N. C.

I LIVE IN HOPE

Dear Brother Adams:

I have been wanting to write you since I met you up here, but have not felt up to the task. I can only write about my own travels in this life. I do not know the other person's travels.

Some portions of your experience that you tell are in accord with mine. When I hear anyone relate his experience I soon form an opinion as to whether or not we have traveled the same road. This makes it very clear whether we are brothers in the Spirit or not. Amos said, "Can two walk together except they be agreed. Brother Adams, I find myself so weak, not physically alone, but Spiritually so.

I only live in hope. Oh, that precious hope! oh, that precious Hope! Those of us whose hope is in Christ, have a hope that is as pure as Gold. It will stand the fire and

produce no dross, and it is founded on this ROCK. This is a very serious matter to me. I find so many faults and so much imperfection in this body of mine that it makes me question my reason for my hope. It makes me to sit down and ponder my condition, but at times I can not.

Have you many times been made to cry out in your feelings, "Lord save, I perish?" We feel the need of His keeping every second of our natural life as well as the saving power of His grace. We are glad that all power both in Heaven and in earth is in His hand. I so keenly feel the need of His keeping while I live here in this earthly body. My daily yearning of the Spirit is: Do not let me go astray. Keep me as the apple of Thine eye. Be my righteousness, undertake for me, for I have no righteousness of my own to plead.

I hope you and yours are enjoying good health. If you ever feel to write me a few lines, please do so. We would be glad to have you visit us. My arthritis makes it necessary that I use a pencil in writing.

With love, yours in hope,

P. L. Kenly

32 Whealton Road

Hampton Road, Va.

ASSOCIATION NOTICE

The Elkhorn Association will be held, the Lord willing, with Friendship Church, to convene Friday and Saturday before and fourth Sunday in September, 1960.

This Church is located on the Beeson road, about four and one half miles off of Route 19-21. Turn on Beeson road at Spanishburg.

We invited all who love the truth to come and be with us, and a special invitation is given to our ministering brethren.

L. B. Hylton

Zion's Landmark

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

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**"BY THIS SHALL ALL MEN
KNOW THAT YE ARE MY
DISCIPLES, IF YE HAVE
LOVE ONE TO ANOTHER."
ST. JOHN 13:35.**

In the preceeding verse, Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." The reality of the profession of those who profess to be disciples of the Lord Jesus Christ, is made manifest by their love one to another. If we say that we love Jesus Christ and our heart is filled with malice, hate or envy toward our brother, there is little or no evidence that we possess the love of God. Paul said, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Rom. 13:10.

John said, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not

seen? And this commandment have we from him, That he who loveth God love his brother also." 1st. Jno. 4:20,21.

There are two kinds of love. Those who are of the world love the things of the world. 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. 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." 1st. Jno. 2:15-16.

The scribes and pharisees loved the uppermost rooms at the feast and the chief seats of the synagogues. This is proof that they loved the things of the world. They desired to be called Rabi, meaning Great, or Master. They flattered themselves with their gorgeous apparel, gay appearances and great, flattering words.

There is a vast difference between the Pharisees and the disciples of Jesus Christ. The former boast of their works of righteousness, and the latter have no works of their own righteousness paid tithes of all he possessed and was glad that he was not like the publican. The Publican could not so much as look up to heaven but smote upon his breast and said, "God be merciful to me a sinner." Mary took a pound of ointment of spikenard, and anointed the feet of Jesus and wiped His feet with her hair. She proved her love and esteem for Jesus by using the ointment which was very costly and by wiping His feet with her hair. See John 12:3. Men prove what they

love by their words and deeds. Judas Iscariot, had no love for Jesus nor the poor. 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 bore what was put therein." Jno. 12:5, 6.

The multitude that was converted in the days of the Apostles proved their love to one another by what they did. Those who had land and houses sold their possessions and brought the price of the things sold and laid them down at the Apostles feet for distribution among those who were in need. See Acts 4:34, 35. Many of those who are in possession of The goods of this world and possess a new heart, a new spirit and a converted soul, manifest their love by dividing their substance with the poor. This is evidence that the love of God is shed abroad in their hearts.

James sets forth the difference between those who possess flesh and spirit. He said, "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect for him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? James 2:2, 3, 4. In verse eight, He said, "If ye fulfil the royal law according to the scriptures, Thou shalt love thy neighbour as thyself, Ye do well." The

royal law is the law of love, This law is put in the mind and written in the heart of all the redeemed family of God. It supersedes all other laws. This law of love works no ill to his neighbour. It makes no distinction between the rich and the poor, high and low, bond and free. The royal law belongs to the Royal Family. The Royal Family consists of those whom Jesus Christ has pardoned from their sins and transgressions — those who were chosen in Him before the foundation of the world. See Eph. 1:4. He (Jesus) has given them peace beyond all understanding and the comprehension of the natural man.

"Thou — hast made us into our God Kings and Priests—." Rev. 5:10.

The Kings and Priests compose the Royal family. "Thou — hast made us into our God, Kings and Priests: — ." Rev. 5:10. Even so, Jesus Christ, who is Lord of Lords and King of Kings with His bride — the church — the chosen vessels of His mercy — constitute the Royal or Spiritual Family. They are those who shew forth the praises of God. Their greatest joy is to extol and glorify the name of their master when blessed to do so. Not because of any works of righteousness which they have done, are they worthy of His Kingdom, but for Jesus' sake who suffered and have eternal life through His grace. They know that all of their worthiness is alone through Christ Jesus. Paul said, "It is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners, of whom I am chief." This is the experience of

each of His little ones. The Saviour Himself said, "I came down from heaven, not to do mine own will but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life: and I will raise him up at the last day." Jno. 6:38, 39,40.

The chosen of God are the Royal family. Peter said, "But ye are a chosen generation a Royal Priesthood, an Holy Nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness unto His Marvelous Light." 1st. Peter 2:9. This Royal Family honors their King. They love Him because of His abundant mercy which He has bestowed upon them, by adopting them into His heavenly Kingdom, of which they feel so unworthy and undeserving. They love Him because He first loved them and by His loving kindness has He drawn them. When this great love of God is made known to the needy, the ones who have been given a knowledge of their exceedingly sinful condition, it is with them as the Prophet Isaiah expressed: "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. Isa. 41:18. Their heart overflows with the love of God, and their joy is inexpressible. David better expresses it in Psa. 147:12: "Praise the Lord, O

Jerusalem; praise thy God, O Zion."

"By this shall all men know that ye are my disciples if ye have love one to another." When deliverance comes to the heavily burdened, love is their theme, they love everybody. All enmity and malice is done away. Paul said, "For whom the Lord loveth He chasteneth, and scourgeth every son He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he, whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we may be partakers of His holiness. 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. 12:6-12.

Inasmuch as God proves His love to the chosen vessels of His mercy by chastening, even so, parents make manifest their love to their children by teaching and applying the rod of correction. Paul proved his love to his brethren by teaching, reproving, rebuking and exhorting with longsuffering and doctrine. He did this because he loved them, was interested in their welfare and for their good. This was needful that they might

not be carried away by false teachers who taught for doctrine the commandments of man. Not only this, but he reproved the church at Corinth for tolerating the evil conduct by one of her members. He said, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles that one should have his father's wife, and ye are puffed up and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in Spirit, have judged already, as though I were present, concerning him that hath done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1st. Cor. 4:1-5. Paul's desire was that the peace and unity of the church might be preserved by maintaining good order.

An undershepherd who loves God and those whom He has called to take the oversight of the church, will give the alarm when he sees danger approaching. This he does because of the love he has for the flock. When trouble creeps into the church, he will often go with a bowed head and heavy heart. His petition to God is that he might be directed by the Holy Spirit to give the proper counsel to the church which will be for her good and safety and that which will redound to the honor and praise of

God.

The strength of a church is not measured by either large or small membership. A large membership can be a weak church. On the other hand a small membership can be a strong church. Or it could be vice - versa. Several years ago I asked a moderator to advise me as to the strongest church in his association. Of course I had reference to the church which had the largest membership. He pointed out the one that had the fewest members, and said, "This church is smaller in membership but she adheres more closely to the doctrine and order than any of the others which makes her the strongest."

John said, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." I Jno. 3:16. Moses was commanded to make the tabernacle and all the things pertaining to it according to the pattern which God shewed him in the Mount. Ex. 25:40 and Heb. 8:5. Jesus gave the example for His Church. By following the example, the Apostle suffered great persecution, because of false teachers who crept in to spy out the liberty of those who were in Christ Jesus. The abolishing of the circumcision of the flesh and sacrificial offerings, together with preaching the resurrection of the body, and setting up the true order which the church was to observe, were among the many things which the Apostle suffered because of his and their steadfastness in the faith. The laying down of their lives for their brethren is not in

yielding to those things which gratify the flesh, instead they who are so blessed, follow the precepts and examples which were laid by Jesus Christ and His Apostles. To be enabled by the grace of God to follow the foot prints of the flock and remove not the Ancient Landmarks which our fathers have set, establishes convincing evidence of their being firmly established in the truth and true principles of discipline governing the Old Baptist church, and of their love for Jesus Christ, the brethren and their strength in the cause.

Jesus said, "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." Matt. 10:37. Those who keep the words of Jesus, manifest that they love Him, and that they are kept, guided and strengthened by Him. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Jno. 14:23.

T. F. Adams

LOWER MAYO ASSOCIATION

The Lower Mayo Association will be held, the Lord willing, with Matrimony Church, Rockingham County, N. C., beginning on Friday before the first Sunday in October, and continuing through the following Sunday.

We extend a cordial invitation to the brethren to visit us at our association.

Those coming from the south may reach the association by following Hwy. 220 to Price, N. C., which place is just below the N. C.-Va. line. Here turn right on Leaksville Road and follow to church. Those who come from the east follow Hwy. 87 from Burlington, N. C., to Leaksville. In the Town of Leakville inquire for the King's Mill Road. Follow same to association.

Sam L. Gilbert,
Box 2629,
Winston-Salem, N. C.

BEAR CREEK ASSOCIATION

The 128th annual Fall session of the Bear Creek Association is appointed to be held with the Meadow Creek Church, Stanley County, N. C., beginning on Friday before the first Sunday in October, in October, 1960, and continuing through Sunday.

Meadow Creek Church is located about two miles north of Locust, N. C., just off of highway 200. Those coming on Hwy. 27 will go two miles north of Locust, and turn left off of Hwy. 200 at first paved cross road and continue short distance to meeting house. Watch for pointers.

Those traveling from the north will travel Highway 200 to about two miles north of Locust and turn right at this point. Pointers will be erected.

All orderly Baptists are cordially invited to attend, and especially the ministering brethren. For further information write Brother Eli Hopkins, RFD #1, Stanfield, N. C., or the undersigned.

Troy A. Williams,
Association Clerk
RFD #2, Box 232
Monroe, N. C.

LITTLE RIVER ASSOCIATION

The Little River Association will be held, the Lord willing, with Bethel Church Johnston County, the fourth Sunday, Friday and Saturday before, September 23, 24, and 25.

There will be pointers on 210 Hwy., 4 miles east of Angier; turn south. Midway between Benson and Coats on Hwy. 27, turn north. There will be pointers leading to the church both ways.

All lovers of the truth are cordially invited to meet with us.

C. L. Ogburn
Willow Springs,
North Carolina

SALEM ASSOCIATION

The Salem Association is to convene with the Winston-Salem Primitive Baptist Church, beginning on the third Saturday, Sunday and Monday, following, in September, 1960.

However, for the sake of convenience, the association will be entertained on the grounds of Bunker Hill Church, near Kernersville, N. C.

Those desiring to come from the east or north will take Highway 70 to the Interstate Hwy. 40, near Greensboro. Follow Hwy. 40 to where N. C. Hwy. 66 crosses same which is a bridge designated "Bunker Hill Road." Then go south to meeting place which is approximately four or five miles. Those coming from the west will follow Hwy. 66 from Kernersville out to the association.

We welcome all that feel to come.

A. B. Barham,
Association Clerk
Burlington, N. C.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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PSALM LXXIX.

The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem; and there was none to bury them.

We are become a reproach to our neighbors, a scorn and derision to them that are round about us.

How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?

Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

For they have devoured Jacob, and laid waste his dwelling-place.

O remember not against us former iniquities: let thy tender mercies speedily prevent us; for we are brought very low.

Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

Wherefore should the heathen say, Where is their God; let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

Let the sighing of the prisoner come before thee: according to the greatness of thy power preserve thou those that are appointed to die;

And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

So we thy people and sheep of thy pasture will give thee thanks for ever; we will show forth thy praise to all generations.

PSALM LXXX.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth.

Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GRATEFUL TO GOD

Dear Brother Adams:

We came home Sunday and found all well as when we left, for which we feel humbly thankful to that Great God of all creation, the God we hope we love, serve and worship. We enjoyed our trip among the children of God who feel to be pilgrims and strangers on earth—wanderers of the great and baren wastelands of this world. In the world, but not of it, heirs of heaven, yet not in it; therefore strangers to themselves, and to the world; both professors and non-professors, but not strangers to the household of that one faith of God's elect.

Somehow, I desire to write tonight. My mind, my soul, and my heart have been deeply led of late to meditate on the purpose of God from eternity, concerning all events, great and small; here in time, and eternal — the predestination of all things. To me it is like unto a beautiful flower that has budded in my bosom over the past twenty years, and has at last burst into a beautiful flower before my enraptured gaze, in the light that has been opened unto and within me, causing me to see glory and beauty contained therein, to an extent I have not seen before. I have had to be led through deep waters, tears and heartaches, yea, led into and on through hell. I can see the beautiful, amazing, glor-

ious truth contained in the statement of King Nebuchadnezzar: "The Lord God Omnipotent reigneth." "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, nor say unto Him, What doest Thou?"

Many who believe predestination of all things are fearful this doctrine is not God — honoring but accuses Him of being the author of sin. But not so, to one who has been deeply led and instructed of God; for how would there be any certainty in His foreknowledge coming to pass, unless what He foreknew were unalterably fixed, decreed and purposed to be from eternity? We call this fixed, decreed purpose of God from eternity, predestination (that is predetermined or before determined). He decreed, purposed and controls all events working all things, according to the counsel of His own will. I am exceedingly confident that when Time comes to a stop forever at His command that nothing will have transpired that was not in full accord with His will. This Great God of Isreal is Supremely Sovereign. No words I can put on paper can possibly convey my conception of even my limited understanding of the Greatness of God. His having purposed all things and having a purpose in all things they run like a golden thread together, which is so strong it is unbreak-

able through the whole of the scriptures, when we are blessed to see it, for it is the only God - honoring doctrine, which acclaims Him Lord of all — the one and only true and living God of all power in both heaven and earth, who speaks and it is done, commands and it stands fast. The Prophet - Isaiah - said, "Who 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?" Isa. 40:12.

"In all that Jesus did on earth,
His church an interest have;
Go, trace Him from His humble birth,
Down to the silent grave."

Yes, the greatest crime that ever has or ever will be committed under the stars in the firmament above us, was the crucifying of Christ. Yet this was done by the determinate council and foreknowledge of God from eternity. We read: "For 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. So it had to be! It had to be brought to pass, for on this act the fate of the whole Church hinged. The Holy Law of God had been broken. The sins of the people stood as a wall between them and God. His justice demanded death and eternal separation from Him as a consequence. His wrath was

rightfully provoked. So, by the Holy Sacrifice, the perfect offering, the life, crucifixion, death and resurrection of the Son of God, did away with the wall of sin, blotted out His wrath, satisfied both the law and justice of God, thus redeeming all who were given to this Holy Son by the Father in covenant, ordered in all things and sure before the world began. And by His offering and sacrifice, He has made peace and reconciliation between God and His people, we feel this peace in our heart and conscience, and our hope is evidence of that effect for the scriptures declare, "The just shall live by faith," and the definition of the word "Faith" is found in Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen."

So, by this one offering, He hath perfected for ever them that are sanctified. Yes, set apart from the world by this despised Predestination of God for an Holy use, namely, to shew forth His praise: for God says, "This people have I formed for myself, and they shall shew forth My praise." I took it all — sin, satan, life, death, the resurrection of Jesus Christ, and our spiritual birth to put us in position and condition to "Shew forth His praise," thus beginning the fulfilling of our destiny here to be completed and carried on in Heaven, some sweet day, as the endless ages roll.

To me those among God's little ones who can not believe nor understand this predestination of all things are in a state of arrested

development, still bound in a measure under the law, serving partly under grace and partly under the law; in the category designated by the Apostle Paul as "Foolish Galatians;" and in the position of Lazarus, as he came forth from the tomb at Jesus' command, bound with grave clothes — false ideas, theories, beliefs, errors, traditions of men, in a figure. Jesus said: "Loose him, and let him go." Thus setting forth the need for the preaching of the gospel in its fullness and purity to the extent it is revealed to us here, this preaching containing instructions needed to free us from following after these delusions any further, which is one portion of the "saving" contained in and through the preached word; the other portion being comfort, God's appointed way to keep us from giving up in despair, when so sorely tempted and beset by sin and unbelief in our nature.

I am not seeking honor, nor a name among Old Baptists by my feeble efforts at writing such as this, but am seeking peace and an acquitted conscience, seeking to abase man, and exalt God to our mutual comfort when blessed to write.

As to the way we sin, read James 1:13-15. As the poor old Negro once said: "Me and de Lawd done it all. I done all de sinning, de Lawd done all de saving." All this is contained in the 46th. chapter of Isaiah, in the statement of God by inspiration through the mouth of the Prophet: "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 an-

cient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleaser." Amen.

Hoping to see you all again, by and by. I humbly ask an interest in your petitions when at the throne of grace.

Farewell in christian love,
Layton Wingfield
R. F. D. 1, Ridgeway, Va.

"THERE IS A PATH"

There is a large cross on top of one of the ridges here. It is lighted at night and can be seen from a great distance. Many of the men have gone up to see it. I was near and started but it seemed that my path was not the way that led to it. Since my path gave out, I did not go to it. There were one or two buzzards perched upon it, and I thought maybe that there was no life there; that it was a path that the vulture's eyes hath seen, and I would seek "A path which no fowl knoweth and which the vulture's eyes hath not seen. The lions's whelps have not trodden it, nor the fierce lion passed by it". That is in Job 28, and as I read the chapter, I see it full of beauty, wisdom, wonder, yet I c a n n o t reach it, cannot touch its beauty, or take hold of any Scripture. To one with wisdom from on High, it would reveal the gems from the depth of the sea, and the rubies from the center of the earth. Hid, Oh so far, from the sight of man! in the deep, dark and hidden places. THERE IS A PATH, yes there surely is a path! "The stones of it are the place of sapphires; and it hath dust of gold". This path

leadeth into the heart of His Holy Mountain (which is so often mentioned where no harm nor no destruction shall come: Isa. 66: 25, 11:9, 25:6, 39:29, 56:7 and many others, some not in Isa.) as a path leads into a rich mine, it is strewn with precious stones and dust (lumps) of gold. These are the blessings by the way, which bring us the knowledge and the wisdom of God. The subject of this chapter is in verses 12, 20 & 28 "Whence then cometh wisdom? and where is the place of understanding?"

"There is a path—" and it leadeth to the heart of the holy mountain! "They shall not hurt nor destroy in all of my holy mountain for the earth shall be full of the knowledge of the Lord—" (Isa. 11: 9). The earth, the creature of the dust, that finds himself brought into this path and to this holy mountain shall be full of the knowledge of the Lord and shall come into "the house of Prayer". All of that beastly nature of the lion, all of the proudness of the flesh, and all of the keen sightedness of the fowls eye and the treacherousness of the serpent has been subdued by the knowledge of the Lord and we are brought to the house of prayer. All the men of the world trod upon this holy mountain, but never would they or could they, or have they any desire to enter into this path; it is a dark path to the natural eye. The eye of the world cannot see in this path; the light of the world does not shine on this path and there is no "glory to man" in it. The world passes by and trods upon the top and the surface of the mountain; they trod under foot

all the precious jewels of truth and knowledge and wisdom; those jewels which are more precious than sapphires, not to be "gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. There are no jewels to equal it, jewels of coral or of pearl are not to be compared, "for the price of wisdom is above rubies"!

"Whence then cometh wisdom? and where is the place of understanding?" Oh, but it is hid from the wise and prudent; it is in the heart of His Holy Mountain "There is a path" that leadeth to it; a path that the birds of prey have not seen nor known nor come upon—for indeed this path is not seen nor found nor discerned by the natural eye. The vulture is a bird that feeds upon death and such things as have no life, even such things as are after the fashion of this world! But there is no death, nor even hurt in this path into His holy mountain. There is no food here for the man who has not been made alive by the Holy Spirit, nor for any who desire food for the flesh, praise of his fellows, nor for any who "walk by the sparks of their own kindling! (Isa. 50:11).

There is a path, and it leadeth to knowledge and to understanding. "Where shall wisdom be found? Where is the place of understanding?" Where did Solomon find it? He went to the Lord he entered that path into God's holy mountain, crying, "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 day so great a people." (Kings 3:9 11 Chr. 1:10). There is a path, and he who walks therein, shall walk in natural darkness, but in spiritual light. He shall walk by faith and is admonished to trust and to "stay upon his God." He who walks this path shall fear the Lord and shall come in trembling humility for the proud lion, the king of the beasts, hath not seen this path nor trodden it. He who walks this path shall hear the voice of His servant — or Savior is the Servant of God referred to here. Indeed if he were not drawn by that voice he would, like the world, stumble over the path of jewels and never stop to see the riches that he trods under foot. He that trods this path, the Lord says, "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that, the Lord which call thee by thy name, am God of Israel" (Isa. 45:3).

The Holy Mountain of God, the Word of God, is as vast deep mine in which precious jewels and metals of various kinds are concealed, in which thousands of blessings and experiences are hidden in the deep and the dark places. The surface of the mountain above this path and this mine, every eye may see by natural light, but the "treasures of darkness and the hidden riches of secret places" lie in that path that Job speaks of and are known to but few! The learned professors (the keen sighted birds of prey) and the wise doctors (the proud lions who rule the forests)

study the surface of the mountain; they learn the letter of the Word, they study the surface of the mountain; they learn the letter of the Word, they make all the natural and historical connections; they tell a beautiful story all to the praise of man, but they remain ignorant of all the treasures of the jewel strewn path that leads to the mine in the heart of the holy mountain — the city of God the New Jerusalem — the dwelling place of God!

THERE IS A PATH — thank God there is one! There is a Way, there is a Door, there is a Life, there is a Redeemer and a Savior! There is a path — strewn with jewels of wisdom and understanding. "And unto man he said, Behold, the fear of the Lord, that is wisdom: and to depart from evil is understanding"!

The subject is so beautiful, so deep, but I am unable to enter into it, But praise God, there is an entrance and a way that leads into His Holiness, There is a path, and that path He has revealed to babes! It is so great, so infinite, so wonderful! As Paul to Romans (11:33) "the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Lately I have run across the expression "my holy mountain" several times. Though I have no light nor lead of mind on it, it holds something. I guess that is why I connected it with this Path. I trust the connection is not in error. Oh there is no hurt, nor harm, nor strife there. It is there that the

proud lion becomes as an ox, and the bear as a cow; that the serpent forgets his poison and plays with a sucking child; and even a little child shall lead them every one! For no harm shall be in all my holy mountain. This old proud haughty nature becomes humble and poor and even pleading for mercy before it is shown this Path, before it can hear the voice of His Servant! How this old world tramples under foot His holy mountain! void of all fear, which is knowledge and wisdom and to know God. How they see the surface and care not for the treasures of the deep and hidden places; how they can connect the Word, take it in their mouth, wrest it to fit their occasion and to suit themselves, and come forth proudly telling the world their "knowledge" which is foolishness in the sight of God. They take light for darkness, and darkness for light. And is it strange that they should do that? They are after the fashion of this world, they judge by human reason, they see by the natural eye, hear by the natural ear, understand by the natural mind and they possess natural knowledge. All of that is contrary to the Spirit and enmity to God. All man goeth that way until he is turned about and the fear of God which is knowledge and wisdom, is put into his hear. O Father, to think, that Thou hast pleased to reveal these things, even this path of true knowledge and wisdom, unto babes!

THERE IS A PATH—the first two words, "there is" are added words. Our subject is no more than "A

Path", a certain, specific, designated and chosen path! Just as there is One chosen, designated and specific Way, Door, Entrance into the Kingdom of Heaven — The Lord Jesus Christ, the Son of God, our Redeemer and our Savior and Advocate with the Father!

I am only pulling single little straws out of a gaint haystack, first from one side and then the other side. Just a thought here and there; just a little to keep us alive. May the Lord supply enough. Oh what depth of beauty there must be in the whole of it! Lead us O Lord, along this path into Thy Holy Mountain, revealing at each step, more of thy knowledge and wisdom and judgments; more of thy truth and thy fear!

A. D. Alston.

Japan

Sunday afternoon, 31 December

ARE AMONG THE REDEEMED

Dear Elder Adams:

Enclosed is five dollars which I desire to be used to send the dear Landmark for one year to Mr. and Mrs. W. E. Wallis, 6 Brierly Road, Balham, S. W. 12, London, England. If this is not sufficient, please let me know.

These dear people, I believe, are among the Redeemed of the Lord, as are many others over there. I do not say this because they took me in, in my loneliness, when I was there, and treated this poor sinner as one of them, but because I believed I was given to see that the Love of God had constrained them to follow Him.

If indeed I be what I hope I am, I know of no better reason to

give for my conviction, than that the Love of Almighty God through Jesus Christ has constrained me, and I believe that if God is mine, then for His Love, He every trouble sends.

I enjoyed meeting with these dear people many times and even now I believe some times I am given to eat the bread that was cast upon the waters back there, and it is most wonderful.

I trust this finds you and yours enjoying from time to time, that which you most desire.

Unworthily,
Burch C. Wary
Cedar Grove, N. C.

OBEDIENT FROM THE HEART

Dearly Beloved Family of God:

I have long since learned that the way of the transgressor is indeed hard. This I learned by experience. I do not come speaking or writing of any good thing I have done. If I had accomplished some good deed or some good work, I perhaps could be at ease or asleep at this lonely hour of midnight when others are asleep. Of late, for sometime past, I have felt to be such a rebel, such a stiff-necked creature, and so far from God.

The desire in me is to obey from the heart, the voice of the mighty God, but oh! how I am in the low valley of doubt, fear and dread! I feel to be in the absence of My God. I do not doubt His great power and glory, that is not my trouble, but I do doubt myself. Oh, how I fear to take a step ahead in this cold black path ahead of me! I believe God rules and reigns in

the heights of the supreme! The God of all power, and protects His family and keeps them by His love and grace, mercy and truth.

I have thought at times I was one of that blessed number. I know at these times I was carried high and was lifted up in feeling to sing gloriously of His redeeming race. Now that is my trouble, I want to be there rejoicing always in the Lord. Surely, I want to see the path plainly, I love not to stumble in the dark and gloom, if I see the way plain then I have no fear of making the step. But He seems to have departed from me and forgotten my great need and I must drop back and read in memory, and I hope, live on the promises as recorded in the Holy Scriptures.

That faith is the substance of things hoped for, the evidence of things not seen. Lord, help Thou mine unbelief; make me to trust Thy grace. The many times He has saved me — a brand plucked from the fire! This is the same God that has ruled, and still will continue to rule supremely over all time and events and none has a right to say, "Why doeth Thou?"

I cannot feel as I would like to feel in this attempt to write, so I will say good-night, and may His Holy and Divine presence be always near to keep and protect, even when we cannot feel or actually see the path, for our doubts, our fears and our sufferings because of our sins are a liberal portion of the tribulations we are promised in this life. They bring us down to beg and beseech His mercy and compassion. May He strengthen us and

enable us to press onward, never turning to the right nor to the left, but press forward to the mark of the prize of the high calling of God. Farewell in the Lord.

In hope of His merciful love,
Mrs. Isaac Jones
RFD
Wallace, N. C.

**"AS THY DAYS SO SHALL
THY STRENGTH BE."**

Psa. 119:4, 5: "Thou hast commanded us to keep Thy precepts diligently. O that my ways were directed to keep thy statutes."

II Cor. 8:12: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." This scripture seems to reflect on the above mentioned scripture. So often I feel His commandments, and just as often I cry, "O Lord save, I perish!" O that I could keep His precepts diligently, and keep His statutes! I feel a willingness—even an earnest desire: Here I find comfort, for if a willing mind is accepted, I can find some reason for hope. I trust that I have been taught from whence cometh the willing mind.

While at Hopewell, N. J., I went with Elders Vaughn, Ruston and Bennett out to visit an afflicted Sister Kellings. Elder Ruston read a chapter and spoke in prayer. As I sat there and heard Elder Ruston's prayer, I felt to be the most shut up, tongue tied, stammering person in the world. Elder Ruston spoke so sweetly, so straight forward, so sincerely and earnestly—

His voice seemed to be prompted by the Holy Spirit and there was no lack in it. He spoke according to his gift, according to "what he hath." Was my simple groan according to what I have? Can I feel that my groan or stammering word is acceptable?

"He that had gathered little had no lack." Every expression that all the ministers spoke by the power of the Holy Spirit was of comfort and was food used up by those who heard - none was unused there was nothing over! Yet, even the willing mind or the trembling heart (exercised by the Holy Spirit) of the least one, who could not speak a word is all sufficient in the sight of the Lord: there is no lack! All the members of the body have different gifts and different abilities — but each is given ability as is required of him. There is nothing over; there is no lack. The Lord is perfect in all of His works. As thy days may demand, so shall thy strength be.

I have been taught these things, yet my sinful nature in all of its lusts, is ever before me and overpowers me, and when I am, by the grace of God, in my right mind I cry, O that this nature might be subdued! "O that my ways were directed to keep Thy statutes."

"O God, be not far from me: O my God, make haste for my help."
Psa. 71:12.

A. D. Alston

This is a portion of a letter written by Bro. Alston while in service to his wife and daughters.—Ed.

I LOVE THE CHURCH

Dear Editor and Friend:

Inasmuch as I do not have a permanent address, I can not take your paper but I enjoy every issue I can get my hands on and when I have finished reading them I pass them on to what I hope to be interested friends. I am not a member of the church, I cannot feel myself worthy to be. Perhaps it is best I am not, but, I hope I love the church and those that contend for the doctrine as set forth in your paper. I believe them to be God's people among whom I have a little hope at times.

I feel we should bear with one another in our travels in this worldly road of sin and sorrow, trials and tribulations; a knowledge of which gives me a little hope that I am one of that number, although I feel so very unworthy even to attend the good meetings.

We have a little church here and I seldom miss a service. They sing the dear old songs my mother used to sing. We also have two preachers — Elders Little and Jefferson who watch over the little flock and give them their meat in due season. I say to myself each month, "I should not go, for I am deceiving these good people." But how can I stay away when I enjoy their services so much? I know they do not need me, but I do need them.

Hoping God's blessings will attend you in your labors, and I hope to be enabled to continue to read more of the good articles you put out in the Landmark.

Cecil C. Lambert,
846 East Chanel
Stocton, California

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Soloman's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

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Editor.

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Editor

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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WILSON, N. C. Sept. 15, 1960

"THAT WHICH IS BORN OF THE FLESH IS FLESH."

"Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." JOB 14:4,5.

In the first verse of this chapter Job says, "Man that is born of a woman is of few days, and full of trouble." To the veracity of this statement, I think every man can testify. Solomon bears witness to this truth when he said, "For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night." ECCLESIASTES 2:23. This is the deplorable condition of man, but God be thanked, that it is of a short duration; beyond which he cannot pass.

"Who can bring a clean thing out of an unclean?" Job's answer to

this question is, "not one." And God confirmed this answer when He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." GENESIS 1:11. The age of the stock makes no difference in the seed it produces, whether it be one year or a hundred. "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." GENESIS 5:3. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." PSALMS 51:5. Absalom was the son of David, and "Went in unto his father's concubines in the sight of all Israel." 2—Samuel 16:22. So we see "That which is born of the flesh is flesh."

We have no record of but one perfect and clean person coming out of an unclean thing, and that was the Lord Jesus Christ, who was conceived by the Holy Ghost in the Virgin Mary. When Job said "Not one", he meant no man, for he had already declared that "Man that is born of a woman is of few days, and full of trouble." He is full of trouble because he is unclean and corrupt. God could and did bring a clean thing out of an unclean. And the angel said to Mary, "That holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. There are many who claim that the reason Jesus was Holy, righteous and undefiled, was because His mother was righteous and uncontaminated with sin. But this is a wrong deduction of her nature, because she, like David,

was shapen in iniquity; and in sin did her mother conceive her.

As "That which is born of the flesh is flesh;" it cannot bring forth a good thing out of corrupt nature. Jesus says, "Marvel not that I said unto thee, Ye must be born again." JOHN 3:7. This second birth is not the birth of the flesh, for if so, it would still be flesh; and no better than the first birth. But within the first man, "Which is of the earth, earthy;" God creates a clean heart. This, man cannot do! Man since the beginning has been trying to change man from nature to grace, but they might as well be trying to make the serpent, which God made crooked, straight.

In the 5th verse Job proceeds to preach us a short, but sweet sermon on predestination. Listen to what he says, "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." It is good to know that God has allotted us a certain number of days and months upon earth. And the good of it is, that we know that there is no power this side of heaven that can shorten them. Jesus hath said, "The very hairs of your head are all numbered." MATTHEW 10:30. If God numbers the hairs of our head, would He not determine the number of days and months we are to spend upon the earth? Every thing is certain with God, nothing is certain with men, we do not know one minute whether we will be breathing the next or not. If I did not believe that my days are numbered, and that my life is in His Al-

mighty hand; I would be afraid to walk the streets or ride the highways in a car.

The doctrine of predestination and the absolute Sovereignty of God has long been controversial, and to some, obnoxious; but I cannot but believe it true. I cannot imagine "The Great I Am," creating this world and all things therein, and turning them loose to run without a definite aim and direction. It is the prerogative of God to govern and dispose of the work of His own hands according to His will. God hath said, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." PSALMS 46:10. Those who deny the sovereignty of God over all things, deny a great Bible truth. And David said, "Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments." PSALMS 48:11. "The judgments of the Lord are true and righteous altogether." PSALMS 19:9. God does not execute His sovereignty over all things unwisely, for the judgments of the Lord, are like Himself, true and righteous.

In this world in which we live, we have a general mixture of good adversity of every nature; but by the kind providence and sovereignty of God, all working for good to them that love Him. "We know" says Paul, "That all things work together for good to them that love God, to them who are called according to his purpose." ROMANS 8:28. If the Creator and Father of all things, was not the Sovereign Ruler of the world and all things therein, then Satan might gradual-

ly usurp His throne.

But the bounds of Satan as well as man are appointed that they cannot pass. Man cannot pass the time designated him in this life, and I am persuaded that he cannot de cease short of it. According to SOLOMON, there is "A time to be born, and a time to die;" and "Un- to God the Lord belong the issues from death." PSALMS 68:20.

The days of man upon earth is determined and short, but David says, "Precious in the sight of the Lord is the death of his saints." PSALMS 116:15. Yes, they are so precious in His sight that He paid a great price to redeem them from death. And the price was, "The precious blood of Christ, as of a lamb without blemish and without spot." 1-Peter 1:19.

When Jesus stood before Pilate to be judged of him, Jesus said, "To this end was I born, and for this cause came I into the world." MATTHEW 18:37. Jesus also said, "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 they name. Then came there a voice from heaven saying I have both glorified it, and will glorify it a gain." JOHN 12:27, 28. There were efforts made to take Jesus and crucify Him, but this could not be done until the predetermined hour arrived.

Jesus was "A man of sorrows, and acquainted with grief:" and I believe His death was precious to Him, because He could go to His Father, and leave His enemies, those who spit upon Him and plac- ed upon His head a crown of

thorns. And when the appoint- ed hour arrives for the saints to lie down in death, "When this cor- ruptible shall have put on incor- ruption, and this mortal shall have put on immortality," then the saints will have overcome their last enemy (death) by the death and resurrection of Christ (the head of the body) and shall awake in His likeness and be satisfied. This will be a precious change for them.

"Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscrip- tion, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. 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 any thing, seeing he giveth to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath deter- mined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move and have our being; as certain also of your own poets have said, For we are also his offspring." Read the 17th chap- ter of ACTS.

The word "Haply" means, chance, luck or accident. So as

they were ignorantly worshipping THE UNKNOWN GOD, (unknown to them) that "If haply" (luck or chance) they run upon Him, "They might feel after him, and find him, though he be not far from every one." Some by the light of nature, know that there is a God, but how many Him as the God of their salvation.

When we observe in nature the various seasons, night and day, winter and summer, it is obvious to all rational minds that there is a God of providence, but many are ignorant of Him as the God of grace. Jesus said to the woman of Samaria, who "Haply" that is by (chance or accident to her,) found Him at the well; "Ye worship ye know not what:" absolutely ignorant that the Sovereign God had appointed the time that she was to meet her Saviour at the well. She could not have met Him sooner nor latter, because God had determined and appointed the day and hour, and all the previous events that led to the fulfillment of the appointment.

Jesus said "In the mouth of two or three witnesses every word may be established." And as JOB and PAUL have testified to the sovereignty of God, and according to the Scriptures, they are two inspired witnesses, and with their testimony I am satisfied.

H. O. Nash

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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TOTAL	\$54.50

RESOLUTION OF RESPECT FOR WILEY BENJAMIN JAMERSON

Brother Wiley Benjamin Jamerson was born in Franklin County, Virginia, March 4th, 1862, and died April 27th, 1960, at the age of 98 years, three months and 23 days. His funeral was held in Danville, Va., and was conducted by his pastor, Elder L. P. Martin. He was laid to rest at Hyland Memorial Park in Danville, Va.

Brother Jamerson and his daughter, Sister Mary Herndon, joined our church April 5th, 1959. We were glad to have them come with us. They brought sunshine into our church.

As we can see from Brother Jamerson's birth date, he was blessed to live to a very ripe old age. He seemed to want to live to be a hundred years old. His mind was unusually clear almost to the very last, and he often spoke of how good the Lord had been to him. He was well established in the doctrine of Salvation by Grace.

He enjoyed coming to Roxboro Church when he was able and often spoke of

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how good they were to him in our church. He often spoke of Brother Martin's preaching. We hope the Lord will give the family of the deceased strength in the hour of their bereavement, and we extend to them our heartfelt sympathy. May He enable them to feel that he is not dead, but just sleeping, until the great resurrection morn when he will be raised in form and fashion like unto Jesus Christ.

RESOLVED (1st) That a copy of these resolutions be recorded on our church book, (2nd) That a copy be sent to the family of Bro. Jamerson, and (3rd) That a copy be sent to Zion's Landmark for publication.

Read and approved by the Church at Roxboro, August 6th, 1960.

Elder L. P. Martin, Moderator
Flem D. Long, Clerk

IN MEMORIAM

It is with a sad and broken heart, that I will try to write a few lines in memory of my dear husband, Cornelius Cheek.

He was born in Wilkes County, near Thurmond, N. C., the 19th day of March 1882. He passed away March 2nd, 1955, in the Elkin Hospital. He was married January 27, 1916. To this union were born three children, namely, Robert Cheek, Garvey Cheek, and Ruth Cheek Hayes, all of Thurmond, N. C. Also he leaves two brothers, five sisters and nine grandchildren, a host of nieces, nephews and friends to mourn their loss.

He was a good husband and kind and loving father, and a friend to all who knew him. He professed a hope in Christ in early life, but never united with any church. He was a strong believer in the Doctrine of Salvation by Grace and Grace alone. He regularly attended the churches of our faith, and especially the Church at State Road. We all will miss him so much, but we hope our loss is his eternal gain.

His funeral was conducted by Elder Sam Gilbert, and his body was laid to rest at State Road Primitive Baptist Church, there to sleep the sweet, peaceful sleep from which none ever wake to weep.

Dear husband, in my heart, you will always be remembered, and I will never forget your dear sweet face.

Written by his heart broken and loving wife,

(Sister) Mary Brooks Cheek

IN REMEMBRANCE

John Sanford Cheek was born April 22, 1849. He passed away May 3, 1936. He was married to Ellen Wood Cheek January 3, 1878. To this union were born thirteen children. Four passed away at an early age. He was the son of Elmore and Jenettie Woodruff Cheek. He united with State Road Primitive Baptist Church in April, 1922. He was a faithful soldier,

always filling his seat and often relating the goodness and mercies of his Redeemer. We all miss him. He was so kind to us all. We will say goodbye Father for a little while. We hope to meet you where parting will be no more.

Ellen Wood Cheek was born March 22, 1857. She passed away June 23, 1940. She united with the Primitive Baptist Church at State Road about the date of 1912, and was baptized by Elder J. M. Royal. She was a Mother in Israel, and often related her experience and expressed her love for the church and her brethren and sisters. She was ever present at her meetings as long as she was able to attend. She had a stroke on her meeting date at the church, and never revived. After that, she was never able to talk with us anymore. Just two weeks later her funeral was preached by Elder J. C. Dunbar, and she was laid to rest to await the great rising day.

It is so sad to part with our dear loved one, a Mother in Israel. We hope our loss is her gain.

Written by a heart broken daughter-in-law.

(Sister) Mary Cheek

OBITUARY

Whereas it has pleased almighty God in his infinite wisdom to remove from our midst by death on the 24 day of December, 1959, our dearly beloved and highly esteemed Sister, Betty Furlough. Sister Furlough united with the Primitive Baptist Church at Concord at the September meeting, 1907, and was baptized by the pastor, Elder J. I. Ambrose, and was a faithful member until death always filling her seat when able.

Therefore we extend our heart felt sympathy to the bereaved family feeling our loss is her eternal gain.

Therefore, be it resolved 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.

This done by order of conference on Saturday before the fourth Sunday in June, 1960.

J. A. Furlough, Church clerk.
Noah L. Ambrose, Mod.

IN REMEMBRANCE

Columbus H. Cheek was born October 15, 1830. He passed away August 6, 1930. He was the oldest son of John Sanford and Ellen Wood Cheek. He was united in marriage to Alice Haynes Creek near the date of 1903. To this union were born eight children. He united with the Primitive Church at State Road, N. C., the third Sunday in July, 1925. His wife also joined that day at the water side of big Elkin Creek. We can only say, Sleep on saints until the Heavenly Father shall call you home.

(Sister) Mary Cheek

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IN REMEMBRANCE

Sarah Cheek Wood, the wife of John Wood, was born April 6, 1885, and passed away December 28, 1957. She never united with any church, but was a strong believer in the doctrine of Salvation by Grace. She attended our services as often as possible. She had a wonderful experience, and often spoke of the goodness and mercies of her Blessed Saviour. She often rejoiced in the blessed old hymn, "Children of the Heavenly King," and was given Heavenly Joys in a Saviour's love.

(Sister) Mary Cheek

KEHUKEE ASSOCIATION

The Kehukee Primitive Baptist Association is to be held at Smithwick's Creek Church, Martin County, N. C., first Sunday, Saturday before and Monday following, D.V., October 1st, 2nd, and 3rd, 1960.

Elder P. E. Getsinger was chosen to preach the introductory sermon and Elder E. C. Harrison, his alternate.

The church is located about eight miles southeast of Williamston, N. C. Those coming by Williamston take No. 17 and turn left at Worth Mobley's Service Station. Those coming by way of Washington, take No. 17 and turn right at Joe Mobley's Service Station.

A cordial invitation is given to all who have a mind to meet with us, and a special invitation to our ministering brethren.

E. C. Harrison, Ass't. Clerk

UNION NOTICE

The next Laurel Springs Union meeting will be held with the Church at Union, to begin on Saturday at 11:0'clock, Sunday at 10:00 o'clock the fifth Sunday in October.

Elder J. C. Dunbar was appointed to preach the introductory sermon, Elder Sam Flippin alternate.

The church is located on Siloam Highway, turn South off Highway 601 at White Plains, turn North off Highway 268 at Level Cross.

Elder J. C. Dunbar, Mod.
G. L. Badgett, Clerk

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 October 1960. Elder T. L. Grimes was chosen to preach the introductory sermon and Elder T. F. Adams, 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 1/2 mile from Brodgen School in Johnston County.

J. R. Thompson, Union Clerk
Princeton, N. C.

WHITE OAK ASSOCIATION

The next session of the White Oak Association will convene with the Church at White Oak, Jones County, N. C., beginning on Saturday before the third Sunday in October and continuing through Monday.

The location of the church is approximately 1½ miles northwest from the little Town of Maysville, N. C., which is on Hwy. 17. Those who come from Jacksonville on Hwy. 17, please go one block beyond the only stop light in the Town, and turn left. Follow paved road about a mile to unpaved road to left. Turn left on unpaved road to association. Those who come from New Bern and Kinston directions, turn right one block before getting to stop light in Maysville and follow paved road approximately one mile. Turn left on unpaved road to association.

We cordially invite all the brethren, sisters and friends to come and be with us, and especially our ministering brethren.

J. B. Pollard, Clerk,
Richlands Highway,
Jacksonville, N. C.

UNION NOTICE

The Lower Country Line Union was appointed to be held with Flat River Church, Saturday before the fifth Sunday in October, 1960, and Sunday.

Elder L. P. Martin was chosen to preach the introductory sermon, Elder Charlie Thomas, alternate. All lovers of the truth are invited to meet with us, especially ministering Brethren.

Clyde Satterfield, Union Clerk

BLACK CREEK ASSOCIATION

The Eighty-Fourth Annual Session of the Black Creek Association will be held, the Lord Willing with the Memorial Church, beginning on Friday before the fourth Sunday, and continuing through Sunday following, being October 28th, 29th and 30th.

The church is located three miles west of the Town of Fremont, N. C., just off Hwy. 117 and 222. Those who desire the way from Fremont will inquire in the town.

We hope the Lord will give our brethren a mind to come and be with us through this session of our association, and a special invitation is given to our ministering brethren.

J. B. Williams,
Association Clerk,
225 Braswell St.,
Rocky Mount, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-doz. \$15.00 Postpaid \$15.60. 1-doz. \$30.00 Postpaid \$30.60.

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ZION'S LANDMARK

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PSALM LXXX.

Turn us again, O God, and cause thy face to shine; and we shall be saved.

O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

Thou makest us a strife unto our neighbors; and our enemies laugh among themselves.

Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it.

Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, and the boughs thereof were like the godly cedars.

She sent out her boughs unto the sea, and her branches unto the river.

Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine:

And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

So will not we go back from thee: quicken us, and we will call upon thy name.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE ROBE OF RIGHTEOUSNESS

Behold and wonder, Oh my soul,
How strange indeed thou art ar-
rayed!

Thy seamless garment still is
whole,
And without aid of hand was made.

'Twas planned, before the earth
was made,
For man who all his strength had
tried,
Yet none can lay an eye thereon
Till he to love of sin has died.

This wondrous robe can not be won
By word or deed of Adam's race.
It cost the blood of God's own son.
(And it is donned above by grace)

Oh, view him hanging on the cross
Of calvary, 'twixt earth and heav-
en!

He died to pay the awful cost,
But Oh! the robe is freely given!

Oh, what a wondrous mystic flood
Comes pouring from the Savior's
side!

Water of life, and cleansing blood
Stream in a never ending tide!

The love of God is thus revealed!
His purity doth hide our shame.

'Tis by his stripes the bride is heal-
ed,

And by grace we praise his name.

Behold and wonder, all ye saints
Whose sins are opened unto view,

Who feel a vast unworthiness,
Behold, the robe is made for you!

Be proud, yet humble, oh my soul,
Who art the least of Israel's tribe-
Believing souls in all of time
For whom the Lord was crucified.

Oh, who can estimate the worth
Of this white robe of mine and
thine?

'Tis more than all the universe,
On earth and all the stars combin-
ed!

For stars shall fall and time shall
end

And earth shall surely cease to be,
But every soul clad in this robe
Shall live with Christ eternally!

So, could I live the whole of time,
Have all the joys earth could af-
ford,

I'd not exchange this robe of mine-
This earnest of life with my Lord!

H. K. B.

ONE IN HOPE

Dear Mr. Adams:

When I read Dear Sister Lucy
Collins' letter, the urge to say
something in her behalf became so
strong, I am attempting to write,
hoping that by the grace of God
and with His help, what I say may
comfort someone as hers did me.

I believe I have shared Sister
Collins' experience in trying to get
writings published. May I say,

Dear Sister, the world will have no part of you, for its hates you as it hated Christ. The price of buying ones self or making ones self popular with the world is "The mark of the beast or bowing to sin" But Glory to God who is able through a crucified and resurrected Saviour to make the world bow to the command of God and furnish the needs of His little poor. An omnipotent God decreed before the foundation of the world that Christ should rule and reign over this old world for a thousand years, because I believe I have seen the Star of that new birth.

I want to say to you, that I love you, that though I am a widow woman with three small children and a limited income, I so want your wonderful songs recorded that I am sending you one dollar and another to pay for several copies of the Landmark for you. Somehow I believe you sang at least a part of them. If you did, I hope God will make it possible to have them they came to you.

Would it not be the best purchase we ever made if by spending our last dollar we might put before our young people such masterpieces of inspiration rather than the sordid things our news, magazines, and televisions edit? How much more happiness it would bring than any dollar spent for frivolities or luxuries, if it pleases our God to so inspire their souls to see and love the truths expressed in these songs.

I hope it is God's will for Sister Collins to write more such poetry as there must be many who hunger to hear it.

I would say further also to Sister Gladys Wray that she will find the Giver of her dream about the fishes is also the Interpreter. If you have a great desire to know the interpretation I believe He will make it plain. Not always at our time but in His own good time.

Please find enclosed the names and addresses of some who may be interested in receiving Zion's Landmark. Though I believe none of us are members of the Primitive Baptist Church, some how I feel that we all are believers in the doctrine you preach, and we enjoy the experiences related in the Landmark. Will you kindly use the one dollar to send as many copies as it will pay for to Sister Collins?

Though you addressed me as Sister Havner on your card, I feel you did so believing me to be a member of your denomination, and I could not deceitfully accept such an honor, so I had to refrain from using the precious term "Brother." God grant that we are One in Hope.

Lillian Esther Havner
RFD 1, Carthage, N. C.

To such manifest lovers of the truth as this friend, I feel to say as did Paul of old, in admonishing the Corinthian Brethren: "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." I believe the conscience of such christian friends bear me witness that they have felt deeply impressed to go home to their friends — the church—telling what great things the Lord has

done for them. To those who are enabled to obey this impression, a reward of deliverance is in store for them. — Editor

A VISION

(Republished By Request)

The following is the vision of H. H. Higgins, which Brother L. J. H. Mewborn requested me to publish in the LANDMARK. P.D.G. It was published by Elder B. Temple in the Primitive Baptist of August 12, 1854. We have been requested to republish—Ed.

Dear Brother Temple:

A preface or a few preliminary remarks, before I enter upon this subject, might be appropriate: but I will give it to you just as it occurred to me, and as it stands upon my manuscript, and you can do as you please with it.

I saw descending from above a form which had the appearance of a large white eagle! I lay cool, calm and serene upon my couch, after having passed from one of my frequent hectic fevers, in the course of which I am sometimes disposed to mauia religion. My miseries had all left me, and I breathed freely and easily.

The object approached slowly until I could scan its outlines. It was an ethereal (celestial) being, with wings apparently of fleecy snow, in whiteness superb! with a body in human shape, much emaciated; its appearance was pale and ghostly, its countenance was like an alabaster. This personage first appeared to be scanning the fields and dwellings, for yet it was a great distance above the earth. I noticed very particular its move-

ments, for a thought struck me that this was (DEATH) searching out his victims. At this very instant I saw in his right hand a sickle and in his left hand an hour glass. His nearing the earth was gradual, but I soon discovered his course was directed towards my couch.

The next moment he was standing by my side, where my suspicions were ended as to whom this object was, with a sepulchral voice, the sound of which pierced my system like a thousand darts of ice, which caused me to feel cold and chilly. He called me by name, (my eyes met his gaze) saying, "your time will soon be out!" holding towards me in his left hand the hour glass, the upper cell of which was nearly empty. To his words I could not reply, but the news was pleasing to my ear, it was what I had long been expecting, and to me death was a welcome messenger.

I cannot omit here giving you a description of my visitor. His face was long, cheek bones prominent, his eyes which were as blue as the ethereal sky, were deeply sunk beneath a marble forehead; nose inclined to Roman; lips thin and close set over two rows of pearl like teeth, with a long smooth tapering chin. His hair, which fell in lines about his shoulders, was white as snow, as also were his two wings, which being closed upon his back, reached to the ground. Upon the whole his countenance was haggard and timeworn; his body appeared like bright gold, his arms were ivory, with long tapering fingers; one hand clasped an ivory handled sickle, the other held

an hour-glass of transparent stone. His thighs and legs were like polished brass and feet of burnished steel.

Thus he stood by the side of my couch in profound silence, while my eyes fell upon the hour-glass, anxiously awaiting a signal to depart.

I remembered to have felt a cold sensation pass over and through my whole frame when he first set foot by my side, and I trembled all over, it seemed as if my every breath was frozen within me. I attempted to move, but in vain. My eyes turned from the glass and met his cold icy countenance, and the piercing glance of his sky blue eyes riveted me to the spot, and I was obliged to encounter his death-like gaze. The next moment he uttered a shrill piercing note,—“Out”. And at the same time passed his sickle which he held in his right hand under my body. I felt a twinge in all my nerves and a sharp pang shot through my bones and joints. The thread of life was parted. I tried to look around me. My eyes felt dim. The image before me disappeared, and as it were, in the twinkling of an eye I was standing erect on the head of my couch. Death had performed his office and was gone. I saw my cold, motionless, earthly body lying prostrated upon the couch. I glanced hurriedly round, wondering if this certainly was death! When to my astonishment, there stood before me three celestial beings, whose countenances dazzled my very sight. Never before did I behold such meridian sun. They were clothed

with pure white robes, which hung to the ground. Upon each of their heads was a white turban; upon the shoulders of each was a pair of wings, the outer parts of which were like burnished silver, and the under parts of shining gold. They stood side by side immediately in front of the couch, upon which lay my lifeless body, and directly in front of where I stood, I could not withstand the sight. I fell upon my knees, bowing my head to the ground, covering my eyes with my hands.

While I was in this position, the one from the center of the three advanced and laying his hand upon my shoulder, said, in a sweet soft voice, “Brother Arise, let us go hence!” As I arose I discovered that I was clothed with the same kind of robe and white turban upon my head, that my three attendants wore. As we moved apparently without any exertion, the one who had touched me advanced to the front, and I took my place between the other two. The foremost one turning to me, before we had advanced far, and pointing to a small bright star about an hour above the Eastern horizon, inquired if I saw it. I made a sign in the affirmative. He observed, there is our destination.

We proceeded a short time in silence, but there broke forth instantly songs of the most thrilling sweetness and melodious sounds, such as I had never heard upon earth. I looked around me to see from whence these sounds proceeded, but could not perceive a living or a moving creature, except our little band, and they all turned to me

and said, This is the song that was sung by angels over the Babe of Bethlehem, in the city of David! where Christ the Lord was born and laid in a manger. Then I could hear the words distinctly, repeated: "Glory to God in the highest! and on earth peace and good will towards men."

Here I looked for the earth, but it was lost to my sight among the multitude of stars, for it appeared to me we were in the very centre of all the stars. On our way we passed stars and planets, suns and moons, many of which were thickly inhabited with living beings. Upon one I saw people in human shape, all dressed in black, from whose lips escaped the most hideous and terrific cries and groans. Here we paused for a moment. I turned with wonder to gaze upon the multitude which seemed to be innumerable. As I looked upon these miserable beings, it appeared as though they were walled in on every side by towering walls of liquid fire. And upon a second look there appeared a deep wide cavern between me and them. But I could hear their moaning and wailing. Some of them calling for some to give them if it were but a single drop of cool water to allay their parching thirst while others come not hither! but rather return if possible and warn my brethren of my awful situation: and bid them seek Him of whom Moses and the prophets wrote.

For sometime I stood gazing upon this scene of misery, and wondering if I could do anything to alleviate their distress, when turning to my companions to ask who

these were, to my dismay and astonishment, I was entirely alone.

I turned again to view the awful spectacle before me, when I saw a most hideous monster making his way towards me from the lower regions of the chasm at my feet, for I stood upon the very brink, trembling lest I should fall in! In vain did I endeavor to move from my station, and here I discovered my white robe was gone, nothing remained of my dress but the white turban upon my head. While viewing the monster in the deep cavern below me from whose mouth and nostrils gushed forth streams of liquid fire and smoke, whose eyes were green balls of burning sulphur upon his head arose scragged horns; across his forehead was written, "King of beasts who came up out of the earth!"

While gazing upon this monster I became bewildered and blind. I heard a step close by my side. I turned, and behold, there stood by my side a fine looking gentleman dressed in black, holding in his hand a roll of parchment. He was tall but not slender, rather of elegant form and pre-possessing in his looks. Under his hat which was of the finest black fur showed a high broad prominent forehead, as white as marble, with scarce lonely one solitary wrinkle, which crossed immediately above a pair of ebony brows. His eyes were round, full, and of a jetty black, that bespoke loudly of ambition. His nose somewhat large, though delicate, was neither Roman nor Grecian. His mouth rather wide with lips which signify oratory, which cov-

ered two rows of ivory white teeth, and a chin somewhat prominent, yet smooth and fair. His cheeks were round and rosy colored, and upon his shoulder fell ringlets of glossy coal black hair. Upon the whole his looks were very interesting, and fair to look upon.

While I was thus scanning his features he accosted me with, Where away, friend, why are ye standing here upon the brink of this dark abyss, meditating upon the condition of these miserable creatures? Come, said he, let us go to another and a more pleasant situation; at the same time laying his hand upon my arm. Saying this he moved in a direction leading from the chasm. Glad to find something to divert my mind from the condition of these miserable creatures, I moved a few steps with him. My feelings had become so much interested in the sufferings of the beings I had just left sight of, I made bold to ask him if he could inform me in relation to their circumstances and how they became as they were.

He told me he knew nothing more of the place only it was called "the infernal regions". That the objects I saw there were the spirits of the damned. That they were left there to prepare them for a place still lower down, where the deep chasm led to, in which I had seen the monster beast, who he said was the chief ruler in that and the world below.

"But," continued he, "as for me and the people, we are in no danger of this place, for we are situated at a great distance from this. And pointing in the direction of a

twinkling star at an attitude of about forty five degrees observed, there was his abode. And may I be so bold as to ask you why you are traveling in this region?"

Take this, says he, rolling close the parchment which he held in his hand, take this and look at the planet, tell me what you see and I will answer your question.

I took the roll from his hand and placing one end to my eye, elevated it in the direction of the star designated. What met my sight was a globe in form and appearance very like our earth. And it appeared as though we were seated on the very pinnacle of one of the very highest mountains. I saw continents and Islands, oceans and seas, lakes, river, ponds, streams and rivulets; mountains and valleys, wide spread plain and narrow dells, deserts and forest; I told what I saw. He took the roll from my hand and enlarged it a little, gave it to me and said "Look again." I took it, placed it to my eye and made another observation. I saw cities, towns and villages, hamlets and cottages, also large and well cultivated fields, farms, orchards, gardens, groves, and shady bowers, with their palaces and castles, with lofty domes and spires. Also I saw the oceans, bays, lakes and rivers covered with vessels and crafts of every description, down to the pleasure boat. Also the land checked with railroads, canals, turnpikes and highways, spotted with locomotives, canal boats, wagons and vehicles of pleasure.

I returned the roll, and again he unloosed it saying, "Look once more." I did so; I saw the cities,

towns, villages and hamlets, with the farms, gardens, groves and places of pleasure; also the ships, vessels, boats and railroad trains, canal boats and all manner of traveling vehicles filled with living, moving, human beings. The cities, towns and villages, farms and places, were also filled, and every one busily engaged at various occupations common to men on earth. I returned him the roll and asked him at the same time, what the aim and object of this busy multitude of people was. His reply was, "These are all pleasure and happiness." At the same time undoing the parchment, handed it to me and said, "Read!" Casting my eyes over it I read, "From Lucifer, son of the Morning, to his faithful, legal, ministering subjects! Ambition, vanity and earthly fame. This is to appoint each of your commanders and generals-in-chief of my first benevolent and charitable institutions; the Masonic Fraternity!--with all the honors and emoluments thereof, with power and authority to enlist, engage or press into our service, all and every subject with whom you may meet. By instructing them with the knowledge of the many decided advantages we possess and have to obtain wisdom, power, honor, fame and happiness, for all who are associated with us."

I gave him back the roll, although there was much more in it I had not read, neither did I care to know any more of his power or authority. As the roll passed into his hand he said, "Sir, follow me and become a member of our fraternity, and all the world which

you have viewed, with the glory, honor and riches contained therein shall be at your command, as they belong to our King, Lucifer, and he has placed them at my disposal." "Not only this," continued he, "if you do not fancy or seem inclined to favor this department, we have many others, of which you shall have your choice. But they are all governed and under the control of the same prince, Lucifer, son of the morning." I turned upon him a searching look, but he continued, saying, "I will tell you what we call them."

"The second in magnitude and power is called the Independent Order of Odd Fellows, under the immediate and special command of three very eminent characters, and worthy of patronage by any individual, for they share largely in the glory, honor and riches of the world; and are not slack in bestowing upon their friends and associates much of what they possess. Their name is, Ostentation; Avarice; and Superstition."

"Besides these we have the Sons of Temperance; a most valuable and popular institution under the guidance and control of hypocrisy, ignorance, and hot controversy. Acting in conjunction with these we have various other schools, in which are educated the young and rising generation. Among these are the Abolition, Missionary and Sunday School Union, which are all controlled and under the supervision of Vain Philosophy, worldly-hope, and sweet lipped, hollow hearted flattery. All of which are making rapid strides towards moralizing and ameliorating the condi-

tion of the world, and leading them on to final and everlasting happiness."

"And," continued he, "in addition to these we once had a few other names that helped us very materially in our plans. But about eighteen hundred and fifty years ago, there appeared in our world a personage of very low birth-and of no distinction, whose name was Jesus, and declared himself to be the Prince of Peace, who procured a few followers whose names are, Faith, Hope, Love and Charity. But we soon drove him to an obscure corner, and there are now but very few who are his faithful and true followers. And, although he promised them happiness and everlasting life, yet they, in common with the rest of us, die and are no more heard of! "Ah! indeed, answered I, "you are all then subject to disappointment, pain and death." "All travel the same road," rejoined he. I replied, that I could not on any terms accept of his propositions to accompany him; for I told him I was in search of a country where death is a stranger, from where pain and sorrow hath fled away, where the troubler shall cease from troubling and the weary are at rest; where the feeble and the sick are restored to health, the crippled and the lame leap for joy; where the aged grow no older, and the young enjoy everlasting youth, where there is but one ruler and he is our brother; and where all see and think and believe alike.

"Yes, Yes, says he, we have

just what will suit you! we have schools in which are taught the very works that will entitle you to just such a place."

Just then I thought of something one of my companions had placed in my hand, after placing on me my white robe, I opened it and read the word Sabaoth, and under this word was a mark in appearance as though a drop of blood had been spilt on the paper. I held this up so that my companion could see it; his countenance changed into the appearance of a beast, and I saw horns protruding from his forehead, and he immediately vanished from my sight, and I was now left alone. I heard a voice saying, And no marvel, for satan himself is transformed into an angel of light. "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness whose end shall be according to their works."

I turned myself round to look for the place of torment, but could not see it. And the same voice continued in soft sweet accents, saying, "Come up hither." In a moment I was standing in front of a very large gate, which was in appearance like a solid stone of many bright and fine colors. The wall through which the gate passed was made of fine stones of various sizes and colors; some were transparent and others opaque. The walk or platform in front of the gate had the appearance of fine metal polished and smooth.

(To Be Continued Next Issue)

Zion's Landmark

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

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VIEWS ON ISAIAH 14:24

Dear Brother Adams,

I would like to have your views on the scripture that reads something like this: As I have thought so shall it be, and as I have purposed so shall it stand.

Yours in hope,
R. N. Radford
R. F. D. 1
Baskerville, Va.

The portion of scripture on which our brother requests my views is recorded in the 14th. chapter of the prophecy of Isaiah, 24th v e r s e, which reads as follows, "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."

This portion of scripture sets forth the immutability of God, which means that He is unchangeable. Job said, "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." Job 23:13, 14. The Prophet Isaiah says, "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:11.

The thought and purposes of God are beyond the comprehension of the carnal mind of man. Men in nature, often speak of God as one such as they themselves are and believe He is such. It is recorded in Psalms, "Thou thoughtest that I was altogether such an one as thyself." Psa. 50:21. The Prophet said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

God is Omnipotent, Omnipresent and Omniscient, which means that He has unlimited power, is everywhere present and knows all things; that is, these three attributes apply at all times and all at one time. Who can conceive of so great a God? Job said that "Hell is naked before Him, and destruction hath no covering, He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds; and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at His reproof. He divideth the sea with his power,

and by His understanding he smiteth through the proud. By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent." Job. 26:6-13. Job's final conclusion is embraced in these words: "Lo, there are parts of His ways: but how little a portion is heard of him! But the thunder of His power who can understand?" Job 26:14.

God created the heaven and the earth, and "Created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27. He made the beast of the field, the fowls of the air, the fishes of the sea and all creeping things. God said, Let there be lights in the firmament of heaven to divide the day from the night: and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so." He made two great lights, the greater to rule the day and the lesser light to rule the night.

God appointed a time and season for all things. Soloman said, "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted." Eccl. 3:1, 2. God upholds all things by the word of His power. See Heb. 1:3. God spoke by the mouth of His prophet and said, "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 an-

cient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isaiah, 46:9, 10.

The small portion of the thought and purpose of God which was understood by the patriots, prophets and apostles was revealed to them by the spirit of God. The secret things of God remain a secret until it pleases God to reveal them to man. Moses said, "The secret things belongeth unto the Lord our God: but those things which are revealed belong unto us and to our children forever." See Deut. 29:29. God's thoughts and purposes can not be searched out by man. Paul said: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the Lord? or who hath been His Counsellor? Rom. 11:33.

Whatever was or is in the thought or mind of God, has or will come to pass. David said, "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him, for He spake, and it was done! He commanded, and it stood fast." Psa. 33:9. When God spoke saying a certain thing would be, it was the same to God as if it had already come to pass. (He speaks and it is done, commands and it stands fast.)

It was the will of God that the children of Israel would be under the hand of Pharaoh, and that he would afflict them four hundred years, and at the end of this time He (God would send Moses to deliver them and lead them out of

Egypt to Canaan land, land that flowed with milk and honey.

The Assyrian army captured the Israelites and took them to Babylon. They were under the king of Babylon and were made to serve in hard bondage for many years; but it was the will of God to deliver His people from their oppressors and again set them in their own land. "For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land.: And the strangers shall be joined with them, and they shall cleave to the house of Jacob." Isa. 14:1,2. The strangers were those who embraced the Jews' religion and preferred to return with the Israelites rather than remain in their own native land. Like Ruth, who was moabite by birth, yet she said to Naomi: "Intreat me not to leave thee, nor to return from following after thee. Ruth 1:16. The strangers who returned with the Israelites point to the coming of the Messiah when the Gentiles would be brought into the Gospel Church and made partakers of the same promises and privilege as those believing Jews.

It was the thought of God to cut off Babylon who had for a long time oppressed his people and made their land a desolation without an inhabitant." See Jer. 51:29. "For I will rise up against them, saith the Lord of host, and cut off from Babylon the name and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern (a wading bird of the heron family) and a pool of water: and I will sweep it with the besom (a brush of twigs for

sweeping) of destruction, saith the Lord of hosts. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations." Isaiah 14:22-26.

The Lord works and brings to pass all of His Thoughts (His Will) and that which He has purposed will stand forever. "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." His will and counsel has not, nor will it ever be upset, (changed) nor defeated by men, nor any other power. Nebuchadnezzar 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.

Wicked men may scheme, devise and plan to carry out or put into effect their evil motives, but God maketh the wrath of man to praise Him: the remainder of wrath He restrains. See Psa. 76:10. This was true when Joseph's brethren purposed to kill him. The power of God stayed the hand of those who would have slain him. The same was true of King Saul who pursued David with the full intention of taking his life. God ordered it

otherwise. Soloman said, "There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand." Prov. 19:21. David said, "The Lord bringeth the counsel of the heathen to naught: He maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of His heart to all generation." Psa. 33:10,11.

It was the thought (will) of God that His Son-Jesus Christ-would be born of the virgin Mary at the appointed time of God. The prophet Isaiah spoke as though it had already come to pass. His words were prompted by the Holy Ghost. He said, "For unto us a child is born, (present perfect tense) unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, The Prince of Peace." Isa. 9:6. It was several hundred years before this prophecy was fulfilled. Yet it was the thought (will) of God and in the fulness of time, He (God) brought it to pass. Paul said, "But 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." Gal. 4:4.

It was the thought (will) and purpose of God that His son should be betrayed by Judas Iscariot. This prophecy was foretold by David, who said, "Yea, mine own familiar friend, in whom I trusted which did eat of my bread, hath lifted up his heel against me." Psa. 41:9. This prophecy came to pass

the night that Jesus was crucified. It was the thought (will) of God that His Son should be crucified by the hand of wicked men. This was also foretold by the prophet several hundred years before it came to pass. "He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken." Isa. 53:8. In the fullness of time this prophecy was fulfilled by ignorant men who knew nothing of the purpose of God. Peter said, "And now Brethren, I wot (know) that through ignorance ye did it, as did also your rulers, but those things, which God had before shrewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:16,18. "Surely, as I have thought, so shall it come to pass; and as I have purposed so shall it stand."

T. F. Adams

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Dear Subscribers,

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Editor

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Solomon's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

To our agents, we will mail any new subscriber that you send us, one of our books free and postpaid.

Editor.

**OBITUARY OF SISTER
MINNIE WILLIFORD DEAN**

Sister Minnie Williford Dean was born September 28, 1899 and departed this life May 16, 1960, having lived 60 years, 8 months and 18 days. She was united in marriage June 23, 1917, to Brother Frank P. Dean — a late deacon of Willow Springs Church — and to this union were born five children — four sons and one daughter.

Brother Dean preceded Sister Minnie in death December 16, 1954, but all their sons and their daughter survive her. The sons are Hursel, Kannapolis, N. C., Jessie Lee, Florida, Heulon, Fuquay Springs, N. C., Alfred, Kinston, N. C., the daughter, Margaret or Mrs. J. C. King, Willow Springs, N. C., with whom she resided, and five grandchildren.

Sister Minnie was seriously afflicted with diabetes many years and many of the afflictions attending it, but she was one of the most patient and resolute persons it has been the writer's privilege to know. Such fortitude is seldom seen. But she loved the truth and would brave the storm to attend her meeting and hear it proclaimed. Many times have observ-

ers marveled at her determination to fill her seat or assist with some domestic duties when her condition merited confinement to her room and bed.

Her children who nobly provided for her comfort and necessities in this life by taking care of all hospital and medical expenses, are to be commended. They have been blessed to observe the scripture that reads: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exo. 20:12. They have proven their love and devotion to her.

John, the Revelator, said: "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. We feel that Sister Dean died in the Lord and knew what it was to rest from her labours. May all who feel the lost of this dear Mother and Sister be reconciled with the evidence of her eternal rest.

A copy of this obituary is to be sent to the family, a copy recorded in our church records and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, June, 1960.

Committee:

Sister Annie Mae Currin

Sister Virgie Dean

Sister Pauline W. Adams

IN MEMORY

Dear Bro. Adams,

We are sending this in memory of our loving son who passed away last January 18. He was a good boy and it has been hard to give him up.

Your Bro. and Sister

Mr. and Mrs. Sam J. Corn

In memory of the Birthday of our son Samuel A. Corn who passed away January 18, had he lived he would have been forty-two years old March 14, 1960.

Forty-two years ago today

You came to us for awhile to stay

A darling infant son,

Dark brown eyes and dark brown hair;

In your cradle it seems, we can see you

there —

Our first dear precious one.

Time was short but oh so sweet!

When you were playing around our feet,

We tried so hard your needs to meet

For you anything we would have done,

our son —

Our first dear precious one.

When you were five and going to school,
we will never forget the day.

You started off with your little lunch
pail, it was just across the way.

To us you seemed so very small, and
it seemed so far away.

It made us lonesome and very sad, and
then we realized we should be glad,
Our little baby had become a lad,
Our first dear precious one.

Then oh my, how time did fly!
Through his childhood diseases, we would
fret and sigh,
Call Dr. Akers, and worry and cry, afraid
our son would surely die, and try to
pray to our God on high, to spare our
son —
Our first dear precious one.

Oh what pleasure to us he brought!
Living a clean life as he was taught,
Helping us to farm the land,
Always lending a helping hand.
Too soon for us he was called away,
To fight for his country, we will ne'er
forget the day
When you said goodbye, took us by the
hand,
With pride we realized our lad had be-
come a man.
Our son, our first dear precious one.

He made friends both far and near,
To mother and father he was so dear,
Then one day he told us he had found
a girl,
For him the only girl in all the world,
He married his girl in forty two,
Always seemed happy and never blue.
Working hard he bought a home,
Settled down, did not want to roam.
We were so happy for our son —
Our first dear precious one.

The days and years passed fast away,
We were told he had not long on earth
to stay,
He was very patient and very good,
He took his suffering as best he could.
We will never forget the awful day,
When he told us he was going away.
He told us he would soon be dead,
He did not mind going, that's what he
said — Our Son —
Our first dear precious one.

Now we love the mound of clay,
Where his dear dismembered body lays
His soul to our God has gone,
To await the resurrection morn.
We realize that God knows best,
We believe that he is now at rest,
Our son, our first dear precious one.

His father and mother,
Mr. and Mrs. Sam J. Corn,
Stuart, Va.

**OBITUARY OF SISTER
SARAH CATHRIEN ALLEN WOOD**

She is gone but not forgotten
Her stately form we'll no more view
But we will often think and ponder
Of her Faith and courage too.
Resting from her earthly labors
Over on that peaceful shore
We her loved ones hope to join her
There to part no never more.

Sister Sarah was born October 10,
1876 and departed this life April 19, 1960.

She was first married to David Allen.
He died February 28, 1913. About 1919
she was married to William Wood, who
preceded her to the grave.

Surviving are one daughter, Mrs.
Ethel Morgan, one son, John Marshall
Allen.

Sister Sarah united with the Church
at Hannah's Creek about 1920 and re-
mained a faithful member until death.

She was a strong believer in the doc-
trine of Salvation by the Grace of God
and had a hope of Eternal rest. She at-
tended her meetings when she was able.

Sister Wood was so loving and kind to
every one.

We extend sympathy to her family be-
lieving that God will reconcile them to
His will with the memory of a life noble
lived.

Therefore be it resolved:

1. That we bow in humble submission
to God's will . . .
2. That a copy of these resolutions be
placed in our Church records, one pub-
lished in Zion's Landmark, and one sent
to the family.

Written by order of the Church in Con-
ference May, 1960.

Troy V. Allen
Mrs. Troy V. Allen
Mrs. Esther Lee

RESOLUTION OF RESPECT

It is with a sad heart, we record the
passing of Mr. John William Shaw of
Midway, Raleigh County, West Virginia,
who died in a Beckley Hospital, July 10,
1960 of Bright's disease. He was a native
of Sparta, N. C., son of the late M. M.
Shaw and Samantha Shaw Tilley. His
mother was buried on Saturday, the day
before his death.

Mr. Shaw was a strong believer in the
doctrine, salvation is of the Lord but
was not led to offer to the church. His
body was brought to the home of his
mother-in-law, sister Maggie Priddy, fu-
neral held in Glenwood Park Church,
conducted by Elder's W. E. Branch, W.
A. Harvey and L. B. Hylton.

May the Lord reconcile and comfort
his wife, and son, the brothers and sisters
and all who mourn his passing.

L. B. Hylton

**RESOLUTION OF RESPECT FOR
BROTHER SAM LEE**

Brother Sam Lee was born in Person
county in 1874, and lived there until he
moved to Durham County in 1921. He
joined the Rougemont Primitive Baptist
Church in 1938. He was greatly devoted
to his church. He would very often say
that was all he had to live for but in
his last days he was made perfectly
reconciled to leave this world of troubles
and trials in hope of a better place in
which we feel he is now resting that
peaceful rest where troubles and pain

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will be felt no more. He passed away May 15, 1960 at the age of 86, and was buried at Stories Creek Primitive Baptist Church in Person County May 16, 1960.

Written by:
J. Isaac Hill, Clerk

GRACE

Before the world's creation,
He chose me for His own.
And this He did without a cause,
But saving Grace alone.

My place He then appointed,
His workmanship He planned,
And what He wills, He'll bring to pass,
By His almighty hand.

Sometimes by many trials,
He works His will in me.
Sometimes in quiet pastures,
He leads me tenderly.

His ways I can not fathom,
I do not need to see.
By Grace all will work together,
And especially good for me.

So through eternal ages,
I still shall be His own.
He loved, Redeemed, His chosen ones,
By saving Grace alone.

Written by Cayce Presnell
Post Office Box 1104
Prescott, Ariz.

Published by request of Elder A. L. Presnell, his father.

WHITE OAK UNION MEETING

The next White Oak Union Meeting is appointed to be held with the Church at North River, the Lord Willing, fifth Saturday and Sunday in October.

The church is located just off Hwy. 70 several miles north of Beaufort, N. C., and near a small village known as Otway. Turn right off Hwy. 70 at Otway, and church is 1/2-mile.

All lovers of the truth are cordially invited, and especially our ministering brethren.

H. A. Young, Union Clerk,
Jacksonville, N. C.
RFD #1, Box 91

BLACK RIVER UNION

The next session of the Black River Union Meeting will be held, the Lord willing, with the Church at Reedy Prong, the fifth Saturday and Sunday in October.

The church is located about four miles west of Newton Grove, N. C., about one mile off Highway 55.

We invite our brethren and friends to visit us and especially the ministering brethren.

A. H. Morgan, Mod.,
Alonza Barefoot, Clerk

UNION NOTICE

The Skewarkey Union is to be held at Tarboro Church, in the town of Tarboro,

Edgecomb County, N. C., fifth Sunday in October 1960. Friday and Saturday before.

Elder A. B. Ayers was chosen to preach the introductory sermon and Elder W. E. Grimes his alternate.

A cordial invitation is extended to all who have a mind to meet with us.

E. C. Harrison,
Union Clerk

BLACK CREEK ASSOCIATION

The Eighty-Fourth Annual Session of the Black Creek Association will be held, the Lord Willing with the Memorial Church beginning on Friday before the fourth Sunday, and continuing through Sunday following, being October 21st, 22nd and 23rd.

The church is located three miles west of the Town of Fremont, N. C., just off Hwy. 117 and 222. Those who desire the way from Fremont will inquire in the town.

We hope the Lord will give our brethren a mind to come and be with us through this session of our association and a special invitation is given to our ministering brethren.

J. B. Williams,
Association Clerk,
225 Braswell St.,
Rocky Mount, N. C.

NOTICE — DURAND & LESTER HYMN BOOKS AVAILABLE

Sometime around the first of December, 1960, I am expecting a limited number of Durand & Lester Hymn Books with shaped notes. These books are very difficult to obtain, especially so of late, and the price is a little higher than they were.

The price will be \$28.00 per dozen or \$2.50 per single copy.

I plan to take care of the first orders that I have on hand. I would advise anyone desiring these books to place your order of what you think you may need for sometime. I shall expect you to come by my office and pick them up.

Flem D. Long
Box 496
Roxboro, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. 1/2-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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ZION'S LANDMARK

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-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIII

OCTOBER 15, 1960

NO. 23

PSALM LXXX.

Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXXI.

Sing aloud unto God our strength; make a joyful noise unto the God of Jacob.

Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

For this was a statute for Israel, and a law of the God of Jacob.

This he ordained in Joseph for a testimony, when he went out through the land of Egypt; where I heard a language that I understood not.

I removed his shoulder from the burden: his hands were delivered from the pots.

Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the water of Meribah. Salah.

Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

There shall no strange god be in thee; neither shalt thou worship any strange god.

I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it.

But my people would not hearken to my voice; and Israel would none of me.

So I gave them up unto their own hearts' lust: and they walked in their own counsels.

Oh that my people had hearkened unto me, and Israel had walked in my ways!

I should soon have subdued their enemies, and turned my hand against their adversaries.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH.....431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A VISION (Continued From Previous Issue)

I had scarcely time to view the objects which attracted my attention, when the gate opened, and there stood before me one very much like one of my three first companions, (I now had on my white robe) and he inquired if I had a pass. I showed him the small piece of paper that had the name Sabbath and the drop of blood upon it, I thought if that would not permit me to pass I should certainly be driven from the gate. But, to my great delight, without further ceremony, he bid me pass in. I had just passed the gate when I was met by a guide similar in appearance to the one at the gate, who took me by the hand saying, "This way." There were seats on either side and all around but they were vacant. In the centre was a seat elevated a little above the others, upon which sat a person whose garments were white as snow; from his head and face issued forth in every direction rays of light, so it was impossible to look upon his features. Across his breast was written in letters like gold, the words. "Son of Righteousness." I was just falling on my face before him, but my guide supported me, and inquired for my pass, I gave him the small piece of paper that I had exhibited at the gate, which he took and placed in the hand of him that set upon

the seat. He looked upon it, and then upon me. I was anxiously expecting to hear my sentence or doom pronounced, when, to my astonishment, while he still looked steady upon me, he said, "Friend, I have a request to make of you!" His countenance was so bright I could not look upon him, neither could I speak, but I motioned for him to proceed.

Taking up a telescope which lay by his side handing it to my guide saying to me, "Look through that glass." I took it into my hands. It was written all over, in every language and tongue, used by any human beings and read the word "Time" in all the different languages I could understand.

I placed the glass to my eye and looked for a short time, and laid it down. On being asked what I saw I replied, Worlds upon worlds, and millions upon millions of human beings, assembled in a vast concourse, over whom hangs a great white cloud. He told me to change ends of the glass and look through it the other way. I turned it and looking through the opposite end, I saw three bright shining objects, all of them seemed to be joined in one, they were, to look upon, like the brightness of the sun about their face, and were clothed with purple and white robes, which appeared to spread over a large portion of space, which in appearance contained, and was full of

materiality in a liquid floating chaotic state, and was in appearance like vapor and smoke almost transparent. I looked until the three objects were separated, and had the appearance of spirits. One of them took his position exactly in the centre of space, while another one appeared to mingle and become lost in the great chaotic mass before me. The third ascended a small white throne, and appeared to be giving orders to the other two, and commands to everything around him. Bewildered with astonishment, I dropped the glass from my eye, filled with amazement, wonder, and delight. On being asked what I saw, I replied, All things in chaos, with three ruling spirits. I was told to look again. Again I raised the glass to my eye, and looked until I saw millions upon millions, and innumerable multitudes of human beings in miniature, as if mixed in and with materiality in chaos; mingled and commingled in particles too small to be discernable. Yet their form was like the children of men. In the midst of this vast multitude of human beings in miniature, there was one whose countenance was far brighter than any of the rest resembling very much one of the three spirits that had previously almost disappeared in the great chaotic mass. He seemed to have control of the whole multitude, and when they received instructions from him they all appeared to reverence and love him exceedingly, yet he appeared to follow the same pursuits of the rest, he was not withstanding highly delighted and rejoiced to see the multitude sur-

rounding him.

And when he imparted instructions to them, then would they scatter and almost disappear in the great grand abyss. I continued to look, and as the material kingdom became more dense, I saw another separate and distinct race of beings similar in form, but seemed to partake more of the common elements than the first. They were intellectual but of a darker cast, And they had for a ruler whose countenance was dark and turbid, with a melancholy and sad appearance, as though ambition, avarice, and jealousy filled his mind, and it was through fear and not love that his subjects obeyed him. Space also seemed to be filled with every living animal and creeping thing, fowls and insects, all in miniature, and so small that I could scarcely discern one class of beings from another. Here again the glass dropped from my eye, and upon being asked what I saw, I replied, Worlds of human beings, animals and fowls in miniature.

I was requested to look again, which I accordingly did. I looked until I saw the heavens and the earth separated from the great chaotic mass, and dry land appeared, with small mountains gentle undulations, wide valleys, crossed with running streams and gentle rivulets. And to the great waters were boundaries set, with lights in the firmament. The earth brought forth vegetation, creeping things, and animals of every kind and description, and the waters produced millions of insects, winged tribes and fowls in abundance.

The human beings grew to be

men in stature, and when the two groups or races of people which I saw in miniature, one under the care and guidance of the shining spirit, the other under the dark complected hero began to approximate very closely, and notwithstanding a decree to the contrary had gone from him who sat upon the small white throne, they amalgamated, and I looked until I saw them so closely alloyed that it was impossible to distinguish them without a glass for that particular purpose.

I looked until I saw the spirit descend from the white throne, and set his feet upon the earth. And he declared with a loud voice, saying, It repenteth me that I have made man to grow on the earth. And he said, I will bring a flood of water upon the earth that shall destroy man and all flesh and creeping thing, that hath life in the earth. Behold, everything shall die. And the man descended on the earth, and it was submerged in water. And I saw every living thing upon the earth, man and beast, fowl and creeping thing destroyed from the whole face of the earth.

But one man with his family found favor with the spirit, and he was permitted to build a boat in which his life, together with his whole family, were saved from the destroying element. And I saw a spirit form the dark complected hero secrete himself among the inmates of the family, unknown to the head thereof. And in a short time the mark of that spirit was stamped upon a whole nation of people. Now the glass fell from my hand, and I was dumb with wonder and

amazement, and remained silent until he that sat upon the seat before me, inquired, What seest thou? I answered, a world of human beings crushed in a moment, as a man crusheth a worm under his foot. And all swept away by a flood of water. While upon those who remain upon the earth is placed in indellible characters a curse both deep and dark. But did you not see, inquired he, before the flood of waters a garden enclosed, in which were a pair of fair, bright looking human beings?

Then I recollected to have seen a small enclosure as I looked eastward, with high walls all around and on every side, filled with fruit trees, groves, shade and arbors all laid off in the neatest and most picturesque style.

All of which was watered by four rivulets passing through the garden in silent grandeur. On the east side of their enclosure was a large open gate; within this enclosure I saw two persons of extraordinary beauty, whose countenance was more brilliant than any other persons. The spirit that sat upon the white throne visited them daily and held conversation with them. And they eat of the fruits of the garden and drank of the waters from the rivulets, and it appeared unto them a perfect paradise.

I heard the spirit say unto them, Eat freely of all the fruits of the garden, but of this one, pointing to a tall and beautiful tree standing near the centre of the garden. This tree is called the tree of the knowledge of good and evil. Thou must not eat of the fruit of that tree, for

in the day that you eat of the fruit of it, thou shalt surely die! Now they had not been very long in the garden when they made a feast, and invited all their friends and relations. And they had many, for the woman that was placed with the man in the garden was called Eve, because she was the mother of all living.

Among their friends came one of the tribe of our dark colored hero, and as they were promending up and down the pleasant walks of paradise, gathering and eating the pleasant fruits, this strange visitor plucked the fruit from the tree which the others were forbidden to eat, and devoured it most lavishly when the fair hostess approached him, saying, Sir, we are forbid the fruit of that tree, and it is unlawful for any even to touch it, lest we die, for our governor who sits upon yonder white throne hath given me the command. Then answered he and said, My fair hostess, this all a mistake, for he doth know that you shall not surely die, but you shall become wise as himself. Do you not see I have eaten and am alive? And I do know that you will become exceedingly wise, by eating thereof you shall become even as gods. I have eaten of this tree for these many years, it is a common fruit outside of this garden. And so far from its injuring me I have learnt many valuable things of which I was previously ignorant. See here, continued he, handing the fair hostess some of the fruit, it is not fair to look upon, besides being desirable to make one wise? Thus seeing it was a delicious and beautiful fruit,

also pleasant and desirable, she took of the fruit and eat. After explaining the matter in most flattering terms to her partner he also eat thereof.

Now after their feast was over and their guest had departed, they concluded that it was not right, neither becoming nor even healthy, to appear in company without clothing, or something to cover their nakedness. Did you not notice what a beautiful string of rose buds mixed with the lilack, lily and the dandelion, that strange dark looking gentleman wore about his neck and how beautiful he had arranged fig, catalpa, sycamore and other leaves which composed his apron. Let us make for ourselves garments like unto his most beautiful robe, and not appear any longer in our natural attire.

They had just completed for themselves aprons made of the leaves of the fig tree when their governor from the white throne entered the shady walks of the garden, seeing them in their fig leaf dresses, surely, said he, you have eaten of the fruit which I forbid you to eat, and have thus become as gods, knowing good and evil, for this judgment shall be executed against you in a summary manner. This day shall you both surely die! And they fled and hid in the garden.

And the Spirit called unto them saying, Where art thou, Adam? And they came forth from their hiding places, trembling, fainting, kneeling and begging for mercy, and praying. Not to be killed! Acknowledging that they had done wrong, saying that the gentleman

of fancy dress, one of our guests at the feast, presented to the woman the fruit and she did eat, and she gave also unto me and I did eat. But if nothing but our death will satisfy or appease your wrath, kill us both together, for one we were made, and live or die we are resolved to continue together!

Without saying another word or making any reply to their entreaties, he drew his sword (on which I saw written the word of justice,) and was about to sever both their heads from their bodies at one fell stroke! When, to their astonishment, and happy surprise! the leader and ruler of their group, who had lived and reigned with them in the earth before the highest dust thereof was laid, or boundaries to the waters were set, who played with them in their infant gambols and ruled them by his love, while they were in miniature, in the bowels of the earth—He was one of the three shining spirits that sat upon space—He there appeared with a lamb in his hand! at the very moment the sword was falling to inflict the promised penalty due for their unbelief, and threw himself between the uplifted sword and the two victims! saying, Stay! stay! kind Father, stay thy powerful hand! If blood, and blood alone, will appease thy wrath, and remove the offence of my brethren! here, here, is a lamb, sanctified from before the foundation of the world, and ready to be offered as an oblation of their sins. The arm of vengeance was stayed, the sword was turned away; the lamb was slain, the blood sprinkled upon the victims, and garments made of

the skin and placed upon them.

The gentleman who was the instigator of this sad catastrophe was called to an account. Upon being asked whence comest thou, being dressed so unlike the true guests of the feast— he answered, From wandering to and fro, and walking up and down in the earth. And the Governor said, Take him and bind him and cast him into utter darkness, where there shall be weeping and gnashing of teeth, for thou shalt crawl upon the belly and eat of the dust of the ground.

Neither were the man and his wife permitted to remain longer in the garden, but they were both driven out, and the sword was hung at the gate to keep them from entering therein to eat any more of the fruits of the garden. And they were made to till the ground for a living, and compelled to eat only of the same fruit during their whole lives. The whole earth felt the shock of this sad event, so much so that it afterwards produced thorns and thistles in abundance. So hard was his task that it brought sweat from man's face to procure his daily bread. I told what I saw in the garden, and he said unto me, it is enough, come up a little higher.

Everything was changed in a moment, and I stood upon the air, and saw twelve thrones set in a circle, upon each one sat a Judge in appearance like the one I had just been standing before. In the centre of these was a throne or seat much more beautiful than the others, its appearance was like a solid crystal, and the countenance of him who sat thereon was like a cluster of stars. The twelve had

golden harps in their hands, and they bowed their faces to their seats, and sang praises unto him that sat upon the bright throne; and they played upon their harps, but I could understand neither the words of the songs nor the notes of their harps, but the sound was melodious.

I gazed upon the scene with wonder and delight, when my guide who met me at the beautiful gate said unto me, Come this way, I will show you the resurrection and the judgment. We passed to the opposite side of the circle, and behold, just beneath our feet appeared the earth in all its splendor and beauty. It was clad in green, with its beautiful fields of waving grain. I saw the cities, towns and the whole earth with all its inhabitants busily employed about their daily avocations. The sun had risen and poured its effulgent rays upon the earth, and all nature smiled in perfect peace and happiness. I saw steamers, ships, and vessels of all descriptions going to and fro upon the waters. Merchants and tradesmen making out invoices and receipts; vessels loading and unloading. People were engaged in commerce, agriculture, *m e c h a n i s m* and pleasure. I saw Pirates by land and by sea, overrunning villages, towns and countries, leaving desolation and distress in their tracks; vessels, capturing merchantmen, massacring the crews and appropriating the effects to themselves, all for filthy lucre's sake. The gambling houses in the cities, the towns and villages were crowded, all eager to win the glittering prize. The rich were moving in gay groups.

The poor and indignant were trying to earn their bread by the sweat of their face. The beggar too was standing at the corners asking alms of every passerby. Some others received liberal donations from the passing multitude. Widowers and widows, young men and maidens were all busily engaged, loving and being loved, marrying and being given in marriage, until the very moment they were called to judgment. I looked until I saw one nation rise and put on the armor of battle, gird on their sword and helmet and went forth to war. Then another nation succeeded, and another still, until the whole world appeared in one grand army, passing into battle. And they strove and fought until the whole ground was literally strewn with the bodies of the slain. Their blood ran in streams over the dry and thirsty plains, which were scorched by famine and drought. There were earthquakes and thunder and lightnings, which seemed to shock the earth to its very centre. And the mourning and lamentations of the people were such as he had never before been seen, or heard, or felt upon the earth. The smoke, dust and mist from the effects of the earth - quakes and tempests ascended up in such dense clouds and spread so far and wide in the heavens, that the sun was darkened and the moon and stars gave no light.

This condition of things continued until there was scarce a vestige or a living creature upon the earth. The mountains were leveled to the earth, whole cities and towns, with their inhabitants buried be-

neath their ruins. All flesh and living creatures would have been cut off, but for the appearance of a large white cloud above the earth, which gave light upon the world. And there appeared two large convoys of angels, one upon the right and the other upon the left of the white cloud. And a voice was heard proceeding out of the cloud, saying, Go forth into the earth and reap, for the harvest is ripe.

When this was said a long silence prevailed, until at length there was heard the great sound of a trumpet that filled the whole earth.

I looked down upon the earth, I saw land and water oceans, seas, lakes and rivers, covered with living, moving beings in human shape. The whole face of the earth was so crowded that there was not room for another foot to stand. Behold! and these were the bodies of every living soul that had died now standing erect, in the very place where they fell. Not in the natural body that was, but in the place where that body was dropped, or sown in corruption, arose a spiritual body, incorruptable, which was to appear in the presence of the Judge.

Those who were yet upon the earth alive were changed in the twinkling of an eye; their mortal corruptable bodies were changed to immortal, incorruptable bodies. And they stood in common with those raised from the dead, ready to be caught up to meet the Lord in the air.

Some of the inhabitants both of the resurrected and the changed

appeared with joy and peace stamped plainly upon their countenances, while others with chagrin, shame and confusion turned away and hid their faces.

The two convoys of angels went forth upon the earth, east, west, north and south. And every creature was lifted into the air. And they were divided into two companies and took their places, one on the right hand and the other on the left of the twelve thrones and of the bright throne on the centre.

The white cloud passed immediately over the circles of the thrones; and in appearance like the sun descended and took his seat at the right hand of who sat upon the shining throne.

When the twelve arose from their knees and turning unto him who was like the brightness of the sun, that sat upon the right hand of him on the shining throne, saying, These upon your left hand are those who have blasphemed thy holy name, who have trodden down and with disdain have trampled upon thy precepts, have forsaken thy laws; for they are sorcerers, whore mungers, murders, and idolaters, and they that love and make a lie. And are worth to be judged and to receive their rewards according to their works of iniquity, as it is written in the Book.

Then I heard a voice proceeding from him whose appearance was like the sun saying, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

And then came an angel as if from heaven, having in his hand a large chain and heavy key. And I

saw him open the bottomless pit, and he laid hold on the devil, that old serpent, satan, who deceived our mother Eve, for he also was standing in the midst of the multitude on the left hand of the thrones. And the angel fastened the chain upon him and threw him into the bottomless pit; and the great multitude on the left followed after him, howling and screaming; and I saw fire and smoke ascend up from their torment forever and ever.

And I heard a great voice as the voice of many thunders. And the twelve Judges said; Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. And they continued to speak, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.

And they sang a new song saying. Thou art worthy to take the book and to loose the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and nation and people, and hast made us unto our God kings and priests and shall reign on the earth.

And I heard now a voice proceeding from him whose appearance was like the sun, saying, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world! And I heard voices from every individual of the assembly, and as if it had proceeded from every creature in heaven and on earth, or under the

earth, saying, Blessings and honor and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

During this space, a fire passed through the earth, and cleansed it of that had been placed upon it, behold, it burnt like an oven and all the filthiness and pollution of wicked men was burnt like stubble. And the earth and the heavens were purified and cleansed of all that was evil in it. And there was a new heaven and new earth, for the first had passed, and changed, and was restored to its original splendor and brightness and perfection.

And I saw decending from above a might concourse of spirits, and joined those who were standing on the right hand of the thrones. And he who sat upon the bright throne and he at his right hand, and the twelve Judges upon the smaller thrones, all decended in dazzling brightness to the earth. And I heard a loud voice as of many thunders, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

But the rest of the dead lived not again until the thousand years were finished. I inquired if there were others who had not yet been raised from the dead. And the voice continued, saying unto me, Nevertheless death reigned from Adam unto Moses, even over them who had not sinned according to the similitude of Adam's transgression I turned about to see from whence the voice came, but could

not see it, it was apparently over me, and continued, saying, Now shalt thou return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

I would gladly have stayed and joined the happy throng that appeared on the new earth, and was just about to inquire of my guide if we should not be permitted to accompany that happy throng who were shouting, singing and praising God continually, when he placed his right fore-finger upon my lips and instantly vanished from my sight.

The next moment I was in my body upon my couch; my pains were as severe and my malady as bad as ever. So farewell.

H. H. Higgins.

Stockton, Cala. May 8, 1854

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Soloman's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

To our agents, we will mail any new subscriber that you send us, one of our books free and postpaid.

Editor.

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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 dues if any.

Editor

RESOLUTIONS OF RESPECT

Be It Resolved:

First: That as one of old said, "The Lord giveth and the Lord taketh away, Blessed be the name of the Lord. In the passing of our Sister Mary Jane (Mollie) Brady, the church of Old Union has sustained the loss of a devoted and faithful member after a long illness in which her faith and love for her Lord, and the church never seemed to waver, and was made to hope that there was a better place awaiting her after her suffering here was ended. We mourn her passing as only those who knew and loved her do, feel that our loss is her eternal gain.

Second: That we, the members of Old Union Church desire to express our love and sympathy to the family in their bereavement and point them to the ONE who is able to bind up their wounds and heal the broken hearted.

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

Done by order of the church in conference, this the twelfth day of March 1960.

Elder T. L. Grimes, Mod.
Mary F. Worley, Church Clerk

Zion's Landmark

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

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**"AND THOU SHALT CALL HIS
NAME JOHN**

"BEHOLD, I will send my messenger, and he shall prepare the way before me and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of host." MALACHI 3:1.

There is no doubt that the first messenger referred to in the text, is JOHN the BAPTIST. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou ELIAS? And he saith, I am not. Art thou that prophet? And he answered, No, Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest

thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet ESAI-AS." JOHN 1: 19 through 23.

The angel of the Lord appeared unto ZACHARIAS: and said, "Fear not, Zacharias: for thy prayer is heard; and they wife Elizabeth shall bear thee a son, and thou shalt call his name John. And many of the children of Israel shall he turn to the Lord their God. And he (John) shall go before him (Christ) 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." Read the first chapter of Luke.

John was the forerunner and messenger of Christ, and is the one to whom the Lord referred when He said, "Behold, I will send my messenger before thy face, which shall prepare thy way before thee." A messenger is one who brings or delivers a message from one to another, and has no right to change the message and make it read or mean anything different from what he received.

John's message to the people was, "Repent for the kingdom of heaven is at hand." MATTHEW 3.2. Repentance means to turn away, and in this case, it means that they were to turn from their former way of worship, which consisted largely of offerings and sacrifices, for the kingdom of heaven was at hand. To repent does not just mean to be sorry or regret something we have done, but to turn from it. Judas repented of

his betrayal of Jesus, but who could say that he changed his way. We are sorry many times for the things we do and say, but we do and say the same things again and again. This is not true repentance.

The effect of the office and ministry of John was to preach faith and repentance, preparing them for the change of ministration, and the coming of Christ Whom he preached. John confessed that he was not the Christ, nor Elias nor that prophet of whom the people had inquired of him. "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said I am the voice of one crying in the wilderness, not a wilderness location, but a wilderness condition; a time when no prophecy or proclamation of the gospel had been heard for several hundred years. This was a wilderness indeed.

But listen to the testimony of Jesus concerning John. "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written "Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." MATTHEW 11:8 through 11.

"And the Lord whom ye seek, shall suddenly come to his temple." This portion of the prophecy depicts Christ the Lord, whose coming and person is described in this

verse, His power, and the effects of that power in the elect. The manner of the coming of the Lord, the prophet said, is described as "suddenly", that is, speedily or immediately. When John entered his office and began to preach repentance, Christ followed immediately preaching the gospel. And the place into which He should come, is His temple.

This temple, refers first, to the human body of Christ. Jesus Himself said, "Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and will thou rear it up in three days? But he spake of the temple of his body." John 2:19, 20,21. The Son of God was incarnated in human flesh, and was manifested in a human body. And this body was referred to by the Son as being the temple in which the Lord Jesus Christ dwelt.

Second, the temple also includes the bodies of the elect. Paul says, "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." 2-Corinthians 6:16. And Peter said, "Ye also, as lively stones, are built up a spiritual home, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. 1-Peter 2-5. The temple then, has a double meaning. First, and primarily the body of the Lord Jesus Christ, and secondly, the elect of God in every nation, kindred and tongue.

Let us call upon Paul to tell a little of his experience in this regard. He said, "And it came to pass,

that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest." ACTS 22:6,7,8. The light that came suddenly and unexpectedly; obviously enabled Paul to see some one in his midst, and he said, "Who art thou, Lord? It was a solemn and penetrating answer He gave Saul. "I am Jesus of Nazareth, whom thou persecutiest." The Lord came to Saul, as He did to the woman of Samaria, at an unexpected time. Saul did not know that he was going to meet his Lord on his way to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. The woman of Samaria did not know that she was going to meet her God, at the well.

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps on the sea,
And rides upon the storm."

The temple in Jerusalem was also a type of our bodies, which are temples of God. "And when he" (Jesus) had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things

hence; make not my Father's house an house of merchandise." John 2:14, 15,16. Jesus said unto them, "Is is written, my house shall be called the house of prayer; but ye have made it a den of thieves." MATTHEW 21: 13. Jesus calls His Father's house a house of prayer, and where He dwell, for He desires it.

"Know ye not" says Paul, "that your body is the temple of the Holy Ghost which is in you," and when He comes into our body, which is His temple, He finds thieves, those who would rob God of His praise, glory and honor if it were possible. But God hath said, "My glory will I not give to another, neither my praise to graven images." Isaiah 42: 8. He overturns our tables, (that upon which we have been feasting for many years) He binds the strong man, and institutes His own doctrine and order. He teaches us that "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." PSALMS 51: 17. He changes the temple from a house of revelry, to a house of prayer. He changed Paul from a persecutor, to a man of prayer. "Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." HEBREWS 3:6. The word "If" does not mean that there is some doubt about our house being God's but holding fast and firm to the end, is evidence that it is, and that God dwells there.

"Even the messenger of the covenant, whom ye delight in." The Lord Jesus Christ is the messenger

of the covenant. "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." GALATIANS 4:4,5. There were several covenants made under the old dispensation, but the greatest of them, is the covenant of grace made between God and His people. Listen to the wonderful message He brought to His people. He says, "All that the Father giveth me shall come down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day." John 6:37,38,39. Jesus said to Zacchaeus, "Come down; for to day I must abide at thy house." No greater guest could any one have. Jesus also told him, "This day is salvation come to this son of Abraham. For the Son of man is come to seek and to save that which was lost." Read Luke 19. The woman which was diseased with an issue of blood for a long time, "Said within herself, If I may but touch his garment I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made the whole." MATTHEW 9:21,22. These are wonderful messages to come to poor lost and condemned sinners. May He make it a personal message to all of the elect.

"Whom ye delight in." The Patriarchs and prophets delighted in His day, though afar off. Jesus said

to the Jews, "Your Father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. John 8:56, 57, 58. Jesus didn't say before Abraham was, I was, but "Before Abraham was, I am." Yes, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Revelation 1:8. Who can imagine? that is, who can think of all the benefits, graces and glory when He appears the second time without sin unto salvation? May God grant that we see Him one day face to face, and be like Him. If this be the mercy of God, then we will be delighted and satisfied.

"Behold he shall come, saith the Lord." The word "Behold" is used to call attention to some public or remarkable thing. To take notice of a thing worthy of observation. The word "shall" is future tense, but when the Lord says it shall be, it is an certain as if it had already come to pass.

The Jews looked for His coming, but when they saw Him, there was to them, no beauty that they should desire Him. To them He did not look like a king in all his pomp and glory, and the one who would restore to them their nation. They rejected Him as the Messiah that was to come, but when He comes the second time "In the glory of His Father," every knee shall bow, and every tongue shall confess that He is Lord of Lords and King of

Kings.

He is the messenger of the everlasting covenant ordered in all things and sure. This being true, the counsels of the eternal Three in One, with the fixed decrees before the world had a being or time of existence, cannot be moved by change.

H. O. Nash

RESOLUTION OF RESPECT

Sister Geronia M. Lee was born October 10, 1877 and departed this life on May 21, 1960. She was the second oldest of sixteen children, born to and reared by William James and Negelina B. Morgan.

Survivors include three sons; G. Robert Lee, of Asheville, N. C., Howard and Morgan T. Lee of Richmond, Virginia, two sisters; Mrs. Ethel Mashburn of Benson, N. C., Mrs. Ruth Pate of Black Mountain, N. C., three brothers; P. L. Morgan of Angier, N. C., Jada Morgan of Raleigh, N. C., and Elder A. H. Morgan of Smithfield, N. C.

Sister Lee united with the church at Hickory Grove about 1936 by experience and Baptism and was true to attend services as often as health and distance would permit. She possessed a wonderful experience and was a firm believer in salvation by the Grace of God.

Her funeral was conducted at Hickory Grove Church by Elder T. Floyd Adams. Her body was laid to rest in Johnson-Lee Cemetery, by her husband, Mordicai Lee, beneath a beautiful mound of flowers, there to await that great and notable day to be raised by the same spirit, that raised Jesus from the dead when spirit, soul, and body will be united in his likeness.

Therefore be it resolved:

1. That the church at Hickory Grove bow in humble submission to God and extend our sympathy to her family.
2. That a copy of this resolution be recorded in church record, one be sent to the family and one to Zion's Landmark for publication.

Done by order of Church in conference July 9, 1960.

Elder A. H. Morgan, Mod.
Sister Vara Morgan, Committee
Brother Corby Johnson,

**OBITUARY OF
ELDER J. P. TINGLE**

We, the Church at Kitty Hawk, N. C., attempt to write a few lines in memory of our dear Pastor, Elder J. P. Tingle, who so faithfully served this Church for 38 years. Elder Tingle passed away October 23, 1959. He was a faithful and

devoted pastor as long as he was able and came many times when he was not able. He always manifested humbleness, and loved and preached the doctrine of Salvation by Grace. It is said to give him up, but we feel our loss is his eternal gain and now he is sleeping that peaceful sleep awaiting that glorious resurrection. We extend our deepest sympathy to his family.

Elder Tingle was born September 18, 1866. He received a hope in the Lord in March, 1894, and was received into the church at Bethel in March, 1896. In 1908 he was ordained to the ministry and served churches at Ruhama, Morehead City; Macedonia, Craven County; Fellowship, Johnston County; Coats, Harnett County; Oak Grove, Wake County; and Providence, Kitty Hawk, where he was pastor until his death.

He also served as clerk of the Contentnea Association for about five years and as moderator for about fifteen years.

These facts and dates were written by Elder Tingle at the request of the clerk in June, 1952.

Written by order of the church in Conference Saturday before the first Sunday in November, 1959.

OBITUARY

Sister Belle Bullin Shelton departed this life March 10th, 1960, at the age of eighty years, two months and twenty-three days. She was born in Stokes County, December 17, 1879, the daughter of Charlie and Nannie Bullin.

She was united in marriage to William Anderson Shelton February 26, 1899; and to this union were born eight children—two daughters and six sons, all of whom survive her. The daughters are Mrs. Fred Shelton and Sister Lula Bullin of Lawsonville, N. C.; the sons, Charlie, Lemlie, Noel and James Shelton of Lawsonville, N. C.; Roy and Jack Shelton of Stoneville, N. C. Other survivors are one sister, Mrs. Nina Lawson, German-ton, N. C.; thirteen grandchildren and four great-grandchildren.

Sister Shelton was baptized into the fellowship of Russell Creek Church the first Sunday in March, 1953. She was a faithful member, never failing to fill her seat as long as she was able to attend. The Lord wonderfully blessed her to manifest the humbleness of her Redeemer. She rejoiced in the doctrine of salvation by grace, and was never heard to speak unkindly of anyone.

We, the church at Russell Creek, have lost a good and faithful member, the family have lost a precious mother, the community has lost a friend in time of need. We hope to bow in humble submission to the will of a gracious God, and say Thy Will be done. For we feel our loss is her eternal gain.

Written by order of the church, By Elder Sam L. Gilbert.

RESOLUTION OF RESPECT

Be It Resolved:

First: That we bow in humble submission unto the will of GOD who does all things according to the counsel of His will, that in the passing of our late Brother J. W. Pittman, one week after the convening of our Association of which he did manifest such a desire to be able to attend but was hindered therefrom, because he was seriously ill and in the hospital at the time. He was faithful to attend his church as well as other churches, when able, he being sorely afflicted and unable to walk without the assistance of others, many years. We, the members of Old Union Church, will miss this dear Old Soldier of the cross. He will be greatly missed, but we hope our loss is his eternal gain.

Second: That we extend to his niece, Mrs. George McFatters, our sympathy, as well as to all others of the family, in their loss for we believe he is better off, for where he is, the wicked cease from troubling and the weary are at rest.

Third: That a copy of this resolution be sent to his niece, Mrs. George McFatters, One placed on our church records and one sent to Zion's Landmark for publication.

Done in conference assembled this the twelfth day of March, 1960.

Elder T. L. Grimes, Mod.

Mary F. Worley, Church Clerk

OBITUARY

We, the church of Stump Sound, Holly Ridge, N. C., bow in humble submission to the will of our Heavenly Father in removing from our midst our Beloved Sister, Effie Hardison, November 25th, 1959. She was born February 4, 1874. In early life she was united in marriage to Charlie Hardison and from this union was born two sons, Isaac of Wilmington, N. C. and Ira of the home.

Sister Hardison united with the church June 30, 1930 and was a faithful member, ever filling her seat and visiting sister churches when her health permitted her to do so. She was a firm believer in the doctrine of Salvation by the grace of God, and was ever ready to minister unto those who needed her.

May we all be blessed by the comfort in the hope of meeting her some sweet day in that blessed Home above, where there is no parting nor sad farewells.

Written by her sister-in-law and sister in Christ I hope. Done by order of the church in conference, this the fourth Saturday in December 1959. We desire that a copy of this obituary be placed on our church records, one sent to the family and one sent to Zion's Landmark for publication.

Elder L. L. Yopp, Moderator
Bessie Hines, Clerk

PEARL TRIPP RUSSELL

This is written in loving remembrance of Sister Pearl Tripp Russell, who was born February 9, 1900, and departed this life May 28, 1958, making her stay upon earth 58 years, 3 months and 19 days.

She was married to James E. Russell, March 21, 1920. To this union were born two daughters, Mrs. Roy Gay and Mrs. Samuel Meares. Mrs. Gay (Rena Belle) followed her mother in death on August 3, 1958.

Sister Russell was a faithful wife and mother and is greatly missed by her family and friends.

She had been a faithful member of Raleigh Primitive Baptist Church for many years, and always attended her church when she could as long as she was able. She was greatly afflicted and suffered much in her last days but bore her suffering with patience. Her funeral was conducted by Elder T. Floyd Adams and her body was laid to rest in Montlawn Cemetery there to await the coming of the Lord Jesus Christ.

To know Sister Russell was to love her, and those who knew her best loved her most.

Written by one who loved her,
Minnie Edwards

MILL BRANCH ASSOCIATION

The Mill Branch association is appointed to be held with the church at Mill Branch, to begin Friday before the first Sunday in November, 1960, and continue through Sunday.

This church is located about 6 miles east of Tabor City N. C., beside unmarked paved road that leads off highway 701. Visitors coming by way of Whiteville will follow highway 701 to Sidney. At Sidney turn left to association. Visitors coming by way of Tabor City will follow highway 701 eastward to Vinegar Hill. At this point turn right at second paved road, and continue to association. Pointers will be stationed for your convenience.

All orderly Baptist are invited to be with us. Those desiring further information, write A. D. Cox, R.F.D. 1, Tabor City, N. C.

Signed by
E. L. Vaught
Loris, S. C.

NOTICE

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PSALM LXXXI.

The haters of the Lord should have submitted themselves unto him; but their time should have endured for ever.

He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee.

PSALM LXXXII.

God standeth in the congregation of the mighty; he judgeth among the gods.

How long will ye judge unjustly, and accept the persons of the wicked? Selah.

Defend the poor and fatherless: do justice to the afflicted and needy.

Deliver the poor and needy; rid them out of the hand of the wicked.

They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

I have said, Ye are gods; and all of you are children of the Most High.

But ye shall die like men, and fall like one of the princes.

Arise, O God, judge the earth: for thou shalt inherit all nations.

PSALM LXXXIII.

Keep not thou silence, O God: hold not thy peace, and be not still, O God.

For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

They have taken crafty counsel against thy people, and consulted against thy hidden ones.

They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

For they have consulted together with one consent; they are confederate against thee;

The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WITH FAITH

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

Dear Elder Adams, and Brother, I hope, in gospel bonds;

For the last several days, my mind has been burdened, seemingly, with a desire to try to again write a few lines for your consideration and also for the consideration of the readers of Zion's Landmark if you feel that it is worthy of space. However, feeling so destitute and void of understanding, I have hesitated, fearing that the impression to write was prompted only from a carnal desire to try to comply with the request of many of the brethren and friends who have repeatedly asked me to write again. Some have said to me, "Brother Whitley, what is wrong? We are missing your articles in the Landmark. We have enjoyed them very much, and have been disappointed lately because you have not written." A dear elderly Elder whom I met at the Blue Ridge Association said to me, "I hope God gives you the mind and ability to write again, your articles in the past have meant much to me. They so clearly state what I hope I have been made to believe." When an Old Soldier of the Cross

offers me such encouragement, it strengthens my hope that my efforts have not been in vain. Yet it is with a feeling of great fear that I again attempt to write, for I realize only too well, that unless God is pleased to undertake for me, all will be in vain.

So with this in mind I attempt and I hope I have a prayerful heart for divine guidance that I may be blessed to write the truth knowing nothing among you save Jesus Christ and Him crucified, the one who emphatically declared saying, "I come not to be ministered unto, but to minister, and to GIVE MY LIFE A RANSOM FOR MANY.

By referring to Hebrews 11:6, we find the above text as recorded by Paul, an apostle of the Lord, Jesus Christ by the will of God. The same of whom Jesus spake unto Ananias, saying: "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 9:15, 16. Therefore, we believe that the words spoken by the apostle are as true as those spoken by Jesus, because, "All scripture is given by inspiration of God, (II Tim. 3:16) for Holy men of God Spake as they were moved by the Holy Ghost." II Peter 1:21.

We see by the above text that to please God, one must have

faith. He must not be just a professor, but he must be a possessor. Says one, "What is faith?" The apostle tells us plainly in Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." He also says in verse 2, that "By it the Elders obtained a good report." In the scriptures we find that all men have not faith; and Paul says that faith is not of ourselves, but it is the GIFT OF GOD. Some contend that it is up to the individual to believe or not believe. Nothing could be farther from the truth. The apostle emphatically declared that, "Without faith it is impossible to please God." He goes on to tell us how he can be so sure of this. He states reasons why it is so, and why it must be so. He says, "For he that cometh to God MUST BELIEVE THAT HE IS, and that He is a rewarder of them that diligently seek Him. Those who advocate that the individual can at his own option have faith and come to God, are evidently professors instead of possessors, for they are blinded. Dear Reader, you could make a world like this just as easy as you could have faith unless it be given to you. Because it is impossible to believe in God except something first be done for you, and that something is, "YE MUST BE BORN AGAIN." We read in John's writings: "Whosoever believeth that Jesus is the Christ is born of God." (I John 5: 1) Here is the qualification, here is the faith that causes the poor sinner to believe that GOD IS. David's testimony in the fortieth Psalm is a witness that he was a possessor

of this faith and BELIEVED THAT GOD IS, for he says, "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 NAME OF THE LORD.

We find another witness to this in Isaiah 40:10,11: "Behold, the Lord 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, HE SHALL gather the Lambs with His Arm, and carry them in His bosom, and SHALL gently lead those that are with young."

Can you witness with this dear reader? Do you believe in the Being of God Almighty, eternal, unchangeable, unconditional, of infinite wisdom, power, justice, holiness, goodness, mercy, full of grace and truth? Do you believe the Prophet spoke the truth when he spake the words as recorded in Isaiah 46:9-12? Quote: "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." Do you have a sweet and precious hope that The Good Samaritan in His journey, came to you and had compassion on you, bound up your wounds, poured in the oil and wine, and set you on His own beast and brought you to the Inn? Can you embrace the words of Solomon when he declared, "He brought me to His Banqueting House, and His Banner over me was love. Have you tried all your works only to see them fail? Have you been made to see and to realize that your righteousness is as filthy rags? Have you been made to know that Jesus is the only cure for that dreadful disease—sin? Have you been made to say with the poet, "If my soul is sent to hell, God's righteous law approves it well? And when sinking down in that horrible pit of miry clay, have you felt His tender loving arms gently lift you out, setting your feet upon a rock, and establishing your goings, putting a new song in your mouth even praise unto your God? If so, it is evident that you have been given that faith and MUST believe that God IS, and that He is a rewarder of them that diligently seek Him, and that you "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, growth unto an holy temple in the Lord. Eph. 2:20,21.

In Luke 18:10;14 we see an example of a professor and a possessor in the scriptures: "Two men went up into 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 are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess. And the publican standing a-far off, would not lift so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner." Another witness to this is found in St. Matthew 3:1, 2, 5, 6, 7-10. "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." "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." They had been given faith to believe that God is, and that He is a rewarder of them that diligently seek Him. "But when he (John) 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 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?"

Also in Acts 2:13,14. In the day of pentecost when the apostles were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance, that some mockingly said, "These men are full of new wine. But Peter, standing up with the eleven,

lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, hearken to my words:" then he, being filled with the Holy Ghost proceeded to preach the glorious resurrection and ascension of the Lord Jesus Christ, we find that there were some who were pricked in their hearts and cried out to Peter and to the rest of the Apostles, "Men, and brethren, what shall we do?" Those who came to John bringing forth fruits meet for repentance, the poor publican, and those who were pricked in their hearts, had been given this faith and **MUST BELIEVE THAT GOD IS**, and that He is a rewarder of them that diligently seek Him. They had been brought as it were, to the end of the earth and made to look unto Him, as it is written, "Look unto me, and be ye saved, all the ends of the earth: for **I AM GOD, AND THERE IS NONE ELSE**. Isa. 45:22. And Isa. 43:11, says, "I, even I, am the Lord: and beside me there is no Saviour."

He that cometh to God **MUST BELIEVE**," not ought to believe, not that God wants him to believe, but he **MUST BELIEVE THAT GOD IS**: not that He was. The word "Was" is a verb in the past tense, meaning that it has already been. This term cannot be applied to God, for He emphatically declared "I Am Alpha and Omega, **THE FIRST AND THE LAST**. He did not say, I was the first, but **I AM** the First and the Last. **I AM** Alpha and Omega, the Beginning and the End. "He that cometh to **GOD MUST BELIEVE THAT HE**

IS; He must believe that God is Eternal, All Wise, All Powerful, The Absolute Sovereign Ruler over all Worlds, That He is unconditional, and that He is the same yesterday, today, and forever. That He is too Wise to err, and that He is too Good to be unkind. He **MUST** believe that God is Love and **HE IS** full of Mercy, Grace and truth. Says one, "Why must he believe this?" Because there is nothing else for him to believe. He has tried everything else. He has worked out of tools and timber and in so doing he has been so taught, that he has come to know his need of mercy, and in God's great mercy, of which he finds he is a recipient, the great love of God is wrought into his heart, which brings rejoicing and thanksgiving. These things he has learned through experience in the school of grace at the hand of God, his loving and tender Saviour. Hence he can witness with Jonah-Salvation Is of The Lord. The experience of all who are thus taught, is in harmony with that of the Eunuch when he inquired of Philip saying, "Here is water, what doth hinder me to be baptized?" And Philip answered and said, If Thou believest with **ALL THINE HEART** thou mayest, and he answered, "I believe that Jesus Christ is the son of God."

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." No one has the power within and of himself to come to God. For we hear Jesus saying, "No man cometh unto the Father but by me." He also said, "No

man can come to me except my Father which hath sent me draw him, and I will raise him up at the last day." All who come to Him are drawn by the sweet cords of His love as we hear one of old saying, "The Lord hath appeared unto me of old saying, Yea, I have loved thee with an everlasting love: Therefore with loving kindness have I drawn thee."

All men cannot come to him because all men have not faith. For 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. We find in St. John, eighth chapter, that the unbelieving Jews claimed that God was their father. But Jesus told them who their father was. He said to 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 lusts of your father ye WILL DO. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it, And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8: 42; 47. Also in chapter 10: 26-30 says, "But ye believe not, because ye are not of my sheep,

as I said unto you. My sheep hear my voice, and I know them, and they follow me: 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." He also said, "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." Jno. 10: 16. Remember He did not say, "I will try to bring them." Neither did He imply that He would get help from others. But, "Them ALSO I Must BRING, AND THEY SHALL HEAR MY VOICE: AND THERE SHALL BE ONE FOLD, AND ONE SHEPHERD." the word "ALSO" I feel has a definite significance. "Them also I must bring." Just as I have brought the others, exactly—the same way—I must also bring them.

This is His Doctrine, the doctrine that drops as the rain; this is His speech that distills as the dew; this is as the small rain upon the tender herbs, and as showers upon the grass. This is His word which shall not return unto Him void, for we hear Him saying by the mouth of the prophet, "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." This is the glorious doctrine that honors and glorifies God, and comforts His little children. It is both food and drink to all who have been given faith to believe that God IS, and that He is a rewarder of them that diligently seek Him.

Humbly submitted,
C. D. Whitley
RFD 1
Oakboro, N. C.

EXCERPT FROM ELDER DURAND'S WRITINGS: STRIKING BACK WITH CARNAL WEAPONS

"I had much trouble in my own mind before it was settled upon this subject of resistance, and established upon the principles concerning carnal warfare which I now hold to be true. I have still much trouble on the subject on account of my own rebellious nature, but I have had no doubt of the truth of those principles for more than two years. When I began to consider the question as one of vital importance to me, whether a christian was allowed to use carnal weapons, I looked carefully at the teachings of our Savior in the sermon on the mount, and had to acknowledge that they seemed to settle it. I felt however, that I could not yield, and tried to make it appear to myself that he meant something else. MY NATURE REVOLTED AT THE IDEA OF TAMELY SUBMITTING TO INJUSTICE. I have a fighting disposition, and was willing to justify myself in yielding to it. But I was not at

rest about it. I observed that whenever I had a season of spiritual enjoyment and peace, my heart was free from all such feelings as would lead to strife, and I experienced an inclination to forgive, and rather suffer wrong than to contend. At such times nothing in this world seemed worth an angry thought or a moment's strife."

SUBMITTED BY A. D. ALSTON

**THERE IS VANITY IN GOING,
THERE IS VANITY IN STAYING:
THERE IS VANITY IN VANITY.
I SAMUEL 14**

Fearing, for it is the Lord who gives or restrains. Where can you get away from vanity? How can you go and come without it? How can you move in the pure Spirit of the Lord, free on either side from the evil of self pride, and vanity? I think of Jonathan, who had to pass through the narrow passage between the two sharp rocks - Bozez and Seneh. How can one get through? How get between without falling on either side? There is but one way — look not unto thine own strength—but listen for the word of the Holy Spirit, as here represented by the armourbearer: "And the armourbearer said unto him, do all that is in thine heart: turn thee; behold, I am with thee according to thy heart." O but that is the thing that we must hear, "I am with thee according to thy heart." I, the Holy Spirit of God, am with thee! Is there a spirit within, born of the Holy Spirit? Is it that spirit within that cries, and reaches out to the Holy Spirit? Then it is the Holy Spirit that speaks! Do we have the

younger brother within? Can we come bringing the younger brother?

When Esther appears in the innercourt before the king, does she have the king's robe to wear? It is the sight of the younger Brother; it is the sight of the Royal Robe of the Righteousness of Christ, that is seen and it is then that there is a speaking: Make ready the table for these men (who are coming with the younger brother) will dine with me this noon! The king said to Esther; What is thy request? What is thy petition, and it shall be granted! The gift was there before the petition was made in word. When the brethren arrived with Benjamin, the table was already set. Neither did the prodigal son have to come and knock on the door of the father — for there was a meeting while he was yet on the way!

Oh may the Holy Spirit of our Savior come out and meet along the way! May our ways be directed in the right paths, and may that Holy Spirit, come out to meet us and to receive us and take us in. Who could have the strength or the courage or the perseverance to go all the way? Who could approach the door or come to knock upon it? Then so, who could have the strength to stand in the presence of that Holy Spirit and plead his cause? Who could describe himself so low and so vile, and ask to be made a servant? Dear One, you can not be made that which you are not; you are a son; you can not be made a hired man! You are what you are, and you cannot be changed in the flesh to another

person. You are a son, and you must stand or fall as such. You have the blood of the father, and regardless of all your deeds, you are to him a son, and as such you must come before Him. You cannot charge your guilt, or excuse it, to the lowering of your being in the flesh. You must either be forgiven as a son, or cast out forever. There is a love in my heart for the church —there is a love to get back to it; there is a dread to return to it. Now in that statement, there is vanity—there is a doubt—there is a fleshly fear, but I am in the flesh, and it is true. My very life, my standing, depends on the Holy Spirit coming out to meet afar off, and to bring me in. Even a ship that sails the seas, has a harbor pilot to bring it into the harbor.

May the Lord save us from ourselves, and bring us safely into Thy Harbor and anchor our vessels safely at Thy Shore, to wait upon Thee.

My love to all,
A. D. Alson

WORDS OF OUR BLESSED LORD

“And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities. Now when John had heard in the prison, the works of Christ, he sent two of His disciples, and said 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." Matt. 11: 1,5.

Brother Adams, I am impressed to write some of my thoughts on the above words of our Blessed Lord, if it be His will to enlighten my mind, and guide my pen. I feel to be such a weakling, I fear to make an attempt to write on the things that seem to be so high above my understanding. So unless the Lord gives me liberty, my efforts will be vain.

It is said that John came to make ready a people prepared for the Lord. He was not sent to make ready a people prepared for the Lord before the world was. "He hath chosen us in Him before the foundation of the world, that we should be Holy and without blame before Him in love." Eph, 14. He came preaching the baptism of repentance, saying, "Repent ye for the Kingdom of Heaven is at hand." The Prophet foretold the coming of John preaching in the wilderness of sin, saying, "Comfort ye, comfort ye my people, saith your God." (Notice how the Prophet says this, "My people", a prepared people which John came to make ready for the coming of their Lord and Saviour) Speak ye comfortably to Jersusalem, 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. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-

way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall he make 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. 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. The grass withereth, the flower fadeth; but the Word of our God shall stand for ever." Isa. 40: 1-8. These are the things which God commanded John to preach and teach, as a witness of Jesus Christ, that salvation is in Christ, and not in keeping the law, that Christ had come to fulfill the law, and redeem His chosen elect people from under its course, and that all flesh is as grass which today is, but tomorrow withereth and all the goodness of it is as the flower of the field, which soon fadeth away. For preaching that which God had commanded him to preach, the unbelieving Jews and scribes, cast him into prison.

While in prison, John apparently began to wonder and fear, and doubts seem to run through his mind, such as these: I may be preaching something that is wrong, perhaps Christ has not come yet:" so he sent two of his disciples to Jesus to ask Him if He were the one that was to come or should they look for another? But Christ did not tell those disciples to go

and tell John that he was the Christ, but He said, "Go shew John again those things which ye do hear and see. The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."

The portion of the text, which I would like to comment on, a little at least, is, "The poor have the Gospel preached to them." Christ classed it in the same category, as the miracles of the blind receiving their sight, the lame walking; the lepers being cleansed; the deaf being enabled to hear, and the dead being raised up, all of which took a supernatural power to perform, which is set forth by the above words of our Blessed Lord. We see that it takes the same power to enable a man to preach the gospel of our Lord Jesus Christ, that it takes to raise the dead. A man could come just as near raising the dead as he could preaching the Gospel without the power of God and the believing and receiving of the Gospel is all the same, as the Apostle says, ye "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. It is all a miracle, the carnal minds of men think that the scripture is the Gospel, and that any can study the reading matter of the scriptures and preach the Gospel. They think that man can of himself learn to preach the Gospel, not knowing that he does not know what the Gospel is, and it does not come from man

nor by man, as the Apostle Paul says, "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 revelation of Jesus Christ. 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 profitted in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my Mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathern; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again into Damascus. Gal 1:11-17.

The man whom God calls to preach the Gospel of Christ, knows that preaching it is a miracle. He knows that a man can not preach of himself, he has learned that by experience, and by complete failures. Paul says, "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith. Romans 1:16, 17. So if it is by the power of God, it is not by any power of man, but is a mystery and a miracle as Paul again says, "And for

me, that utterance may be given unto me., that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak." Eph. 6:19. 20.

Paul also says, "For our Gospel came not unto you in Word only, but also in power, and in the Holy Ghost; and in much assurance; as ye know what manner of men we were among you for your sake." I Thes. 1:5. Now when this gospel comes to His ministers or ambassadors in power, it is preached to the poor, hungry saints of God in power. The poor as I understand it, is not the poor, in earthly goods, nor in a material way, but the poor in Spirit, those who have thing in the world to justify them before God, and so unless God extends to them by grace, mercy and forgiveness for their sins and transgression of His Holy and Divine law, they will have to suffer everlasting destruction with the ungodly, therefore the Gospel comes to them as good news from God, good news from a far country, by the power of God, that their sins which are great and many are forgiven and their iniquities are all pardoned that He-God-has laid on this Elder Brother all their sins and transgressions; that He hath born them away in the land of forgetfulness to be remembered against them no more forever, and the Gospel tells them that they were blind, but now they are given sight, and were lame but now are healed, and can walk; they had leprosy but are now cleansed, and were deaf, but now hear; were

dead but now are made alive. Oh! how they do rejoice and sing praises to God, for the good news sent down to us through and by the Gospel of their salvation.

Our Blessed Saviour said, "Blessed are the poor in Spirit for theirs is the Kingdom of Heaven. Blessed are they that mourn for they shall be comforted. Blessed are the meek; for they shall inherit the earth; Blessed are they which do hunger and thirst after righteousness for they shall be filled. Blessed are the merciful for they shall obtain mercy," and so on. While the children of God are poor within themselves they are rich in the blessings of their God. The Gospel is one of the great blessings which he hath. His people with the gospel are saved from the false doctrines of the ungodly world and from despair, and it comforts their souls. In their burdens and afflictions and distresses, as God said, it pleased Him to save His people by the foolishness of preaching. Paul said, "For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the Cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God. I Cor. 1:17, 18. He goes on to the 2nd. chapter and says, "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 any thing among you, save Jesus Christ, and Him crucified. And I was with you

in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. How be it we speak disdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: 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. 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." Cor. 2:1-9 It is said by the Apostle this is this Gospel He hid. It is hid from them that are lost, and Jesus said, "I thank thee, 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." Matt. 11:25, 26. We thank thee Lord for our great salvation through our Lord Jesus Christ: "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." Col. 1:16, 17. Blessed be His Holy Name forever and

ever more.

Yours in tribulations
(Elder) H. L. Rogers
Denton, Kentucky

We regret to note the passing of Elder Rogers since the above epistle was written. Ed.

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

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Editor.

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Wade Brown
525 S. 4th Street
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NOTICE

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See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
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ATLANTA, GA.

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VIEWS ON DANIEL 12: 2-3

Dear Elder Adams,

Will you please give your understanding of Daniel 12:2,3? Especially the quotation, "Many of them that sleep in the dust of the earth shall awake." Does this refer to the time when Jesus was crucified, or the end of time? Also notice, "And some to shame and everlasting contempt." If it means the end of time, I can not understand why it says, many of them shall sleep in the dust, for I believe all that sleep in the dust, shall rise at the coming of Christ.

Thank you for all answers.

Yours in hope of mercy,

Bycie Greathouse

RFD 2, Box 15

Elkin, West Va.

The scripture referred to by our Sister reads as follows: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And

they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Sister Greathouse especially mentioned the sentence, "And many of them that sleep in the dust of the earth shall awake," and "Some to shame and contempt." First, I will call her attention to a little misunderstanding she seems to have, for she says, "I cannot understand why it says, 'Many shall sleep in the dust, for I believe all that sleep in the dust shall rise at the coming of Christ'." The exact reading is: "Many of them that sleep in the dust of the earth shall awake"- meaning when the resurrection comes those in their graves shall awake and arise.

This prophecy by Daniel the true prophet, has reference to the second coming of the Lord Jesus Christ. Paul said, "But now once in the end of the world (the law dispensation-the Mosaic law) hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9-26-28.

The word "Many" as here used, is sometimes used to express ALL, and the word ALL is sometimes used to express many. Paul said, "Therefore as by the offense of one (Adam) Judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men

unto justification of life. For as by one man's disobedience many were sinners, so by the obedience of one shall "Many be made righteous." Rom. 5:18,19.

The whole human race fell in the ruin of Adam. This embraces all that has, or ever will be born into the world. Paul said, "Judgment came upon all men to condemnation." This embraces all the elect as well as all others, although judgment was not executed upon them, (the elect) but their surety whereby they are delivered from it. The appearing of Jesus Christ into the world was to redeem His people from under the curse of the law. The "All" and the "many" embrace all that were given to the son by the Father before the world began. Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; 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 unto 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: 3-6.

The many that shall sleep in the dust of the earth," and who "Shall awake" embraces all that ever have or ever will die a corporal death, from Adam until the end of time. The word sleep is sometimes spoken of in the scriptures, signifying death of this natural body. As an example we read

in John, "These things said He (Jesus) and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." Jno. 11:11-14.

Many (meaning all) that are in Christ Jesus "That sleep in the dust of the earth" shall awake at the second appearing of Jesus. All men, women and children will not die a corporal death. Their bodies will not sleep in the dust. They are those who are living here on earth where Jesus makes his second appearing. Paul said, "Behold, I shew you a mystery; we shall not all sleep (die), 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." I Cor. 15:51,52. He also said, "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 Arc angel, 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. 4:15-17.

It appears that there will be a space of time between the rising of the righteous and the rising of the wicked. John said, "And I saw thrones, and they sat upon them, and judgment was given unto them! and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:4-6.

The rest of the dead that lived not again until the thousand years are finished, are those that were spoken of by Daniel that will awake to shame and everlasting contempt. We cannot insist that the thousand years here referred to means a thousand years according to the way we reckon time? For Peter said, "But, Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2nd. Peter 3-8. However, the Holy scriptures do indicate there will be a space of time between the rising of the just and the unjust, but how long, God only knows.

T. F. Adams

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Editor

OBITUARY

Mrs. Della Pollard Baker was born October 3, 1886, and departed this life July 23, 1960. August 12, 1906 she was married to Mr. Johnnie Baker (now deceased). To this union were born eleven children, nine of which survive her, Wyatt, Reamus, Whalon, Royster and Mrs. Esther Stephenson of Willow Springs N. C. Rt. #1. Wayne and Julius Baker of Fuquay Springs, Lester Ray Baker of Fayetteville, N. C., and Mrs. Mavis Holland of Raleigh, N. C. Rt. #3. Twenty-seven grandchildren and nine great grandchildren. Two brothers and one sister, Thorton Pollard of Willow Springs and C. E. Pollard of Varina, Mrs. Lalou Dyson of Raleigh, N. C.

Sister Baker united with Willow Springs Primitive Baptist Church the fourth Sunday in August 1916. She was a faithful member, a devoted wife, a loving mother, neighbor and friend. Her funeral was conducted by her pastor T. F. Adams and Elder J. M. Mewborn. Her body was laid to rest in the church cemetery, beneath a beautiful mound of flowers in the presence of a host of relatives and friends, to await the second coming of Jesus Christ who shall change the vile body of all the chosen vessels of his mercy and fashion it like unto his glorious body.

We the Church at Willow Springs extend our heart felt sympathy to the bereaved family and bow in humble submission to the giver of every good and perfect gift, feeling that our loss is Sister Baker's eternal gain.

Humbly submitted
Mrs. Vera Honeycutt
Mrs. Azzie Sexton, Committee
T. F. Adams

ENOCH W. BRYAN, SR.

Our Father has called Brother E. W. Bryan, Sr. from this life to a peaceful and blessed sleep that we feel awaits all of God's little children. He was born January 14, 1873 in Onslow County, N. C., and received his call home, May 6, 1959.

On October 27, 1897 he was united in marriage to Tempie Angeline Hires of Adel, Ga.; to this union was born ten children, and four proceeded him in death. Those surviving are: Mrs. John T. Ellis, Jacksonville, Fla.; Leon Elbert, Homestead, Fla.; Phillip Ray, Rochester, New York; Paul Achnauss, Miami, Fla. Ernest Victor, Port An Prince, Haiti; twelve grandchildren and twelve great grandchildren.

Tempie being called Home September 13, 1932; he then married Mercie Stripling, December 31, 1933, and after being alone again for a period of time he was married to Olive Horne, May 19, 1943. She survives and is at their home near Willard. He passed away while visiting the children in Miami.

Brother Bryan was baptized on Sunday, August 1889, by Elder Jimmy Cauenaugh. His membership was a Muddy Creek Church where he was a faithful member until his departure. A manifestation of his love for the doctrine of salvation by grace was shown by his presence at home church meetings; also sister churches when health permitted. It was manifest equally as much at his home meetings he enjoyed so well.

The funeral was conducted by Elder Eugene Shepherd and at Muddy Creek Church. Burial was in the Fountain Cemetery.

Written by a niece who loved him for Jesus Sake, at the request of his wife.

Arlene Brown,
Chinquapin, N. C.

OBITUARY

Whereas it has pleased Almighty God to call from our midst, our beloved Sister Anzubah Lee, we, the church at Reedy Prong, resolves to bow in humble submission to His Divine Will. Sister Anzubah was born February 24, 1879, and died June 18, 1959, making her stay here on earth 80 years, 3 months, and 24 day. She united with the church at Reedy Prong many years ago, by experience and baptism. She attended church meetings as long as her health permitted. She was afflicted several years and was the last survival of her immediate family. She was sister of Elder Xure Lee and we feel that many brethren and sisters will remember her by her correspondence through the pages of Zion's Landmark.

We feel our loss is her eternal gain, Therefore, bit it resolved:

First, that we bow in humble sub-

mission to our God who doeth all things well. Second, that we express our heart felt sympathy to the family. Third, that a copy of this obituary be sent the family, one placed in our church records and one sent to Zion's Landmark for publication.

Done by order of the church in conference meeting, July, 1960.

Elder A. H. Morgan, Moderator
Brother Alonzo Barefoot,
Sister Lois Barefoot,
Committee

OBITUARY

Whereinto it has pleased Almighty God to remove by death three of our beloved members of Sand Hill Church.

FIRST:

Brother James Duy Brown who was born September 9, 1899, united with the church at Sand Hill on March 8, 1952, died March 6, 1960. His funeral was conducted b Elder L. L. Yopps and Elder H. A. Young and the Rev. W. R. Kennedy. His body laid to rest in the family cemetery.

SECOND:

Sister Ginie Futeral who was born November 18, 1884, united with the Church at Sand Hill, December 9, 1911. Died April 27, 1960. Last rites said at the grave side in Sand Hill cemetery, by Elder Owen Kennedy. He body laid to rest beneath a beautiful mound of flowers.

THIRD:

Sister Mamie Houston who was born February 26, 1893. United with the church at Sand Hill, September 13, 1947, died May 4, 1960. Her funeral was conducted by Elder L. L. Yopps, assisted by Elder Owen Kennedy. Her body laid to rest in the family cemetery beneath a beautiful mound of flowers to await the resurrection morning.

This done by order of Sand Hill Church in conference June 11, 1960.

Elder L. L. Yopps, Moderator
Owen Kennedy, Clerk

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VOL. XCIV

NOVEMBER 15, 1960

NO. 1

PSALM LXXXIII.

Gebal, and Ammon, and Amalek; the Phillistines with the inhabitants of Tyre;

Assur also is joined with them: they have holpen the children of Lot. Selah.

Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:

Which perished at En-dor: they became as dung for the earth.

Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

Who said, Let us take to ourselves the houses of God in possession.

O my God, make them like a wheel; as the stubble before the wind.

As the fire burneth a wood, and as the flame setteth the mountains on fire;

So persecute them with thy tempest, and make them afraid with thy storm.

Fill their faces with shame; that they may seek thy name, O Lord.

Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth.

PSALM LXXXIV.

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Blessed is the man whose strength is in thee; in whose heart are the way of them.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ONLY CHANTY ENDURETH FOREVER

And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part which shall not be taken from her. Luke 10:41, 42.

1 .The beautiful, friendly, intimate relationship between Jesus and Mary and Martha and Lazarus, in the house of Martha, who "had a sister called Mary which also sat at Jesus' feet, and heard his word." Regard the house as the visible church-Jesus comes into the house. One with us teaching, interested, keeping, in troubles, forbidding our weaknesses to overcome.

Martha-representing those with gifts, in the church-cumbered with much serving: laboriously done, but obediently done and willingly done, through love. "Thou art careful and troubled about many things;" for all that must be done in the church, the minds of those with gifts are troubled and made careful. He with the particular gift bears the burden of that gift; he is exercised and made concerned and troubled and careful unto the work of that gift. He is even impatient with others who have not that gift, and are not careful concerning it. Martha asked the Master to bid Mary help her. Martha was corrected in this-the Master did not;

"Mary has her part and thou hast thy part." "Martha, thou art troubled and careful-thou shalt not say, It is the duty of my brother as much as mine, let him do it." Martha, thou hast thy gift, and Mary has her gift."

Careful: full of care, concern, earnest interest in and desire for welfare of; a gift, a purpose, a reason, a duty, for good of "house."

Troubled: exercised, concerned, made to feel the urgent need of.

Martha: what her hands found to do, she did with her might.

"About many things:" Martha-representing not an individual-but many gifts: teaching, ministry, helps, government, prophecy, admonitions, I Cor. 12:13. Here in lies the fault of Martha: She was troubled over the needs of these things; others admitted that they should be done-yet did not help her; she was impatient with her sister who had not her gift.

"But one thing is needful:" Diversities of gifts placed in the church as seemeth wise in His sight to make up one body - one whole. Every brother differs, in gifts, but they all make us a perfect body in the end. Regardless of all — one thing is needful! Charity, love of God. God loved Martha as well as Mary; Martha had the "one thing needful" as well as Mary and Lazarus-Spirit of Life, Heavenly love - God is love, -

breath of spiritual life. Beautiful words-in which there is no error-without charity, is but sounding brass or a tinkling sýmbal.

Only one thing is needful for eternal life; Charity never faileth. Gifts are for a purpose and for a time, but when their purpose is fulfilled they will all be taken away. Only Charity endureth forever. The servant who wrapped his one pound in a napkin, had it taken from him and given to another; a gift not exercised is never allowed. When it has served its purpose, it is taken, given to another or held in the Master's storehouse. His gifts are bestowed when and where and to the extend as needed and as exercised.

Mary had "the one thing needful," every child of grace has it. The Lord knows whom He will have to serve, and whom He will have to sit and hear the Word. Martha was given a good part, as well as Mary. Martha had the comfort of "giving a cup of cold water to one of the little ones" and had the comfort of knowing that she did as much for her Master. Martha had His commendation of His words-"When I was an hungered, ye fed me, clothed me, took me in etc. "And Mary hath chosen that good part:"

Not as she had chosen differently from Martha; not as if there were two parts of which she might choose one; not as if her gift were any better; not as if she had chosen the spiritual and Martha the earthly part. They are all one body; the gift of hearing may be dependent upon the gift of speaking or teaching; the gift of prophe-

cy would be of no avail except the gift of hearing were there. There are those to give water to the thirsty, a couch to the weary, food to the hungry, to clothe the naked, put shoes on the feet of the sojourner. Never losing sight of the fact that all of these things come from the Fountain through the gifts of the servants of God. That good part is the one thing needful, "Which shall not be taken from her."

All the gifts will be taken away, all the possessions of this life will be taken with this life. The gifts of teaching, government, and all other gifts shall not be needed in that city of New Jerusalem. Gifts once given shall be withdrawn and or transferred to another; the Master's work shall go on. But charity never faileth. We should covet the better gifts, we are admonished to do so, and I believe we do. "Covet earnestly the best gifts; and yet show I unto you a more excellent way." Charity out of a pure heart-the one thing needful! Other things come and go and are transferred, but Charity endureth forever.

Martha, Mary and Lazarus may represent the church-Christ in their midst their teacher Prophet, Priest, and King. Matthew 26, and Mark 14 relates a part. Jesus loved Martha, and her sister, Mary, and Lazarus. It was to Martha that Jesus gave that instruction: "I am the resurrection and the life." Martha went forth to meet Him. Mary came when called for. Those about saw Mary's grief, but heard not the call to go to Jesus. The world about see the grief of the sin strick-

en man who considers himself dead and in the grave never to rise any more, and with a great stone rolled upon the grave to shut away all possible hope of living again. Jesus comes to the grave of Lazarus to show Mary and Martha and Lazarus and all those who could see the meaning and the truth of His statement, "I am the resurrection and the life." The wonder of the heavens and the earth is performed. Regarding the brother and the sisters as one, the sinner, the scene may typify the rebirth: Lazarus the body, redeemed from the grave. (Rom. 8:23) and his sisters as the soul and the spirit, speaking the glory of that redemption and rejoicing in the Redeemer's love.

Because of sin, the body is dead and in the grave with a great stone upon it, there being no reason for hope. The soul and the spirit mourns and weeps and rejoices to see the stone rolled away the body responding to the call, "Come forth." Lazarus, called back, still had a natural life to live and a death. He still had to bear about in a body of sin, but now there was a hope, there was a redemption. There was rejoicing in the whole body- and in the whole church - and the whole kingdom of God.

The voice of Jesus reaches the ears that are dead in sins, and there is a hearing; we come forth, not with depraved natures changed, but with a new spirit to control and guide it; not with mortal powers made capable of spiritual discernment; but with faith to assure us of our incorruptable inheritance. We come forth not to re-

joice again in the things of this world, but in that which is to come; not to live in ourselves, but in Him that died for our salvation. We must meet death, but as a foe conquered. The sisters mourn no longer; not yet released from troubles, trials, afflictions, but with hope as an anchor to the soul. The body sealed with that Holy Spirit of promise, unto the day of redemption.

After the resurrection of Lazarus, there is a meeting. In the house of Martha, or the leper, Simon; banqueting house of Savior and under His banner of love-spiritually. Martha serves - in serving the brethren, we serve the Master. Lazarus sits with Him at the table-communion in the Spirit. Mary anoints His feet and His head with the most precious ointment which fills the whole house (church) "How fair is thy love, my sister, my spouse! How much better is thy love than wine! and the smell of thine ointments than all spices!" She is a garden enclosed.

The world stands by and complains that such precious ointment should be wasted. Why, but a few are together, why not wait until a multitude is gathered? Why waste the best efforts on a few? Jesus, in the midst of His church, even where two or three are gathered together, approves of the sacrifice.

A. D. Alston

LOVE, FELLOWSHIP, KINDNESS

Miss Nora Elizabeth Mercer
Box 345, RFD. 3, Wilson, N. C.
Dear Little Sister in Christ:

I hope this finds you well. Sister Elizabeth, Brother Martin and I

did enjoy our visit among you brethren and Sisters. It is like unto a beautiful tree that bears fruit planted by the hand of God in the garden of our memory, where we return to, time and again, reliving and again rejoicing in these sweet memories.

I have shown your picture to many of the Old Baptist up here, and I feel sure each one loves you too, just by seeing your picture. But I love you more, for I have met you. I still have that dollar you gave me, and mean to keep it. I have met many hundreds of Primitive Baptist, in the four states in which I have traveled, Kentucky, West Virginia, Virginia, and North Carolina, but none are any dearer to my heart than you, Little Sister. It is very seldom a little girl nine years old is given a love for the Old School Baptist, and for the doctrine they preach. I hope you and your parents will be able to visit us in our homes and churches. It would be a privilege far beyond the price to have you. How I would love to take you by the hand, and lead you to some of our Old Baptists and say, "Here is the precious little Sister I have been telling you about, you have seen her picture, now here she is in person. I believe you would see tears of love in their eyes, just as it was with me when I first met you at Lower Black Creek Church. I may live to be an old man, but I will never forget that moment, if my mind continues normal.

O! the love, fellowship and kindness we experienced down there on our visit. It filled our hearts, it was such a sweet and happy privi-

lege to be among you. Every where we went we were treated as princes instead of poor sinners, as we so deeply feel ourselves to be. I am glad you have such a pastor as Brother Pate. I believe he will be a Father in Israel to you, and will watch over you as a gentle shepherd over a little lamb, and feed and comfort you, for I believe he is a man that God has truly called to preach. Jesus is the great Shepherd, and His Ministers are under-shepherds, like our President of America is the Commander - in - Chief of all our armies, he has officers under him to carry out his commands. Likewise, Jesus is Commander - in - Chief over all the army of God, the Church, and His servants are made "Overseers of the flock." He has put a great love in the hearts of these ministers for His people. It is their heart's desire to watch over them for good and for their welfare, praying for their guidance and spiritual comfort, visiting them when sick, and instructing them in the doctrine of God, comforting them when in dark hours, and reassuring them when they are down-hearted and feel forsaken, full of doubts and fears.

Sometimes, Little Sister, God's people feel like God Himself has forsaken them as did David of Old when he said: "Will the Lord cast off for ever? and will He be favorable no more?" (Psa. 77:7) But we are told in the scriptures that "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (Jno. 16:33) Just like it is in the natural world, if the sun shone all the time,

every thing would dry up, or if it rained all the time, everything would be drowned. God has so wonderfully fixed it, that it takes both, first one and then the other. He causes the earth to blossom out and bring forth grain and fruit and vegetables for us to eat, so we can live. In like manner we find it so Spiritually. It takes troubles and sorrows to prepare our hearts to receive the joy, and need it, when Jesus visits us in Spirit, again and again. Remember God always does and always will love His little children. He does not change. The natural sun is sometimes hid from our view by the rain clouds that come between us and the sun, and we can not see it shine, for a while, but remember that above the clouds the sun is still shining. Just so, dark and gloomy clouds of sorrow and distress, doubts and fears cover our Spiritual skies, and we feel all alone and forsaken. Then our hope seems to grow dim, we feel fearful that we have been mistaken, that we have just imagined we had an experience of grace, and we then feel to beg God for mercy, that He will again comfort our heart, that the warm and cheering rays of the Son of Righteousness will shine again in our hearts, causing our soul to once again sing His praise. In this, we are being taught of God, Spiritual lessons, I Ecclesiastes 3:55. "To everything there is a season, and a time to every purpose under the heavens." Among the things spoken of, it says there is a time to mourn, a time to weep and a time to laugh etc. The dealings of the Lord with us is in ac-

cord with the experience of the Prophets and Apostles when we can see it. King David was one of God's prophets, and in Psalms 22:1 he says, "My God, My God, why hast thou forsaken me? But the first verse of the next chapter says, "The Lord is my Shepherd, I shall not want." See? God here has sent the Holy Spirit into David's heart, and it has blown away the dark and gloomy clouds in David's skies, and the sun is shining again, David can see it, he now feels the warm rays of the Spiritual Sun, Jesus, and he is made to rejoice. This you will find in your life's journey, precious Elizabeth, Little Handmaiden of the Lord. We have often been made to think of that grand old song, that comes ringing down through the ages, "How Firm a Foundation." When the dark clouds are rolling, we love to think of the second verse:

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth.
At home and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be."

Jesus is the Strength of every one of His little children. One of the greatest evidences we have that we are His Children is that we love them, above and beyond anything else on earth, except Jesus, Himself. I John 3:14 says, "We know that we have passed from death unto life because we love the brethren." We love God, His Son, His doctrine, His people, and we

hate sin. We are often grieved in our heart because we can see sin so clearly in our flesh. But sin, not the love of sin, can never enter our hearts anymore. For Jesus dwells there, within this new, tender, loving heart He has in mercy given us. I John 3:9 affirms this by saying: 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."

We hope to be at Goldsboro Church the fifth Saturday and Sunday in this month, nearly three weeks from now. We hope to see you then. When you meet our brethren and sisters in the Lord, tell them I feel unworthy, but God knows I love them too, I hope your Daddy is better, and that all of you will be given grace and strength as your days demand.

May God bless you all,

Your brother in Christ, I hope,
(Elder) Layton Wingfield
Ridgeway, Va.

A GLORIOUS THING

Dear Broth. Adams,

I have wanted to write you for a long time, but have kept delaying until now. I will endeavor to write you in regards to some of the dealings, I trust, of the Lord with me.

If you recall back in November, 1950, I had an awful heart attack. I will pause here for just a moment and say it was one of the most glorious things that has ever taken place with me, for it gave me a new view of life, one I had never had before. I would not go back, into the paths I once traveled, without that Sweet Hope I was blessed

to receive, for all this world and what it contains. Although at times I feel forsaken and become very much distressed. Sometimes I feel like I do not have a friend in this world nor in the world to come, but when I realize how precious and how merciful the God of all grace has been to a poor, helpless, hell deserving wretch as I feel myself to be, I become melted down in tears. He has added most ten years to my life as He did to Hezekiah, I believe, if not mistaken. Not as some would understand it, you understand my days were numbered back before I was ever born, but I was killed to the love of sin back in the year of 1950, when the Lord found me also in a waste howling wilderness, so after the death I went like this. I believe at times, I was resurrected into a newness of life, sometimes I have to go down in doubt and fears which is so uncomfortable.

After sitting under the sound of Elder Sam Gilbert at Tabor Church this past Sunday my cup ran over. It was a heaven below. I do not believe there were many dry eyes in the house, and after all that, I thought I would never doubt again. But lo! on yesterday this passage of scripture came: "O Wretched man that I am! who shall deliver me from the body of this death?" I am quite sure it will be according to the will of almighty God, but I am made to wonder if He will have mercy on me at that day. This causes me much concern. I weep and mourn and the groans that I have cannot be uttered. O I wonder if there is another person in this world like me!

Brother Adams, I will have to close for I can not see how to write for tears.

Humbly submitted,
L. A. Hinson Sr.
Whiteville, N. C.

DEATH HAS TO COME

Dear Brother Adams, Bretheren, Sisters and Friends,

I went to my church, last meeting. It is my home and a good place to me. I missed our pastor so much. I was so sorry to hear of his death! All of my pastors are gone but we know we have got to die. We have recently lost some of our members too. Sister Alma Fly passed away just a few days after Brother Denson's death.

Sister Fly and I have spent many happy hours together at associations and other meetings, sitting around the fireside in homes, hearing the gospel preached and singing praises to God together. She was a lovable sister in Christ. She was kind and affectionate to everyone. I believe all who knew her loved her. We miss her so much already! She was faithful to her church. It is sad to part with our loved ones but we all know death must come, and all we can do is hope that we may reach that happy home where there is peace and love, no more suffering, pain nor sorrow, but where there is rest and peace in that land where we will never grow old. How wonderful this will be!

Brother Adams, I want to live and die with you all, for I love everyone of you. All of my six children are members of the Presbyterian and Baptists Churches,

and one son is a minister. My children are good to me, and I am proud of them. They are very thoughtful of me and my welfare. They prepare a way for me to get to my church.

There is much I would like to say, but I am tired now because of my afflictions. I would love to see you, but if I never see all of you again, I hope to meet you in that world where we will never grow old.

I hope I am,
A sister in hope,
Belle Deal Sellers
R. F. D. 2 ,
Spring Hope, N. C.

FROM CALIFORNIA

Dear Elder Adams and all the Household of Faith:

We, the members of the three churches in California, have just closed our Union Meeting which was held with Little Flock Church in Bakerfield. We were blessed with a wonderful meeting with Elder John Simpson of Illinois with us together with our home preachers, Elders T. R. Jefferson and W. A. Little. It seemed that the very windows of Heaven were opened and His blessings rained down. We were fed and refed and are still eating the fragments, twelve baskets full.

We gained two members in Hopewell Church, Brother and Sister Tipton. We are hoping the good Lord has set this Brother apart to feed His little flock. We also baptized two for Seclusia Church in Compton. Brother T. C. Simpson was also ordained to the full work of Deaconship. Sister Griffin of Los

Angeles was baptised.

We lost a dear sister on Thursday, Sister Spurlock of Little Flock Church. Elder Jefferson conducted her funeral on Saturday. She had many friends and loved ones to pay their respects as her casket and lovely flowers lay before us.

I could look beyond this veil of mortality to that beautiful city where she and other dear ones had been gathered forever to sing that glad song. We are traveling on one by one. I sometimes feel that I want to go home, where trouble and heartaches never come. Sometimes I feel that I desire to be where there will be no sad tomorrow, there will be no falling rain, but just joy and gladness in that home of peaceful reign.

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 be where the subjects of His kingdom will finally abide with him forever and ever, and no one shall hunger for bread.

Yours in humble hope,
Mrs. W. A. Little

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a

one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Solomon's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

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Editor.

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Editor

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham. N. C.

Zion's Landmark

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

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MANY FALSE PROPHETS

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1-John 2:27.

John addresses the family of God under three classifications. 1-"I write unto you, fathers, because ye have known him that is from the beginning. 2-I write unto you, young men, because ye have overcome the wicked one. 3-I write unto you, little children, because ye have known the Father." Verse 13. He cautions them against anti-christ, and exhorts them to continue in what they had received, and to follow the impressions of the Spirit, which would teach them all things, and enable them to discern all men, and to "Try the spirits

whether they are of God: because many false prophets are gone out into the world." 1 - John 4:1. This is good advice, and it behooves us all to be cautious, for Paul says, "Wherefore let him that thinketh he standeth take heed lest he fall." 1- Corinthinans 10:12.

"But the anointing which ye have received of him abideth in you." In verse 20 of this chapter, John says, "But ye have an unction." And an unction, is an act of anointing, and a symbol of consecration, and is an allusion to the holy anointing oil which God commanded Moses to compound. "The Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive and hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil" EXODUS 30:22 through 25. And in verse 30 Moses was instructed to "Anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priests office."

But before Aaron and his sons could minister in the priests office, they were to "wash their hands and their feet." Verse 19. Obviously Aaron was a type of the Lord Jesus Christ, the great High Priest, and his washing and anointing a type of the anointing and consecration of Jesus to the office of High Priest over the house of God.

All types, as well fitted as some of them are, fall short of portraying the pureness and righteousness of the Lord Jesus Christ, in Whose mouth no guile was ever found. The washing of Aaron and his sons, shows that God demands cleanness of all who handle the word of God, and minister in the priest's office.

The sons of Aaron not only prefigure the ministers called of God to minister at the altar, but all who are made "kings and priests unto God and his Father." Their washing was emblematical of the saints of God being washed in the blood of Christ, as of a lamb without blemish and without spot.

This anointing oil, God says, "Shall be an holy anointing oil unto me throughout your generation." That is, the amount compounded will be adequate throughout their dispensation. None of this oil was to be applied to the flesh of man, which suggests that human nature is not regenerated and made pure. And if any attempted to compound any like it, they were to be cut off from his people. This holy anointing oil typifies the grace of the Spirit of God, for which there can be no substitute. And whosoever putteth any of it upon a stranger, shall be cut off from his people. That is, all who are "Aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." EPHESIANS 2: 12.

"But the anointing which ye have received of him abideth in you." The gifts of the Spirit from Whom they had received the "Light of the glory of God in the

face of Jesus Christ," taught them all things, so they have no need that any man teach them. John did not say that the saints of God, who had received the teaching of the Holy Spirit had no need of the gospel, or ministry of it, but that they needed not the teachings of antichrist; those who would seduce them and the false prophets that had gone out into the world, that they might be made manifest that they were not all of us. The anointing does not set aside or dispense with the preaching of the gospel, for I am persuaded that often the anointing takes place when the gospel is being preached. For instance, when the Ethiopian was returning from Jerusalem "The Spirit said unto Philip, Go hear, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet *Isaiah*, and said, Understandest thou what thou readeest? And he said, How can I, except some man should guide me? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the Eunuch said, See here is water; what doth hinder me to be baptized? And Philip 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. Who would say that the preaching of Philip had no effect on the Eunuch?

Christ assures us that the teaching which we have received of the

Spirit is "truth." And he says in St. John 16:13. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall speak: and he will shew you things to come." The deeper we are taught, and better we understand; will we appreciate the Spirit taking the things of His, and revealing them unto us. The Spirit enlightens our understanding and warms our heart for the reception of the truth when it is revealed. The anointing oil was not poured upon the flesh man, neither are the graces of the Spirit made known to the carnal mind of man, but to those who are redeemed by the blood of Christ, and they are the only ones that can bear witness unto the truth. And Jesus says, "Every one that is of the truth heareth my voice." John 18:37. Truth is opposed to hypocrisy dissimulation or formality.

"And is no lie." It does not teach as the false prophets do, the doctrine and commandments of men. The teaching of the Spirit, can neither deceive, nor be deceived. Some men preach most any thing they can think of, not only for the truth, but also for the gospel. John says "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ?" 1-John 2:21, 22. He that denieth that Jesus is come in the flesh, is proof that they have never learned of Christ, or the teaching of His Spirit.

A few days ago I read in one of our daily news papers of one who calls himself "Messenger Elijah

Muhammad," He said there was no Jesus Christ. He argued that to say God produced a son "out of wedlock" would be to "open the gate of adultery. He has no son," the "messenger" declared. "If there is a Jesus, then God committed the act of adultery," he said. "It can't be done." What he should have said, I think: that there was no Jesus Christ, that he knew of. The argument of Muhammad is the best evidence he could have given, that he knew nothing of the anointing, of which John speaks in the text. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1-John 4:3.

Oil is penetrating, and softens that to which it is applied. So does the holy anointing Spirit make tender the hard and stony heart. It is not applied to the flesh of man, but the inner man. Just as the anointing oil that Moses compounded was to last Israel throughout their generation, so will the Spirit and grace of God abide in the souls of all in whom it is infused throughout their life time. And the many millions of hearts it has brought joy and gladness to; it has not lost any of its quantity or quality, but will continue to elate the spirit of all the elect, until the God of all grace, announce that time shall be no more.

May God lead us by His Spirit, support us by His grace, and enable us to "Fight the good fight of faith."

H. O. Nash

OLA WILSON SHARPE

It is with a very sad heart that I attempt to write the obituary of our beloved Sister Ola Wilson Sharpe. She was fifty-one years of age when she was called from this world of sorrow. She became suddenly ill June 17, 1960 and was rushed to Cone Memorial Hospital in Greensboro, N. C. where she died the following day of a cerebral hemorrhage.

Sister Ola was a daughter of Tom Byrd and Maggie Anderson Wilson. She united in marriage to Howard F. Sharpe, November 12, 1925, and they were blessed with three lovely children. One daughter Pat (Mrs. Bill Vaughn) of RFD #2, Madison, two sons, Howard F. Sharpe, Jr., of Greensboro, and Bobby D. Sharpe of Madison. These, with their father, and five precious grandchildren; four sisters, Mrs. W. E. Johnson and Mrs. Bryant Wilson of Stokesdale, Mrs. Anna Goolsby of Greensboro, and Miss Myrtle Wilson of Roanoke; seven brothers, Dewey and T. B. Wilson of Madison, Bryant and Bob Glenn of Leaksville, Master Wilson of Greensboro, Aubrey Wilson of Los Angeles and Harry Wilson of Reidsville, remain to mourn their loss.

Sister Sharpe united with the Primitive Baptist Church at Sardis the fourth Saturday in August of 1937 and was baptized by the late Elder S. J. Reich the following Sunday.

On June 20, 1960, funeral services were conducted by Elder J. G. Gardner, her pastor, assisted by Elder H. D. Prilliman at Sardis Primitive Church. You could tell she was dearly loved by the beautiful flowers and the large congregation at her funeral. The Church has lost a wonderful member, but we feel our loss is her gain. Her body was laid to rest in the church cemetery to await the coming of her Lord at the resurrection of the dead.

Sister Ola had served as clerk of our church eight years and she attended her meetings regularly. Her judgment in matters pertaining to the order and rules of the church were always safe and reliable. When Storm clouds overshadowed as well as when sunshine prevailed, Sister Sharpe stood steadfast with the church to defend and protect her from all evil.

May the God of love console and comfort the husband, children, grandchildren, relatives and friends. May each of us be reconciled to His will and enabled to remember her example.

Therefore, be it resolved:

First, that a copy of this obituary be placed on the church record, a copy be given to her family, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, this the twenty-fourth day of September, 1960.

Written by one who loved her dearly,
Ollie Smothers Neal

Elder J. G. Gardner, Mod.
Ollie Smothers Neal, Clerk

OBITUARY

Brother John A. Fonville was born September 19, 1873, in Onslow County near the village of what was then known as Marines. He joined the Primitive Baptist Church at Yopps meeting house in May 1941, and spent the major part of his life in Onslow County. He was first married to Viola Millis who preceded him to the grave many years. They were blessed with a family of several children who survive him as does also his last wife, who prior to her marriage to him, was Mrs. Ruth White, the daughter of the late Elder C. C. Brown. They were highly favored and blessed to live together with his children of the first marriage and her children of her first marriage.

He is also survived by one brother, Isaac Fonville, Durham, N. C. and several nieces and nephews. Brother Johnny was a kind and affectionate man, much loved by all who knew him, and especially was he appreciated by his Brethren and Sisters in the church. He was a firm believer in the doctrine of Salvation by grace, and grace alone, and always attended his church meetings unless providentially hindered.

Brother Fonville passed away June 17, 1960 in a hospital in Wilmington, N. C. It is sad indeed to give up our loved ones, but God said unto Adam, "Dust thou art and to dust shalt return." Such has been the lot of mankind from that day on, but we are thankful for one who will return and claim His own. Therefore we desire to be submissive to the divine will of the Lord, humbly trusting that we shall meet him and all the redeemed family in that heavenly kingdom. May the Dear Lord comfort His family by His divine Spirit and cause them to feel as did Job, "The Lord giveth and the Lord taketh, blessed by the name of the Lord. Our church has lost a worthy brother in Christ, His family has lost a faithful and loving husband and father, and his community has lost a generous and thoughtful neighbor and friend.

Written by request of the family and by one who loved him.

(Elder) J. B. Pollard

MEDITATIONS

Lord, Teach us to know
The right way to go;
And enable us to walk in that way;
Grant that we be true and faithful to you,
And let us not go astray.

Many are calling lo-here and lo-there,
And saying, "This is the way,"
But the sound is uncertain,
And adds to our burden;
And we desire not to obey.

Help us by thy grace
To Fill the small place,
Which thou has prepared for us here;
Humbly let us walk, and ever control
our talk,
And enable us our burdens to bear.

Without thee we know
We sink very low;
We pray thee our spirit to raise;
Help us to press on, to that beautiful
home,
And render to thee all praise.

We hope by thy grace
To see thy dear face,
When life, and its troubles are o'er;
To dwell near thy side where we long to
abide,
On that lovely and peaceful shore.

The smile of thy face,
We hope by thy grace,
To see at the end of the road;
When thou dost come down thy children
to crown,
And take them to that blessed abode.

If we shall be one
Whom thou comest to own,
How happy our poor souls will be:
To dwell in that light, with no darkness
nor night,
In a blissful eternity.

Minnie Worrell Edwards
1801 Glenwood Ave.
Raleigh, N. C.

A DREAM

My Dear Redeemer God,
Thou appeared in a spotless white robe,
With golden stars in thy Hands,
And a ring of golden stars 'round thee.

Jesus came in the likeness of sinful flesh,
And suffered and died on Calvary's Cross,
To redeem us from Eternal woe,
And seal us heirs of Heaven.

There God's glory and perfection shines,
The Great Trinity God three in one,
While the Heavenly Host move at His will,
The Holy Ghost tunes their hearts to sing.

There His Grace and glory displays,
In power and wisdom and love,
With inheritance treasures great and far,
Upon them eternal flow.

We will behold His smiling face,
With every Mansion bright and
That surrounds His throne,
With beams of Grace and love.

There millions of angels,
Will welcome us to the shore,
And shout salvation as we come,
To join in the united band.

Mollie Salmons
Box 47
Woolwine, Virginia

OBITUARY OF SISTER SARAH (SALLY) PLEASANT

Sister Pleasant was born October 7, 1863 and was called to rest May 4, 1960, making her stay here on earth 96 years and 7 months. She was the widow of Joseph J. Pleasant who passed away November 12, 1931. After his death she made her home with her son, Bro. M. B. Pleasant and wife Sister Julia, to whom we feel grateful for the loving care given to her during the remainder of her life here on earth. Sister Pleasant united with the church at Sandy Grove, June meeting 1897 by experience and Baptism being baptized by Elder J. T. Coats. She possessed a wonderful experience and was a firm believer in salvation by the Grace of God.

Jesus said a tree is known by the fruit it bears so the fruit she bore was an inspiration to her family, her Church and in reverence to her God. Sister Pleasant was blessed with a clear mind and an understanding heart to the end. Her funeral was conducted at Sandy Grove Church by her Pastor, Elder A. H. Morgan and Elder T. Floyd Adams. Her body was laid to rest beside her husband in Bethel Church Cemetery, there to await the second call by her Lord, to meet Him in the air to be with Him forever. It was most comforting to hear her say that she was ready to go. We feel our loss is her eternal gain.

Therefore be it resolved that: We bow in humble submission to an all wise God that doeth all things well. We extend to the family our heart felt sympathy. A copy of these resolutions be recorded in our church record, a copy be published in Zion's Landmark and a copy be sent to the family.

Done by order of Church in conference third Saturday in July, 1960.

Elder A. H. Morgan, Mod.
Brother Alex Dupree
Sister Linnie Dupree
Sister Lessie Stephenson,
Committee

OBITUARY

First:

We the church of North East Jacksonville, N. C. bow in humble submission to the will of our heavenly Father in removing from our midst our beloved Sister Mamie Tallman, June 28, 1960. She was born August 21, 1863. She was united in marriage to Mr. Mixon Tallman in her early life to this union was born 6 children, three boys and three girls, all lives near the home. Eleven grandchildren. She joined the church at North East many years ago, was baptized by the pastor Elder Kitt Brown. She was a good and faithful member always filling her seat when sickness didn't hinder, we loved her, but God loved her best.

Second:

We the church at N. E. extend to her beloved husband and children our deepest sympathy in their loss for we believe she is at rest in Paradise and we hope to meet her again where we will never have to part any more.

Third:

That a copy of these resolutions be sent to the family, one placed on our church book record, one sent to Zion's Landmark for publication. Her funeral was conducted by the writer and Elder Bennie Pollard, her body was laid to rest in Maysville cemetery, under a beautiful mound of flowers.

Done by order of the church in conference August 20, 1960.

Written by Elder Eddie Humphrey

OBITUARY

Whereas, it has pleased Almighty God in his infinite wisdom to remove from our midst our beloved sister, Elmetta Almond Paige. She was born February 12, 1883, and died June 30, 1960, making her stay on earth 77 years, four months and 18 days. Her husband, Elmond Raleigh Paige, passed away in May, 1941. She leaves to mourn her loss, eight children, one brother and two sisters together with a host of friends. She united with the Church at Running Creek on October 15, 1911, and remained a faithful member until death.

We extend our heartfelt sympathy to the bereaved family, feeling that our loss is her eternal gain. Therefore be it resolved, that a copy of these resolutions be put on our church record, a copy sent to the family and a copy sent to Zion's Landmark for publication.

This done in conference on Saturday before the Second Sunday in October, 1960.

Elder C. D. Whitley,
Moderator
Marry Little, Clerk

REBA WHITEHURST

On July 31, 1960 the Lord removed the spirit of our beloved sister, Reba Whitehurst, from this earth unto himself.

Sister Reba was the wife of Z. V. Whitehurst. She was born on September 4, 1889—age 70 years, 10 months and 4 days. She leaves to mourn their loss seven children—three girls and four boys. Mrs. W. G. Humphrey, Raleigh, N. C., Mrs. Eddie Jackwhich, Greenville, S. C., Mrs. Gordon Roberson, Newport News, Va., Vance Whitehurst, Robersonville, N. C., J. G. Whitehurst, Raleigh, N. C., Roy Whitehurst, Rocky Mount, N. C., Glenn Whitehurst, Titusville, Florida, and two sisters Ludie Grimes, Robersonville, N. C., and Ella Roebuck, Stokes, N. C.

Sister Reba united with the Primitive

Baptist Church at Flat Swamp several years ago and was baptized by her pastor, Elder W. E. Grimes. She remained a faithful, and loving member as long as she lived. She was dear to all who knew her. We all loved her very much, but the Lord loved her more, and took her from this world of sorrow and sadness.

Her funeral was conducted by Elders W. E. Grimes and A. B. Ayers. Her body was laid to rest at home in the family plot, beneath a mound of beautiful flowers to await the resurrection morn when Jesus will call His saints home to rejoice with Him in glory.

Be it resolved: That a copy of this be sent to Zion's Landmark for publication. A copy be sent to the family. A copy be entered on the Church books.

Done by order of conference Saturday before the first Sunday in August 1960.

W. E. Grimes, Moderator
Lester Bryan, Clerk
Ella Roebuck, Committee
Millie Roebuck

OBITUARY

In Memory of our Dear Sister, Mary Jane (Mollie) Brady.

On September 5, 1959, the Lord saw fit to call our Sister Mollie to rest after a long illness. She was the daughter of the late John W. and Mary W. Brady, who have gone on to rest several years ago.

Mollie was born June 7, 1899, making her stay here on earth, sixty years. She was never married. She lived with Mother and Daddy till they died and then lived with Sister Nettie at the home place until her death.

Her funeral was conducted at the Old Union Primitive Baptist church, by her pastor, Elder T. L. Grimes, Wendell, N. C. and the Rev. Troy C. Nunnery, of Pine Level, N. C. Interment was in the family cemetery near the home, beneath a beautiful mound of flowers.

She attended church when she was able. We believe she is resting in peace. The Bible says, "By their fruits ye shall know them." If our lives show the evidence of the Spirit of Christ, then He dwells in our hearts. I hope to be prepared to meet her in glory where all is peace and happiness.

She is survived by two sisters, Mrs. Martha P. Wiggs, Norfolk, Va.; Mrs. Nettie C. Wilkins, RFD #1, Princeton, N. C.; Two brothers, Joseph B. Brady, RFD #2, Smithfield, N. C.; Luther H. Brady, RFD #3, Selma, N. C.; several nieces, nephews, cousins, and a most of friends.

May we all be enabled to meet her in the sweet by and by is our prayer.

Written by her sister, Mrs. Martha Wiggs.

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OBITUARY

We the Church of Middle Creek bow in humble submission to the will of our heavenly Father who does all things well. Who saw fit to remove from this life our beloved Sister Martha Nevada Walton Woodall, April 8, 1960. She was born March 20, 1898. She was married to Richard Randall Woodall February 1, 1914 by Elder Jimmie Jones. To this union four children were born, three girls, "Cuba Penny", Mozelle Johnson", and "Zona", Son Randle Roseman.

Sister Woodall united with the Church at Middle Creek October 14, 1956. She was faithful to her church when able to attend. Our hope is that our loss is her eternal gain. We extend our sympathy to her bereaved family. May God comfort and console them in their sad and lonely hours.

This done by an act of conference August 1960.

Be it resolved: That a copy of this be sent to Sister Woodall family. And a copy to Zion's Landmark for publication. And a copy to go in the Church record.

Written by Minnie L. Sauls,
Assisted by Sister Minnie W.
Stephenson, S. J. Sauls, Committee.

**IN MEMORY OF MY HUSBAND,
ROBERT LANGDON**

My husband Robert (Bob) Langdon, who was always kind and considerate of me has been taken away. No one knows but the Lord and I just how I miss him. There is a vacant place that I feel cannot be filled. He was a good man to everybody, and was a faithful member of his Church at Fellowship. We were so much devoted to each other.

It was hard to give him up, but God knew best. I hope to be reconciled to His will.

He was ninety-two years, one month and five days old when he was called to rest. We had been married eleven years, six months at the time of his death.

By his loving wife,
Winnie C. Langdon
RFD #1,
Angier, N. C.

OBITUARY

Our Heavenly Father has removed from our midst our beloved brother J. R. Langdon, born July 12, 1868, departed this life September 7, 1960, making his stay upon earth 92 years, 1 month and 5 days. He was ordained deacon the first Sunday in September 1951, and was faithful to the church as long as he was able to go. He will be greatly missed by all. He was confined at home several months before his death, and his wife was ever ready to administer to his needs and com-

fort. He leaves to mourn his passing a faithful wife and three sons, besides a host of relatives and friends.

The Lord giveth and taketh away. May we be reconciled to his will. Resolved: That a copy of this obituary be sent to the family. One be put on the church records. And one sent to Zion's Landmark for publication.

J. C. and Mayme Langdon, Com.
Elder Shepard Langdon, Mod.

**RESOLUTION OF RESPECT
FOR MRS. LELIA CARVER**

Sister Carver joined the Roxboro Primitive Baptist Church August 3rd, 1957, and died September 9th, 1960. Sister Carver was a good woman, and attended church regularly when she was able to come.

RESOLVED: That we extend to the family our heartfelt sympathy of the bereavement of their dear mother. We know you will miss her, but the Lord knew best. We hope the Lord will make you reconciled to His will. We know that you did for her everything that loving hands could do, but that could not stay the hand of death.

RESOLVED: (1) that a copy of this resolution be sent to Sister Carver's family, (2) that a copy be sent to the Landmark for publication.

Done by order of the Roxboro Church in Conference.

L. P. Martin, Moderator,
F. D. Long, Clerk

—A REMINDER—

Has it occurred to your mind that Zion's Landmark would be an excellent Christmas gift to those who love the truth?

**CHANGE OF MEETING TIME,
BETHEL CHURCH**

The time of meeting at Bethel Church has been changed from the second Sunday in each month to the fourth Sunday in each month. This change was effective beginning with the fourth Sunday in November, 1960.

Services will be at 11:00 A.M., both Saturday and Sunday. Our brethren and friends are always invited to meet with us.

Silas R. Young, Church Clerk

NOTICE

If the Lord is willing, there will be a meeting at Aaron's Fork Church, in the Lower Mayo Association the 5th Sunday and Saturday before in January 1961.

Service to begin on Saturday at 1:00 p.m., Sunday at 10:00 a.m. We will appreciate the presence of all those who have a mind to come and be with us.

A Brother in Christ I hope,
Winfred Young, Church Clerk

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

DECEMBER 1, 1960

NO. 2

PSALM LXXXIV.

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will be withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

PSALM LXXXV.

Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people: thou hast covered all their sin. Selah.

Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger.

Turn us, O God of our salvation, and cause thine anger toward us to cease.

Wilt thou be angry with us forever? wilt thou draw out thine anger to all generations?

Wilt thou not revive us again: that thy people may rejoice in thee?

Shew us thy mercy, O Lord, and grant us thy salvation.

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

Surely his salvation is nigh them that fear him; that glory may dwell in our land.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE 9th CHAPTER OF II SAMUEL

Dear Ones:

Tonight I read the 9th. Chapter OF II Samuel. I feel that the whole chapter is just so full of beautiful things! Mephibosheth is the character under consideration, but so many spiritual lessons are taught there. David inquired of the descendants of Saul, but it was not for Saul's sake, instead it was for Jonathan's sake. The shewing of kindness was in accordance with the keeping of the covenant that David and Jonathan did swear to keep. David is here a type of the Savior, keeping His covenant, and shewing mercy and love. A King cannot shew mercy until he comes to his kingdom; so it was with David, and so it was with Christ—the Comforter could not be sent until Jesus had ascended up to heaven. David was now on the throne; David could not shew kindness until he was on the throne; and David could not come upon the throne until the king Saul and his son and heir died. The strength of the flesh must die and pass away before the spiritual takes charge and rules. Jesus, in the body upon earth, had to be crucified and go into the grave and come forth and ascend unto heaven before He sent the Holy Ghost upon His people to rule them and to comfort and to bestow mercy upon them.

Mephibosheth was Jonathan's

son, not Saul's son; he was a son of the spiritual Jonathan, not the legal Saul; he was a son of one with whom a covenant had been made. The child of Grace is a child of His Church and His People with whom a covenant has been made—and to whom mercy will be shown.

Look at this child, Mephibosheth. The son of a king, so to speak, and a king described in II Samuel II: 23, "Swifter than eagles, they were stronger than lions." What would you expect the next son to appear as? But, how different! When Mephibosheth was only five years old, those two fine men who were so swift and so strong were in the last battle, and were slain; and the nurse of Mephibosheth fled with the young son and he fell and became lame in both feet! He was being led by the legal nurse - and how young in his life - spiritual life- he became lame in both feet! Lameness—a characteristic of every heaven born soul—Jacob was lame and halted upon his thigh— Peter was lame when he was sinking in the sea, and cried "Lord save, I perish." Hezeiah was lame when he cried unto the Lord, "I am oppressed, do Thou intercede for me!" Just name the mone by one. Jonah was pretty lame when he was in the belly of the fish! nor

could he ever again walk in his own desires and strength he had to declare, "Salvation is of the Lord."

Where was Mephibosheth found? Jacob was found in a waste howling wilderness, and Paul was struck down on his way to Demascus. This lame lad was found in the house of Machir, who was the son of Ammiel in the land or province of Lodebar. Well, the very words tell the story. "Machir" means sold or lost and not his own. The thought is that the sinner is long since sold under sin and lost to it, and has no power to deliver himself from it: he is not a free man, he is not his own. But, Machir is a son of Ammiel; the name Ammiel, means a kinship to God. So the sinner is a son of Him who is akin to God; the sinner has a hope through his Savior or Him who is akin to God. "Lodebar" is a land of no pasture, no productivity, no life, nor growth nor living; a land of deadness. The sinner cannot produce one single thing of life nor one bit of that which is good or acceptable. That is a story in itself.

Mephibosheth was sent for by the king. David was sent for by the king. David sent for Mephibosheth. David as king, has all power and authority to send for this man or any other in the kingdom. They were all subject to him as king. All power rested with the king, and all authority was his. David sent for the lad. He did not send to him, and inquire whether or not he would like to come down and be treated kindly, Mephibosheth was not consulted in the matter, he was simply "Brought" according to the

orders of the king, before David. So it is with the sinner. He is brought without any consulting from the One who sends for him. Indeed when the Light shines upon him, he sees himself in the house of Machir, Lodebar.

So Mephibosheth was brought! so is the sinner brought. What was his feeling at the thought of coming before the king? "Oh, no, not before the king! I am not fit, I am in rags, I am filthy, I cannot clean myself not get other clothes; I cannot go! I wish with all my heart that I could go but not so, I am not a suitable character, I But he was taken and his refusal was not considered. Remember the guests that were brought into the house of the king who had the wedding feast for his son; they came from a Lodebar: of the hedges and byways-having no home of their own. Mephibosheth here, "Bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?" What a term, what a thing to compare himself to! "A dead dog! A dog, because he is not on the same level as a child-because he eats crumbs from the floor, be-and does not sit at the Master's table. A dead dog, because he deems himself dead because of his sins and filth and vileness within. (Much could be said, but I must close this letter) Ziba must till the land and bring its fruits to Mephibosheth; "Bring in the fruits, that thy Master's son may have food to eat: but Mephibosheth, thy master's son shall eat bread always at my table." Doubly blessed with provisions, natural blessings and spiri-

tual blessings - the double cure - blood and water flowed from His side! Redemption and sanctification - not only our past debt is paid, but we must be daily kept and pardoned and intercessions needs must be made - continually-oh how continually we must need be kept and fed and ministered to at the King's table: He prepareth a table before me in the presence of mine enemies-the table at the Wedding Feast; and the table of the last Supper; the communion table - much, much, much! Oh how sweet is the word, "Continually." Ye sons, ye are saved because the Lord is faithful and changeth not - His mercy is continual to His people; His care and His sustaining is continual; life is continual, and everlasting and eternal.'

And Thirdly, the lameness never did leave Mephibosheth as long as he lived in this tabernacle of clay, he was lame in both feet! Whenever he would try to stand or to walk or to move on his own-that is without the "Bringing or carrying" by the king's orders - he would fall and fall. On the other hand, just as long as he sat at the king's table, he was just as whole and perfect appearing as any one could be.

But I was going to close. Major Bankes has gone to Yokahama for two days - I am alone for those days-guess he will return Wednesday.

No letter from you today - Sunday. I seldom get them Sundays, yet I do sometimes.

Goodnight my Dears,
A. D. Alston

ALONE WITH GOD

Dear Brother and Sister Adams,
I will try to write you a few lines. I have been for a long time wanting to let you hear from me and to hear from you and your family.

I am so glad to be feeling good in health and mind, to tell you the good news. I have had to read in my two last dear sweet Landmarks has this Christmas keep me with my mind on my Sweet Jesus, all the time, day and night, Lord, how happy is the child of God, who know they have been born again, done died the death of sin to never die no more. Thank my Good Lord. I am here alone by myself me and my Good Lord.

I hope my Lord will help you and Sister Adams read this letter. So the time has come for Juda to tell you just a little about my love I have for you both. Yes, thank my Dear Lord, this love is so great! is unspeakable and full of glory too. Brother, you just listen to me, let me tell you this, Dear Brother in Christ, I do know you are a Christian in Christ, never out. Thank my Lord, I do feel this day that one day I was called in this poor heart of mine with a Holy calling and did reveal, this voice speak in my heart. Said to me, He said, "I have called you with a Holy calling and I qualified you and did justified you." That was the day my Lord, He made me able to hear His voice.

Again He did call me; again one day after. Well, this will show you plain that I am one soul been died the death of sin to die no more. Just here may the Lord be all and

and all. I will now close and hope to hear from you again sometime. You may write me if you get any Landmarks now to read, Hope you do. My Bible and hymn book and Landmarks is all I have to talk to at all times since I don't get to go no place at all. I stay here alone. Don't see a one of my brothers no time and the love is not so good now noway.

Juda

January 19, 1960

Dear Brother, and my Dear sister Adams,

Will now see if I can write you a word of thanks for your kindness to Juda. I am doing fine, thank my Good Lord. He is all the one has kepted me and he has gave me a mind to write you from a cleane heart this morning. That makes me feel so thankful to be able to write you one more time in this life for your goodness to me. For sending the dear Landmark, it is so dear to poor me. Well they are a life saver for me, and too, I do want to send you a few by mail. Do you think you could find time to read some of those good sweet experiences in them? All the blessed truth. Thank God the truth will lead you all the way from earth to heaven. The truth will make you free. Yes, thank the Good Lord. He found me oneday, I had been a poor sin sick soul for 12 long years while the good Lord has full charge of my mind this morning. Been just so long trying to write you a few words about what makes me believe what I do believe. My Good Lord has been mine all these years.

I been one that God save before he made this old world. Yes, thank God, I have been His always. I do know for myself today that He is the one who has made me His. Just had to write you this today. Now I will soon be 98 years old. Got my good eye sight yet, and a good mind and can read my Father's word and understand it alright. So many read His sweet dear word and can't understand. It take the love of my Dear Lord. His love will give you the understanding of His blessed word, and nothing else can do it.

So now may God be praised. He is all you need to help you understand what I am trying to tell you why I do love the Dear Sweet Landmark. They are so sweet to me to read my own experience.

Bro. Adams do let me hear from family soon. Hope this will by God's help find you and your dear family well. I am glad to be in my feeling, one who do try to be keep in the care of my Good Lord, who one day did claim me as His own. Yes, I gota love no one can take from me; the love no man can.

Dear Bro Adams, will hafter stop hear and I believe that if the Lord will give me a mind to tell you a little about what my God has done for me since He has claimed me as His own. Brother let me tell you about my call; was this, that He love me with love before He spoke the world. It was not made when He saved this people. He told me that I was saved in His tunel (meaning eternal) mind before the foundation of the world was layed. Oh; my soul and body do be-

long to my Lord. He has been my all and all. He is the Lilly of the valley. He is the brite and the morning star.

From one alone, I seem to be. Oh! is there one like me? No, not one. Don't see no one that seem to care for me at all. Thank God, He do care for me.

Juda Watkins
R. F. D. 2 Box 148
Kearnesville, N. C.

Aunt Juda, the author of the above writing, is a most remarkable, dear, old soul. She is now ninety-eight years old. Her health seems to be excellent, her eyesight good, her hearing and understanding equal to that of a much younger woman; and she writes a legible hand and her spelling is remarkably good for her age and color—she is a colored woman who loves and understands the truth, as my readers can see by her writing. The Lord has wonderfully blessed her— Editor.

TO PRAISE GOD DAY AND NIGHT

Dear Brother Adams,

I am renewing my subscription to Zion's Landmark. I enjoy reading it so much! I pass each issue to other precious Old Baptist to read. All this week I have wanted to praise God for the mercy and blessings that He has bestowed upon me, a poor wretched sinner as I feel to be. Last Monday here in this room, a little lamb as white as snow appeared near my front door, walked across the room, went around twice and disappeared. I have felt as light as a feather since then.

I hope it is by the grace and loving mercy of God that I have wanted to sing and Praise God ever since. I do not want to sleep, but just praise God, day and night. Oh, I fear the Lord will soon let me have a fall, when I will go down into a horrible condition. To be lifted-up as I am now, and have been all this week is worth all the trials, troubles, pain and sorrows I have had in this low ground of sin and sorow. It makes me want to say: "Farewell vain world, I am going home, my Savior smiles and bids me come."

It points us to a land of rest,
Where Saints with Christ
shall reign,
Where we will be forever blest,
And never part again.

A land where sin never comes,
Where pain not death can enter;
What a happy place a heavenly home
For a poor sinful sinner!

Life's course will be in perfect rhyme;
It will be there on schedule time;
All the heart aches that we bear,
We'll remember no more when over there.

Look upon Jesus! Sinless is He!
Father grant His light unto me;
My life of sin, sorrow and woe can with His light be whiter than snow.

May God give you and all other
Dear Old Baptist a mind to pray

for me,

An humble sister in hope,
Gladys Wray
Patrick Springs, Va.

**I KNEW WITHOUT HIM
I WAS NOTHING**

Dear Elder Bradshaw,

I want to write a short letter acknowledging to you how much those few words you wrote meant to me. The week before I was baptized was a bitter experience for me at the time. I could not feel the presence of God at all. He was gone from me, and as happy and much at ease as I felt to be on Sunday, the floating sense had ceased on Monday morning. In my feelings I had fallen into the bottomless pit, believing that God had shown me this beautiful manifestation just to make known unto me is wonderful work, but letting me know that because I had felt it, was no sign I was in it. Oh! I had to go to that water through that crowd of people, begging Him to go with me. I knew without Him I was nothing. When I reached Elder Martin I told him I needed that prayer. The depths of God's riches cannot be told! Elder Martin did not know what was going on in my mind, but by the tender love and mercy of God, he went down on his knees and begged God for everything this poor soul needed and once more I was melted down until I was a little child.

Just before Elder Martin finished his prayer, I opened my eyes and looked at the water and it was

so pretty, I felt I could not wait to get into it. I thought the rest would be easy. It was hard walking, but I did not mind that. When we were in the water, he told me he felt like John did when he baptized Christ—that I should be baptizing Him. Then it looked like to me, every sin, every transgression and every iniquity that had been committed by this body was weighting me down, until I thought Brother Martin would certainly not be able to put me under the water. But he carried me under and it was like going into a pillow. When I came up, I was alright. Oh, it was a beautiful day! far too good for this old body of mine. I wanted to be buried in the liquid grave; yet I never felt worthy of anything so wonderful! I saw the next week when I was rejoicing how I needed everything I endured the week before.

When I was sitting in the chair at the front of the church, it seemed I was a little child and as the people came by to greet me, men and women with out-stretched arms, mine were stretched too. I loved everyone of them. You told me at the Association that I would have another beautiful day when I was baptized, but I never dreamed it would be so heavenly! I just wanted to tell you how wonderful it was!

Brother Bradshaw, I have a husband, who is far better than I deserve and three sweet boys, fifteen, ten and four years of age. I am still looking forward to an answer to my letter, if it ever

falls to your lot, and you have a mind to do so.

Gladys Clayton

R. F. D. 1

Rougemont, N. C.

The above letter was written to Elder Bradshaw of Mississippi, who submitted it to us for publication. — Editor

THE WILL OF GOD

Dear Son in Christ and Brother Douglas:

May we not believe that God has both a subjective and an objective will, which is not a difference but a distinction? Subjectively, the Lord works in His people fulfilling in them by His Spirit in enabling them to keep within the bounds of His precepts, which precepts are the expression of His heart's love for them and in them.

Objectively, the Lord works externally to them directing events, circumstances, peoples, nations, and things. Both are the will of God. One is in His people, the other without them. One is because His people are the will of God. One is in His people, the other without them. One is because His people are vitally in union with Him though His indwelling Spirit, the other is the will of God in nature and in Providence.

God works subjectively (experientially) in His people to will and to do of His good pleasure. This because He is the Vine, they the branches. In this way, His people are sisters, brothers, and mothers of Him. A mother brings forth a child. The father begets the child. Through the being begotten of God, each subject of grace brings forth

Christ in their life and walk. In that way, each redeemed soul gives birth to Christ. Does not that make the whole church His mother? Is not the New Jerusalem, the Church, the mother of us all? His (Jesus') mother as well as ours.

It is abhorrent to every attribute of holiness to infer the devil to be a near-relative of Jesus because Satan did objectively fulfill the decreed purpose of God.

Is there not a distinction between God's purposive will and His revealed will? In the purpose of God, David killed Uriah and raped Bathsheba; but in so doing, David violated God's revealed will ("Thou shalt not commit adultery") whereby the sword never did depart from David's house, though God in grace forgave David his sin.

I hope, My Son, the Holy Spirit may lead you through this maze to a proper understanding of the mystery. I had a very delightful visit in your home in your absence, and was treated with utmost kindness and consideration by your beloved Carolyn and your two precious girls. I believe that no husband is more truly loved and no more highly regarded than Carolyn loves and respects you. No father is more beloved and delighted in by his children than are you by Mildred and Saralyn.

If some details of your present life do not entirely be as you like them, never allow such trifles to blind you to your more important blessings and privileges. Put your mouth in the dust rather than complain with blessings in your hands.

We may return to Georgia next week and then from there home by February 16. I am longing to see you and all others whom it is my privilege to serve in the Lord.

Faithfully yours in Christ,
I hope,

(Elder) H. H. Lefferts

P.O. Box 483

South Miami, Fla.

January 31, 1949

TO RELIEVE MY MIND

Dear Brethren,

I desire to write a few thoughts for the relief of my mind. If they meet your approval, you may publish them, if not just look over them and cast same away.

I believe the covenant of grace was given in Christ in the mind and purpose of God, the Father, before the world began and the virtues of that covenant were given by the Holy Spirit for a comfort to those that are His here in time. There is a growth in grace with the children of God and this growth comes in the reverse of that in nature, for in nature we grow larger in statue but in Christ we feel that we grow less in the sight of God. We feel to grow more sinful, we see more and more fault in our daily life, and we come to witness with John when he said: "He must increase, but I must decrease. That is, we grow to esteem Christ greater and greater, to recognize that He is all powerful, that He is a God of Compassion, a God of love, a God of mercy, that He is God and beside Him there is none! At the same time we come to see more and more our dependence, our vileness our great need

and without Him we can do nothing.

I do not believe the children of God receive all the blessings and knowledge of Him at once. By the mercy of God they are added from time to time through experiences—often bitter ones—when we are brought into a knowledge of our transgressions and our dependence on our Saviour for guidance. Guilt brings us to know it by the obedience of Jesus Christ by whose stripes we are healed. This experience comes after we are quickened into divine life, and is the work of the Holy Spirit wrought in us. We are able to live better lives only to the extent of the presence of the Spirit with us, because, "Who so ever is born of God doth not commit sin; for His seed remaineth in Him; and he cannot sin because he is born of God. Now this does not mean the flesh, but the Spirit of God in us, because the flesh is still with us and continues to sin except when it is kept under subjection by the Spirit of God in us. The Holy scriptures teach that an Ethiopian can not change his skin nor the Leopard his spots and how can those that are evil turn and do good, but I do believe there is an adding to those virtues by the Holy Spirit. I believe the children of God are preserved in grace and not by their own merits but by the grace and mercy of God. Did not the Apostle say by the grace of God, I am what I am and I of myself can do nothing but can do all things through Christ which strengeth me? So does not that prove that we are weak, and without the Spirit of the virtue of

Christ we cannot even have a good thought? Therefore, it is of the obedience of the Lord and Savior wrought in us by His mercy and grace, and I believe it is by that adding to by the Holy Spirit all of which comes from the store house of His grace, the covenant, and is given to us here as we travel along; but the seed has to be sown before the tree will grow and produce the fruit, and if we live in the Spirit we will walk in the Spirit and be not desirous of vain Glory.

I hope the Dear Lord may give you a prayer for me, for I feel to be the least and the poorest of the poor.

A sister, I hope,
Mrs. W. G. Pritchett
P. O. Box 287
Princeton, West Virginia

HELP FROM THE LANDMARK

Dear Elder Adams,

Enclosed you will find a money order for three dollars to renew my subscription to the Zion's Landmark. We hope that you and Sister Adams are both well, and enjoying good health and all the spiritual blessings from on high. My wife and I are doing very well.

Dear Brother, I was so low in my feelings when we received the Oct. 1st. issue of the Landmark. My wife told me when I came in from work that we had a new Landmark. I felt so sinful that I did not feel worthy of reading it, so I told her I did not have time. The following morning as soon as I arose to get ready for my work, I thought of the Landmark. I felt like I was by myself and one to myself. I picked up the Landmark

and read a little before going to work. When I read about the foreknowledge of God mentioned by the Prophet Isaiah and the wonderful blessing pronounced upon His church, I felt like that the heavens came down and I was made to rejoice all day long.

So, Brother Adams, I will stop here. When God gives you a mind to pray, please remember this poor sinner as I feel to be. I hope you have a mind to write more in the Landmark soon.

Your unworthy Brother in
hope, if one at all,
James Lee,
504 Broad Street,
Kannapolis, N. C.

HOPE TO ALWAYS READ THE LANDMARK

Rt. 4, Box 222 W.
Petersburg, Va.

Dear Brother Adams,

Enclosed find check to renew my subscription to Landmark. Please use extra to send Landmark to some one who is unable to pay for it. I hope to be able to send you more later to help this cause. I do love to read all the good food in the Landmark and always think of the dear ones who are unable to pay for and receive it. May God continue to bless you in this work. The writings of the dear ones is food to the poor and hungry. When I am down in that low valley of doubts and fears it is such a great comfort to me to read that others have been in this way too. The good Lord sends blessings to us in many ways.

Please pray for this poor needy one when given a mind to pray.

May God's children be ever watchful and looking for our Lord Jesus Christ to come and change our vile bodies and take us home to be forever with Him and the Father never to part again. For this we are sure of, that He is coming again to do this.

If I am one of is it is by the grace of God, through His son Jesus Christ. Salvation is of the Lord. God bless, keep and comfort you and yours .

One in hope of an eternal home with God.

Sister Mary Weber
(Mrs. Steve Weber)

THE LEAST OF THESE

Dear Brother Adams,

I have wanted to write for a long time but never felt fit to write to such good people as I feel you all are, and I feel to be the least, if one at all, but it seems that I have nothing but trouble and trials in this life.

I dreamed several years ago, I was going down the prettiest straight road! It was as white as snow, People were standing on both sides and I looked up at them and told them that I had to go down that road by myself.

I also had another dream, I thought I was going to die and I was lying by a log and I thought death was nothing to dread, for it appeared that I only had to cross over that log to the other side.

I do not dread death like I once did for if I am one of His little ones, I feel it will be a sweet resting place for this poor sinner.

I could write lots more but will stop. I am sending three dollars

to pay my renewal for my Zion's Landmark. I am begging for your prayers.

A little sister in hope, if one at all,
Susie Deal
Patrick Springs, N. C.

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Soloman's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

To our agents, we will mail any new subscriber that you send us, one of our books free and postpaid.

Editor.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. 1/2-doz. \$15.00 Postpaid \$15.60. 1-doz. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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WILSON, N. C. DEC. 1, 1960

JUDGE 19th CHAPTER

Dear Brother Adams,

Enclosed please find \$2.00 for which please send the Landmark to Elder W. A. Winfrey, Apt. 8, Lane A-BBC, Liberal, Kansas.

Brother Adams, in reading the Old Testament it appears at that time that women were not respected and received no consideration at all. They apparently were less than nothing. In the 19th. chapter of Judges, beginning with the 20th. verse, this is verified. It seems to us there is bound to be a spiritual meaning to this reading. It is not given to us to understand since the women had the same parentage, were born in the same homes, and and under the same circumstances. In our way of thinking, the way this poor woman was treated seems inhuman. If you can, I wish you would write on it sometime. I would like to hear your views. It worries me.

Yours truly,

J. C. and Velma Boyd
Dumas, Texas.

Paul said, "For whatsoever things were written aforetime were written for our learning, that we might have hope. Rom. 15:4. I request of our brother and sister in writing upon the above scripture, but our efforts are attended with dread, for fear that we may darken counsel rather than edify the household of faith. We are aware that we have no authority from the word of God to put any private interpretation on the sacred word of God. Peter said, "Knowing this first, that no prophecy of the scripture is of any private interpretation. 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." II Peter 1:20,21. God had a purpose worthy of Himself in putting those things which are recorded, in Holy writ. They are for the benefit of the chosen vessels of His mercy. There is a paramount thought in each lesson for our instruction. God's thoughts and ways are above man's thoughts and ways. He said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8,9. God's way differs from man's way to this great extent: When men write the biography of others they leave out the bad and elaborate on the praise worthy or exonerating achievements and record the laudable acts

and characteristics of the person of whom they are writing. When God spake the laudable acts and characteristics of the person of whom they are writing. When God spake by the mouth of His apostles and prophets, He recorded the wicked acts of men and women as well as the good.

The 19th chapter gives a narrative of a Levite who lived on the side of Mount Ephraim and took to him a concubine out of Bethlehem Judah. See verse 1. A concubine is a woman living with a man without being legally married. In this case this woman was considered his wife, because the father of the woman called the Levite his son-in-law. See verse 5. (Such has been described in modern times as a common law marriage, however this practice is not tolerated as a lawful marriage by our laws of today.)

The concubine played the whore against her husband and went to her father's home "and was there four whole months." See verse 2. According to the law of Moses she should have been severely punished for this act. It appears that the Levite as well as his wife lived in an age when there were no judges nor courts of any kind to punish offenders; for it is said, "In those days there was no king in Israel; every man did that which was right in his own eyes." Judges 21:25. There is a lesson that he who reads may understand that he who violates the commands of God may escape punishment, at first, by the hand of man, yet at some future date his or her sins and transgressions will not escape

the all-seeing "Eyes of Him with whom we have to do." Heb. 4:13.

The Levite took his servant and two asses and went to the house of his father - in - law. He was warmly received by the damsel as well as by her father. He spoke kindly unto her. It appears that a forgiving spirit prevailed and they were happily united together again. A forgiving spirit toward those who manifest a spirit of repentance for wrong doing, is a Godly attribute, and one to be coveted by those who can see and feel the imperfection in their own life, that is, if same conforms congruously with principles and moral standards of the law.

The father - in - law prevailed with his son - in - law to remain in his house several days, and he did. On the fifth day when the day was far spent, he felt the urge to make his journey towards his home.

It appears that the Levite's father - in - law was fearful for his son - in - law and daughter to leave his house late in the evening, knowing they could not make the journey home before nightfall and would likely fall into the hands of wicked men. He said, "Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and tomorrow get you early on your way, that thou mayest go home." Judges 19-9. The advice of the father - in - law was ignored by the Levite. He took his concubine, his asses and servant and proceeded on his journey towards home. Night overtook them

and they turned in at Gibeah, (a city which belonged to Benjamin.) They sat down in the street of the city and no man took them into his house for lodging. (See verse 15.)

The Levite had no thought of being ill treated by the Benjamites. They were Israelites of the Benjamin tribe. The Levite was an Israelite of the tribe of Levi. They were brothers according to the flesh, being the off spring of Jacob. What a cool reception the Levite, his companion and servant received at the hand of those whom they took to be their friends! (because they were his relative.) A denial of the Benjamites in not receiving him was no worse than the Saviour's reception, of whom it is said, "He came unto His own; and his own received Him not." Jno. 1:11 The Levite and his concubine were cordially received by an old man who formerly was from Mount Ephraim. See verses 16-21.

This was a dreadful night and a horrible thing took place. The Levite's concubine was taken by wicked sons of Belial. They kept her out and abused her all the night. See verse 25. The cruel treatment which she received at the hand of those wicked men was so severe that she died. This as well as many other horrible crimes is recorded in Holy writ which proves the corruption of human nature in satisfying the lust of the flesh, without the restraining grace of God, and there was no law to arrest them.

The Lord Jesus Christ - the Saviour of sinners - was taken by the hands of wicked men and crucified.

They stoned the prophets. Elias said, "Lord they have killed Thy prophets, and digged down Thine alters; and I am left alone and they seek my life." Rom. 11:3 Paul was stoned. See Acts, 14:19. "Stephen was stoned to death." Acts 7:58, 59. Many other awful crimes are recorded in the scriptures. The question may be asked, why is it that men are so corrupt? The answer is this, men do what they do because of what they are. The Saviour said, "A Good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18.

All men in nature are prone to evil. They are corrupt trees. The fruit which they bear is adultery, fornication, lasciviousness, wrath, strife, drunkenness, reviling and etc. A good tree bears the fruit of love, peace, gentleness, meekness, temperance, faith, longforbearance and etc. Those who bear this fruit are "Called trees of righteousness, the plantings of the Lord." Abraham, Lot, Isaac and Jacob, as well as many other were trees of righteousness. Did you notice that none of the fruit of the corrupt tree is good?

The old man who took the Levite and his concubine in for lodging apparantly was a tree of righteousness the planting of the Lord. What a contrast between this old man and the sons of Belial! who ravished and abused the concubine of the Levite that she died. There were no Judges, Magistrates nor courts of any kind by which the Levite could swear out a warrant and bring those criminals to justice. Every man in those days did

that which seemed good in his own eyes, See Judges 21:25.

The Levite took this method to expose the hideous crime and bring these wicked sons of Belial to justice for the crime they had committed. He cut his wife in twelve pieces, and sent a piece of her flesh to all the coasts of Isreal, (each of the twelve tribes) to arouse their indignation and called upon them to decide the matter as to what should be done to those wicked sons of Belial. Their decision is recorded in the 20th, chapter of Judges, which reads as follows: "Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land Gilead, unto the Lord in Mizpeh." Judges 20:1.

Being gathered together, they called upon the Levite to give them an account of this wickedness. The testimony of the Levite is recorded in verses 4-6 of the 20th. chapter, in which he gave a full account of the brutal manner in which the men of Gibeah abused and forced his concubine that she died. He appealed to the children of Israel, and said, "Behold, ye are all the children of Israel; give here your advice and counsel." Judges 20:7. The children of Israel resented this. "The tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you? Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamine would not harken to the voice of their brethren, the chil-

dren of Israel." Instead, they went up in arms against them. The tribe of Benjamin defeated the children of Israel in the two first battles, even though they went up and wept, and asked counsel of the Lord as to whether or not they should go against the children of Benjamin. After two defeats in battle the first two days they became much discouraged, but again they enquired of the Lord as to the course they should persue, and the Lord gave them instructions and promised them victory the following day.

The question may be asked why is it that the Lord did not give the Israelites the victory over their enemies in the first or even the second battle? Men are prone (in nature) to take credit to themselves for successes. If the Israelites had been victorious at first in conquering the enemy, they probably would have taken the honor to themselves, but when they were defeated and forced in humility to enquire of the Lord, and then he gave them the victory, they then learn the truth of God's word "For the battle is the Lord's." I Sam. 17:47. Not by might, nor by power, but by my Spirit, saith the Lord of Host." Zech. 4:6

God has many ways of punishing wicked men for sins and transgression. The Angel delivered Lot, his wife and two daughters and burned the city of Sodom and Gomorrah and the inhabitants, without the use of man or weapons. In the latter he chose to use the trained soldiers of Israel to pour out his vengeance upon the

wicked sons of Belial for the cruel treatment, which caused the death of the Levite's concubine. It was by the ill-treatment and death of the Levite's wife that the iniquities of the Benjamites came to light; and surely it must have been needful that the Benjamites be purged of much wickedness and that all Israel be humbled before God and brought low and caused through need and desperation to call on God for counsel. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." *Psa. 76:10.* David further said, "Iniquities prevail against me: as for our transgressions, Thou shalt purge them away." By terrible things in righteousness wilt Thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea. *Psa. 65: 3,5.*

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 dues if any.

Editor

RESOLUTIONS OF RESPECT

We deeply mourn the death of our Sister, Mattie King Parker, who passed

away July 25, 1960.

She was born August 5, 1887, making her stay on earth 73 years. She was married to Roscoe Parker who survives her, also six children, three sons, Kirby, Luther, and R. Windle, three daughters, Louise Hardison, Wilma Hardison and Stella Blake. At the time of death, she lived at 515 Castle Street, Wilmington, N. C.

Sister Parker was received into the Wilmington Church November 18, 1951, and was baptized by Elder R. W. Gurganus who was our Pastor at that time. She was a faithful member as long as she was able to attend. She had been in failing health for some time.

Her funeral was preached by her Pastor, Elder Horace Bryan, assisted by Elder Bennie Pollard. Her body was laid to rest in the family cemetery.

We feel our loss is her gain. May she rest in Peace.

Done by order of Church in conference.

T. Lester Brown, Clerk
Horace Bryan, Moderator

OBITUARY

Nannie W. Hawkins, wife of Robert Hawkins, daughter of J. E. and Ora Whitfield, was born September 5, 1908, and died September 13, 1960. She united with Flat River Church July, 1944.

Nannie was blessed to live a quiet and peaceful life, never complaining but always so humble. We mourn with the dear family, but she left evidence of being one upon which the Lord had laid His hand.

We would that a copy of this be sent the family, one to Zion's Landmark, and one recorded on the Church book.

Done in church conference September 24, 1960.

Written by,
Rosa W. Blalock
L. P. Martin, Moderator

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Sandy Grove, Johnson County, N. C., the fifth Saturday and Sunday in January, 1961.

Elder A. H. Morgan was chosen to preach the introductory sermon and Elder T. F. Adams alternate. The church is located on highway 210, four miles East of Angier, N. C.

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.

—A REMINDER—

Has it occurred to your mind that Zion's Landmark would be an excellent Christmas gift to those who love the truth?

C 286.4
Z81

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

DECEMBER 15, 1960

NO. 3

PSALM LXXXV.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall spring out of the earth: and righteousness shall look down from heaven.

Yea, the Lord shall give that which is good; and our land shall yield her increase.

Righteousness shall go before him: and shall set us in the way of his steps.

PSALM LXXXVI

Bow down thine ear, O Lord, hear me: for I am poor and needy. Preserve my soul: for I am holy: O thou my God, save thy servant that trusteth in thee.

Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

For thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.

In the day of my trouble I will call upon thee: for thou wilt answer me.

Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

For thou art great, and doest wondrous things: thou art God alone.

Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.

I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH-----**431 Hardendorf Ave., N. E.,
Atlanta, Ga.**

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE EFFECT OF LIGHT:

"WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT." — Ephesians 5:13.

Elder Durand says:

"The heart, which is deceitful above all things, and desperately wicked," may be compared to a dark room, full of fearful, wild beasts, obnoxious reptiles, and unclean birds. We are there but see nothing to affright or trouble us. A light, unnoticed by us, begins to glimmer down from above, and suddenly our eye rests upon a snake or toad. We wonder how it entered, for certainly we think it was not there before. The light increases, and we discovered here a fox, there a leopard, and turning from them, a vulture meets our sight. We will suppose ourselves unconscious of any increasing light since we entered, and therefore we suppose these offensive objects suddenly to have entered our presence, not dreaming that their abode is there, and that the light has revealed them. We complain of their presence, and would drive them out, that we may be comfortable again. So it is when we get a glimpse of our evil nature. In some unguarded moment, we suppose, some passion has sprung upon us, some dishonesty has been added, has been acted, or a sin of some kind has been expressed. We look upon the fault as attributable to the occasion, perhaps, full more than to anything inherent in our-

selves, and something we can atone for, and which may then be forgotten. The light, perhaps, is somewhat withdrawn, the troublesome objects vanish for a season, and we are comparatively comfortable again; not entirely so, for our sense of security has been disturbed. Again, the light shines down brighter than ever, revealing more abominable and fearful objects still until we stand in terrible fear and disgust."

"After a while, we turn our eyes upward, and there we see the light that has shown us these things. But how beautiful, how enchanting it is! The heavens are opened and we look an immeasurable distance into the delightful radiance. Glorious visions meet our view, visions of surpassing beauty and loveliness. Rapturously we gaze upward, forgetful of all around, lost in admiring contemplation of the shining wonders that fill our souls with unspeakable delight. High above, and brighter than all else, we behold a being of unimagined loveliness and glory from whom all the light seems to smile of ineffable gentleness and love, and we hear His voice assuring us of safe protection, and an everlasting blessedness in his presence.

"Our eyes fall again from this holy vision and more plainly than ever do we see the horrors around us, while our fears return,

though lessened by the remembrance of what we have seen above and the sweet hope awakened within us a final escape, but our feelings of abhorrence and loathing are greater than ever.

"From the time that divine life is imparted, whenever it is in exercise, we shall see only what is fearful and offensive while looking at ourselves, and what is comfortable and delightful when we are able to forget ourselves and look away to Jesus."

It is not the experience of the child in his rebirth? He sees the horrors of self; he feels utterly lost and consumed by them; he is at their mercy; he gives up in despair. Then he is enabled to look up and see the light—the Light—and is forgetful of the ugly beasts. Then he is again allowed to sink into the filth or to see the filth about him, and though he doesn't lose all hope, he abhors himself and repents in dust and ashes!

Submitted by A. D. Alston.

A COMFORTING LETTER

Dear Brother Adams,

I am sending you a letter a very dear friend sent to me and if it is not too much to ask, please put it in Zion's Landmark. It might be a comfort to her, I wrote her when you requested that some of the Sisters write to her. If I am one I feel to be the least among the flock. If you do not publish it send it back to me for it was very comforting to me. I feel to be so little.

A Sister, I hope, in the Lord,
Mrs. Addie Quesenberry
Hillsville, Va. RFD 4

Dear Sister Quesenberry,

I was looking through my letters and I came to your precious letter, that I received January eleventh. I was so happy to read it, for it was so sweet and comforting to a poor unworthy lonely one such as I. I tried to answer it in my poor ignorant way, not feeling that I could say anything to one of God's little ones, that was good or comforting, for I do not feel that I can do that. I have always felt to be one alone when I was in my childhood days and school days. I often wondered if there is anyone like me. I have not received any answer from my letter. I have wondered if you have written and I have not received it, or have I written and you have not received it.

Why I am writing is that I want you to know I truly appreciate your sweet letter. I have been down with arthritis since February. My hands have been so I could not write, and my eyes are so I can hardly see to read or write, so I write only a little at a time. I have not been able to go to my home church since February. I was so happy to be there in February! That is the sweetest pleasure of my lonely life. Meeting with God's little ones means more than I can tell, to me. Mixing and mingling with them and singing the sweet hymns of Zion, and hearing our precious pastor speak of God's precious love and mercy, is wonderful. Elder N. O. Nash is our pastor. We all love him dearly. Precious Sister, I do feel so little and unworthy to be among them! I feel to be the least of all.

Well, since I have started my letter to you, Brother and Sister Breedlove have come to tell me The Lord has seen fit to take one of the precious Sisters of our home church home. She was the oldest one in our church. We regret to give her up. She was always so sweet and seemed ready to go. We all truly feel what is our loss is her precious gain. I went to the funeral Sunday which was on our meeting day, also as Mother used to say: it was truly as sweet funeral as I ever heard. She was eighty - two years old that day, which was last Sunday. I feel that is is known only to God when he will call is loved ones home to be with Him forever and all their suffering will be over and they will be as David said: "I will behold Thy face in righteousness: I shall be satisfied when I awake, with Thy likeness." Psa. 17:15.

I seldom can ever see myself
as I would wish to be,
All feeling sense seems to be
gone,
Which makes me feel that I
am wrong.
That is the way I travel most
of my time.

I would like very much to see you. But I do not know whether it will be in accord with God's will for us to meet here in this world or not. If we do not ever meet here, I hope to meet you in that world that has no end.

May God bless you with His richest blessings. His presence. Re-

member me at the throne of grace.

Yours in hope and sweet fellowship,
Mrs. Ollie Galloway
Monticekka, Ga.

MY HOPE IN JESUS CHRIST

Dear Brethren and Beloved of the Lord:

I have had a mind for sometime to write of some of the dealings of the Lord with me. We read in Acts 17:28: "In Him we live and move and have our being; as certain also of your own poets have said, For we are also His offspring." I believe when this is revealed to one of God's little ones, this one's heart is filled with thanks. Sometimes I can thank the Good Lord that He has given me a being and I can say by His grace that I have a being in so great a God, and in Him I live and move; and my trust and dependence is in an Independent and all-wise and all-powerful God, and I am not looking to man for salvation and life, for we are His off-spring and feel sure that He will not forsake His own. Paul in II Corinthians 9:15, says, "Thanks be unto God for His unspeakable gift." No wonder then we cannot express how precious Christ Jesus is to His little ones, for it is indescribable. "But God, Who is rich in mercy, for His great love where-with 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. 2:4,5,6. They are poor sinners that are raised up and

made to sit together in heavenly places in Christ Jesus. But for the grace of God and His wonderful love; we all would remain in death in trespasses and sin. When we were yet dead in sin-before we were quickened together with Him, (See Col. 2:13) we were satisfied - not knowing our condition - but when it pleased the Lord to let the Son of Righteousness shine in our sinful hearts, we then could see what guilty, condemned and helpless sinners we were: "That was the true light, which lighteth every man that cometh into the world." Jno. 1:9. It did not only show us our weak and helpless condition then, but it continues to reveal to us how wicked and sinful we are. Paul was a witness to that when He said: "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I AM CHIEF." I Tim. 1:15.

This light never goes out, neither does it depart. We may get to be so blind that we can not tell day from night, but that true light will continue to light us up so we will be able to see our sinful condition and because of our sins and transgressions. When I was first brought to a consciousness of how vile and wretched I was before God, I was grieved and I mourned over my sinful and lost condition. I did not know that I was being blessed of the Lord to mourn. It was not evident to me that I was embraced in the covenant of grace and how I traveled in darkness and condemnation is precious to me today. (Paul said: "We glory in tribulations also." Rom 5:3.)

It was through His pity and compassion that I was blessed to mourn, but how little did I realize it. These things are made known by the appearing of our Lord and Saviour Jesus Christ. I was then in my teens. I felt like my case was an outside one. I was promising all the time that I would do better. I thought I would live a better life-one without sin, but it seemed that I grew worse. This continued until I learned I could not do better. My troubles increased until I almost lost hope, when finally the great love and mercy of the Lord Jesus was revealed to this poor sinner, and I was given a hope that I was embraced in His love and mercy. That is one thing that brings rejoicing. When we are blessed to meditate and feast on His great riches, His love, His mercy, and feel to be embraced in His promises and compassion, we can say with one of old: "My Lord and My God!" Jno. 20:27.

I remember so well and it is so precious to me yet; in the year 1911, I was eighteen years old, I had a special desire to live with the church. It seemed to me I could not live with out the fellowship of the brethren. I was present at a communion meeting and felt I could not leave that church without offering myself for membership. But I told the good people I would wait, for I felt I was not fit. I could not live as I desired to live and as I felt I should live to be a member of the church, and I thought it was against me to be in this condition, not knowing it is the experience of every child of God who has been convicted of sin.

During the next week, I was at work with my father and my mind was on the church and matters pertaining to the church. Sometimes the tears were flowing down my face, and I failed to keep them hid from him, so he asked me What was the trouble with me, and I decided to tell him. I told him I was just studying about how mean I had been and I told him I had been mean to him and mother too. His eyes filled with tears, and he said, "Oh well, we are not thinking hard of you." That removed a burden I was carrying, so then everything was removed out of the way. I felt sure I would go to the church the following weekend, which I did. One thing I well remember that I told them, was, that sin was mixed with all I had done. Then the pastor asked me if I were relieved of that burden. I told him, I was to some extent but it is plain to me yet, even today, sin is mixed with what I do and say, except when I hope the presence of Jesus is manifested in me and the light of Christ is made known, overpowering all evil that might otherwise invade my life. That was proven to me a few times—one time especially, which I never forget long at a time.

I was very seriously afflicted with epileptic fits, so much so that I expected my people would find me dead as a result of one of these convulsions. I was thus afflicted when I was but a small child, and grew continually worse until the year of 1927. At that time I was under the burden of telling the Lord's people of the wonderful visions I had seen. To me it seems I have

never had as plain evidence that the Lord was in the matter and had called me for the service of the ministry for the purpose of preaching His gospel as some of my preaching brethren have, but I was given the understanding of certain scriptures and I was burdened to tell this experience to the church. I was so afflicted in health that at times I could not drive a car; and that was one of my excuses for not confessing to my brethren that I was so burdened. But the time came when it seemed to me that I had gone as far and as long as I could, and live. So the first week end in March, 1927, I made my first attempt, when everything was removed from my pathway.

To me a miracle took place in my life, because from that day I have never had another epileptic convulsion. My health was completely restored and that affliction was entirely removed. I have not even had a symton of the epilepsy, that dreaded affliction was completely healed. Surely the Lord was in the matter, who else could have healed me. I have never said the Lord healed me because I did my duty, but He healed me because it seemed good in His sight to do so, and I do give Him all the honor, praise and glory, for it all belongs to Him.

The special time I referred to above was about the year 1920. I had a very severe attack of the epilepsy, including the frequency of the convulsions, and was in a convalescent state after some improvement. I was lying in bed meditating on how little and unworthy I

felt to be when all at once there was an angle let down from heaven to earth, and it was prepared for the little children of the Lord. In my vision, I could see Jesus going and coming and every time He would go, He would take one of His little ones back with Him. As I said this was an angel that reached to heaven and while I was looking at Him coming and going, I saw my own being on the floor at the lower end of the angel and I was less than the least of all the rest and from that day until this I have been reconciled to being the least and the lowest. I do not know how long this lasted, but my best conclusion was that it lasted about an hour. I wondered if He would come to this little one, for every time He came back, He would come a little nearer to me. Finally He took all of them away except me. I kept looking for Him to return. It seemed to me He stayed longer this time than usual, but by and by, I saw Him coming and He came on down where I was and took me up in His arms. He raised me up and made me sit together in heavenly places with the saints of God, and I have no knowledge of Him putting me down.

I sometimes feel very low down but we get what we need from our great Shepherd. We remember the prophecy of Isaiah 40:11: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." In feeding like a Shepherd He gives us what we need and not what we want every time. So it is needful that we get low down but there is the consolation, when we

are let down the Good Shepherd goes down with us, "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." Isa. 41:17. When we get thirsty, we need water and we crave it above anything we can think of. The Good Shepherd hears us. We think of the old saying, "It is not what we want that does us good but the little bit we get." If we had what we want, we would not be blessed to hunger and thirst. He has not promised to supply our wants, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. But back to the vision: I saw when He took me up in His arms, I was perfectly reconciled to my lot, feeling that my God was with me, and I mean MY Lord, MY God! I had been seeing Him for all the others, but now I could see Him for myself and could say with Thomas of old, "My Lord and My God!" All doubt, fears and unworthiness were gone. Oh, I wanted so much to go back with Him when He went back, and I was made to feel that I would. Paul said: "Set your affection on things above not on things on earth." My heart's desire was to forever dwell with Him for I was then risen with Christ and was able to seek those things which were above. I was weaned away from the earth and the things of this life, father, mother, wife and children. For the first time I was willing to leave my wife who had been bearing with me in my affliction. Years before we were married, she knew how I was af-

flicted, for I had convulsions in her home, at times when I would call on her. Yet she agreed to marry me and live with me. I could not understand why she did.

But now I was so anxious to depart and live with God that I was willing to leave her and my children. I could not think of anything that would be any pleasure to me in this world, and I believed at that time that I was going back to heaven with Christ Jesus. I told my people, Before the sun went down I would be still in death. All the sense of horror in or after death was gone and I could look at the grave as a sweet resting place with a desire to soon be there.

That was about forty years ago, and for some purpose, I am here yet. Paul in II Cor. 12:2-4 says, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter." I have never found words to express what I saw, felt and heard on this joyful occasion. Paul did not say that man was caught up into heaven, but caught up to the third heaven. We are looking forward to the time when we will be taken into heaven. "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.

We go to and fro looking for this Jesus and with a foretaste here and there that gives us hope that we will see Him as He is some day and be like Him and be satisfied. This spiritual life is not seen with our natural eyes or understood by the wisdom of this world. The Spiritual life is only seen as it pleases God to reveal it to us. In Col 3:3 we read for "Ye are dead, and your life is hid with Christ in God." To me this is the Spiritual life that is hid from us and from the wisdom of the world. When Christ who is our life shall appear, then shall ye also appear with Him in glory. When we see Him as He appears to us, there is a likeness that we attain to, all doubts and fears are gone for we appear with Him in Glory. We say with the old song,

Tis a heaven below
The Redeemer to know,
And the Angels could do nothing more
Than to fall at His feet, and the story repeat,
And the Saviour of sinners adore."

This is the first time that I have written anything for publication in Zion's Landmark. I have realized many times that I fall short when it comes to complying with the exhortation given by Peter when he said: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Peter 3:15. However, what I have written contains some of the reasons for my hope in Christ Jesus, and for my conviction that He has

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called me to testify of His love and mercy, and His great power and grace that were given us in Christ before the world was; therefore we rejoice in the thought and we believe knowledge, that He feeds His flock as does a Shepherd.

I did not mean to write so much. Please remember me and mine while we wait and look for His second appearing.

Yours in fellowship,
(Elder) Oscar Broom

KNOWN TO THE SAINTS

Dear Saints of Our Faith:

If it can please the Lord to make me pin what my heart desires, I want my faith known to the Saints, the people that God chose in Christ, our King and Priest and Redeemer, The Elect, just them, not one more nor one less, will ever see heaven. The Old Prophet wrote long years ago what God, the Father said: The house of Jacob shall not grow nor dwell among the dead; and these—the redeemed—were chosen in Christ before the man was made a living soul. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15.

God determined before time to have a people to sing His love and praises. They are a chosen people, chosen in His Son and redeemed by His Son to serve and love God.

The Lord can teach me in my dreams,
And my instructions seal;
His cleaning blood in flowing streams,
My sinful nature heals.

The Father gave me to the Son
Before the world began,
And Jesus Christ will not lose one
Included in His plan.

Their names were written in My
Book

When there was none of them,
My Holy Son their nature took,
And put away their sins.

His life was given for His sheep,
And they shall hear His voice,
For He is under oath to keep
The objects of His choice.

Dr. F. P. Welch
Box 123, R. F. D. 1
Stanton, Texas

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Soloman's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

To our agents, we will mail any new subscriber that you send us, one of our books free and postpaid.

Editor.

I AM A STRANGER

Mr. and Mrs. Earnest Wade
Longanville, Ga.

My dear Ernest and Eunice,

My head tells me I should be about my work, many jobs need to be done, seemingly; but my poor heart has rejoiced so much and so desires, this morning, to commune with those of like precious faith, that I cannot go on with the daily tasks without telling you some of my feelings about some of the more important things. I have read and sung the good old hymn - I Am A Stranger Here Below - all my life but this morning, I seem to feel the full meaning of it more than I ever have before in my life. "I am a stranger here below, and what I am 'tis hard to know-" a stranger in a strange land! No wonder we rejoice when we meet together, those of like precious faith, and feast upon those things that are hidden from the "Wise and prudent, and revealed unto babes," when we sometimes realize we do have that blessed hope, that we are the babes to whom He has revealed those precious truths, and that "Even so Father, for so it seemeth good in Thy sight." He is so merciful to our unrighteousness!

O, how I did enjoy the rich sermons! Saturday and Sunday and seeing you dear children embraced in the sacred and solemn service of the ordination; and you dear Eunice, being enfolded into the church, my heart overflowed with love for you, and praise to God for His love, and manifestation of His all. O! if we only knew how to praise Him for His wonderful love and mercy. May He keep us hum-

ble, and at each others feet, and make us, always, to realize from whence our blessings flow, and our help cometh. When we can think aright, we know, unworthy as we feel to be, we are the most highly favored of all people. Boasting excluded for we have nothing in the world to boast of. But O! so much to be thankful for, and realizing our unworthiness causes us to feel very humble before our God, for we realize full well, that if left to ourselves, we would still be in a waste howling wilderness, without hope, and without God in the world. "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 hath been His counselor?

Sometimes, in seeing and hearing of the many things going on in the whole world. I get lost in wonder as to what it will all come to and in the midst of the wilderness; (waste howling indeed!) a still small voice seems to say inside, "Be still and know that I am God," and a sweet assurance that He is ruling and controlling all things that He made for Himself and will take care of His own. O! thanks be to His great and Holy name, for a blessed hope that we do believe, He has all power and without Him there was not anything made, that was made, and that He is able in His great power to subdue all things unto Himself and I do believe with all my heart, "That all things work together for good to them that love God, to them who are the called ac-

ording to His purpose." The comfort comes in all the blessed promises of our God, when we can be lifted up and rejoice in this God given faith. As you journey in this new field, may He lead, guide, direct, and protect you, in all things. He has promised to take care of His own, and is not slack concerning His promise, as some men count slackness, and so on and on. O, what a great God, is our God! (And I say our with fear and trembling) but this is my life, it is all I have or want. God be praised above all things else.

I did not know what I would say when I began writing, but I just had to talk to you someway. I do hope you are both rejoicing as you go-also that Joe is doing alright.

Remember us and come to see us.

In love, hope and sweet fellowship,

Esta Ivey

This sweet letter was misplaced in our papers which has caused a delay in publication. We regret the occurrence. Editor.

MY EXPERIENCE

To My Children:

I would like to leave my experience for the benefit of my children after I am gone. When I was in my twenties, I had an impressive dream. We lived in what is called a shotgun house. I had seven children, the baby was an afflicted child. I had a dream of cakes all identical that made three rooms in front and a porch; at the corner there was a little grave. I thought it was my baby's grave. It worried me so much I went to my father-in-law, Elder John D. Hudson, and

told my dream to him. He said the cakes represented the world I loved and the grave represented the church.

I later had a second dream. In this dream I thought my husband and children, and a brother-in-law were in a little road by a dog fennel patch, and there was a little log cotten house close by. Then I saw Christ coming toward us dressed in white. I said I would hide. I did not want Him to see me; so I ran and fell down on my face with my hands over it. I could hear Him talking to my husband and children. He then came and picked me up and I awoke.

Sometime after this I had a third dream: I saw Christ in a flying cloud. There was a man above Him, and one below Him, and my seven children were out in front of Christ. He was going toward them with outstretched hands. My little girl was standing up. My little boy was sitting alone. (He never sat alone.) He was helpless and only lived to be two years old.

Finally I had a fourth dream. In this dream I was bathing with a lady in a basin of water in the side of a mountain and a narrow path went up through the mountain. Here I saw the brightest light and heard the most beautiful singing I have ever heard. I awoke before I reached the top of this mountain, but I received great joy and comfort from this experience in my dream.

Brother Adams, I am seventy-three years old. This was a deliverance to me and gives me hope that it is an experience of grace. Sometimes I am in the valley sinking

down with woe, Sometimes I am on the mountain - top singing praise to our God.

I had all these dreams in Alabama while in my twenties, and they have brought much comfort to my poor soul. They are still fresh in my mind today. I wish I could write like others do.

I do enjoy the Landmark. I get so much comfort from the writers. I did enjoy your piece in November 1, 1959 issue. That is what I believe. I have one Son who belongs to the "Old Hardshells. His name is John W. Hudson.

An unworthy sister, if one at all,
Lunah Hudson
921 Howell Road
Walnut, California

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 dues if any.

Editor

OBITUARY

Sister Lillia Mize Turner, Wife of Mr. S. Homer Turner, and a precious Sister, a Mother in Israel, passed over the Great Divide, May 11, 1960, after being ill in health due to cancer, her last several years on earth.

Born in Patrick County, Va. January 21, 1906, daughter of the late Henry H. and Permelia X. Mize, and dying May

11, 1960, age 54 years, 3 months and 20 days. She is survived by the following: relatives: Husband, S. Homer Turner, to whom she was married on July 19, 1924; to this union the following eight children were born: Cecil, Walter, Orin, Clyde, Curtis, all of Stuart, Va. RFD. #2; and Mrs. Marie Hopkins, Bassett, Va. RFD #2; Mrs. Nancy Handy, Mrs. Shirley Smart, Stuart, Va. RFD #2; a number of Grandchildren, two step-children, four brothers and three sisters.

Sister Turner joined Goblintown church on the third Sunday in August 1932, and was a faithful member until her death. She was a precious Sister, deeply led and taught of God, to the extent that she was a firm believer in the precious doctrine of Salvation by Grace. Her delight was to meet with those of like precious faith, and sing, weep and talk of the goodness and mercy of God. She was a good mother, a precious wife to her husband, and a good neighbor. She is one who is deeply missed by all who knew and loved her, both at home, her community and church.

Sister Turner's suffering was severe the last few months of her life. All was done for her that could be done by her devoted family and friends, but her time of departure came on the 11th of May, 1960, when she fell asleep in Christ. God willing, we shall meet her again, in that Home beyond, never to part again.

Her funeral was conducted at Goblintown Church by Elders H. D. Prillman; B. H. Martin, and Layton Wingfield, after which her body was laid to rest in the church cemetery, there to await the resurrection of the dead.

The large crowd present, the beautiful gifts of flowers, attested to the high esteem in which Sister Turner was held.

Written at the request of the family by one who loved her in the bonds of Christian love,

(Elder) Layton Wingfield

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

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GOD IS IMMUTABLE

There seems to be a notion among the professional religionist that God is a Being like unto themselves. One Who is responsive to, or readily adjustable to changing conditions; and especially to the will and desires of men, whose destinies He shapes as He pleases. God is not flexible as men are, "And what his soul desireth, even that he doeth." Job 23:13. God's promises are unchangeable, and Peter says "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2-Peter 3:9. And as evidence that God does not regard His promise lightly, He hath confirmed it with an oath. Paul says, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two im-

mutable 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 vail; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." HEBREWS 6:17 through 20.

What consolation or hope would the children of God have of entering into that within the vail, if God was slack concerning His promises to them God is Immutable in His love, promises and purposes. "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." ISAIAH 14:24. Faith in such as unchangeable Being, the children of God have as much hope of entering into that within the vail, as the woman did, who "Said within herself, If I may but touch his garment, I shall be whole. MATTHEW 9:21.

There are several Scriptures which religious professors quote in an effort to prove that God has changed His mind on certain occasions, and did not execute His original purpose. One or two of these Scriptures I would like to discourse upon.

In the 38th chapter of ISAIAH, we have account of Hezekiah's sickness and miraculous recovery, and the effect of the message which said, he was going to die, and not live. This message seemed to have produced a prayer in his heart, and

God said, "I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." Then the Lord assured Hezekiah that He "would deliver him and the city out of the hand of the king of Assyria: and defend this city." All God's promises are exceeding great and precious.

"In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." The first sentence pronounced upon a guilty sinner in death. Paul said, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Romans 7:9. The law pronounces death upon all who are under it, but not doers of it.

I have no doubt but Hezekiah's sickness was physical, but his sickness I think, represents the heart and soul sickness of all who are convicted of sin. And when this condemnation is felt in the heart, it suggest to the sinner to put his house in order. Many times I've heard people say in telling their experience that they thought they were going to die, but soon came a feeling that their sins had been forgiven, their burden removed and a new lease on life had been granted. Nevertheless, they tried to set their house in order by good works.

The prayer of Hezekiah was very much like the prayer of the Pharisee, who boasted of what he had done, and said "I fast twice in the week, I give tithes of all I possess." Luke 18:12. Hezekiah in his petition to the Lord said, "Remember now,

O Lord, I beseech thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in thy sight." But it seems to be the disposition of all in their early experience of the Lord's dealings with them; to plead something that they have done, and which they feel will justify then in His sight.

I do not know the posture of Hezekiah's body when he received the message that he was going to die, and turned his face toward the wall; but, I'm sure that his inward feelings were that he had gone as far as he could without help from the Lord. This is the feeling of every one with whom the Lord begins His work. Man does not often realize the Lord's dealings with them in providence; delivering, protecting and directing their way; but in grace He more clearly manifests Himself, as He did to the apostle Paul; enabling them to know that it is the Lord that speaketh.

It is the contention of many that the prayer of Hezekiah changed the mind of the Lord, and that He added fifteen years to his life. If this were true, we would not have an Immutable God, Whose counsel and ways are unalterable, and Who of Himself hath said, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. And James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. And we read in HEBREWS 13:8. "Jesus Christ the same yesterday, and to day, and for ever."

Having then, these inspired testimonies before us, why should we not proclaim from the house top an Immutable, unchangeable, Sovereign and Almighty God?

Another Scripture that some use in an effort to prove that God is changeable and mutable is, Genesis 6:6. "And it repented the Lord that he had made man on the earth." According to the Scriptures it would be injudicious to say that God does not repent, but it would also be unwise to say that God repents in the same way that man repents for something that he had done. When the word repent is used in regard to God, it is used as a figure of speech, meaning that He turns from, and changes His dealings with man, but does not change His mind and purposes in regard to him.

Where it is said "It repented the Lord that he had made man," does not mean that He was sorry for having made him, or disappointed in the man that He made, but that He turned from doing good to him, and said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repented me that I have made them." GENESIS 6:7. God's repentance for having made man, simply means that His forbearance and providential dealings with him had changed; but not because man had deceived Him in his conduct.

God knew before He created Adam and formed Eve what they would do, but He gave them a law without which they would not have known by eating of the forbidden

fruit that they were transgressors and stood naked before Him. If the law did nothing more than show man his weakness and sinful nature, it has performed a great work.

Job says God "Is in one mind, and who can turn him." If then, sinful men before the flood caused God to change His mind, then The Scripture which says God is in one mind, none can turn Him, would not be true. Before the flood, God had been good to men, but now comes a change, not in the mind of God, but in is providential dealings with them, so much so, that He destroyed all but Noah and his family. Although God made man and knew his character, disposition, even the thoughts and intents of his heart; yet the manifestation of his sinfulness grieved Him at His heart. Considering God is a Spirit, we presume that what is meant by being grieved at heart, is, that He was grieved in Spirit at the wickedness and sinfulness that had so progressively invaded the earth.

Concerning the Immutability of God, we have, I think especially one instance recorded in the Bible, which would have, if any thing could, influenced God to have changed His mind. And that is, when Jesus was in Gethsemane. He said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." MATTHEW 26:38,39. And in Luke

22:44 we read, "And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." I am persuaded that if such a pathetic scene as this, did not excite the emotions of God to change His mind, nothing would or could. God did not change His mind and let the cup pass, but He sent an angel from heaven, to strengthen Him. One of such a strong mind and determination renders change impossible.

"Keep silent, all created things,
And wait your Master's nod;
My soul stands trembling while
she sings
The honors of her God."

Man is mutable, God is Immutable. Man changes, God is unchangeable. The last change man will experience, will be when this corruptible puts on incorruption, and this mortal puts on immortality. This change is necessary in order for these bodies to enjoy heaven. They must be clothed with the robe of immortality in order to enter and enjoy or be enjoyed by those who are assembled there. And because God changeth not, and all His ways are assembled there. And because God changeth not and all His ways are unalterable; all who are clothed with that righteous robe will one day hear the voice of Him Who spake as never man spake, saying, "Enter thou into the joy of thy Lord."

"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."

H. O. Nash

BLACK CREEK UNION

The Black Creek Union convenes with the Church at Sandy Grove, Nash County, N. C. The fifth Saturday and Sunday before in January 1961. Elder W. G. Pate was chosen to preach the introductory sermon and Elder J. B. Williams to be his alternate. The church is located on 95 Highway about two miles out of Stanhope towards Raleigh. All lovers of truth are invited to attend.

J. T. BOYETTE,
Union Clerk

UNION NOTICE

The Lower Country Line Union is appointed to be held with Helena Church, beginning Saturday before the fifth Sunday in January 1961.

Elder Charlie Thomas 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 Laurel Springs Union Meeting will be held with the church at State Road, the Lord willing the fifth Sunday at 10:00 O'clock and Saturday before at 11:00 O'clock, in January 1961. We are inviting our Brethren and Sisters of our faith and order and friend to visit us in our Union Meeting.

Elder Sam Gilbert was appointed to preach the introductory sermon, Elder J. C. Dunbar alternate.

State Road Church is located in Surry County, near U. S. 21, about eight miles North of Elkin. There will be markers pointing to the church.

Elder Sam Gilbert, Moderator
G. L. Badgett, Clerk

UNION NOTICE

The Skewarkey Union is to be held at Spring Green Primitive Baptist Church Martin County, N. C., 5th Sunday in January 1961, Friday and Saturday before, the Lord willing.

Elder E. C. Harrison was chosen to preach the introductory sermon and Elder A. B. Ayers his alternate.

The church is located on highway 903 near intersection with No. 125.

We extend a cordial invitation to all who have a mind to meet with us.

E. C. Harrison, Union Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

JANUARY 1, 1961

NO. 4

PSALM LXXXVI

For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.

But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVII.

His foundation is in the holy mountains.

The Lord loveth the gate of Zion more than all the dwellings of Jacob.

Glorious things are spoken of thee, O city of God. Selah.

I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.

The Lord shall count, when he writeth up the people, that this man was born there. Selah.

As well the singers as the players on instruments shall be there: all my springs are in thee.

PSALM LXXXVIII.

O Lord God of my salvation, I have cried day and night before thee:

Let my prayer come before thee: incline thine ear unto my cry;

For my soul is full of troubles: and my life draweth nigh unto the grave.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD'S LEADING HAND

Elder T. F. Adams and
Elder Mewborn
Dear Brother Adams in
Christ, I hope,

I am sorry, but I did not get Brother Mewborn's first name and address the day you both stopped by my home, but I want you both to know how very much I enjoyed your visit and the sweet comfort you gave me, and the precious memories that will linger on and on until death. I feel that it was the guiding hand of God that led you this way, to comfort and cheer my poor hungry soul, cast down but I hope, not destroyed. I feel to be one of that number of whom 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.

I hope my trust is in Him Who hath declared that He would be a father to the fatherless and a husband to the widows, Who worketh all things after the council of His own will. He worketh and none can hinder, He hinders and none can work. Without Him we can do nothing, it is all of the Lord. However little, as I feel, as Brother Mewborn requested me to write a portion of what I told him and feel to be the work of the Lord, I must try. Jesus, hold my hand.

Last fall I believe I was shone that I only had four months and two days to live, and as time rolled

on I thought about it many times but was not afraid not uneasy, knowing that I had been brought down so low by afflictions that I had rather die than live any longer and I was just waiting, (and still am) but on that last memorial morning never to be forgotten, I awoke feeling as I had never felt before in all my life. I felt that I was dead to the world and all its charms and the world was dead to me. Dear ones of the people of the most high God I believe I did die on that day to the love and practice of sin. I no longer desire the pleasures of this world, they have lost all their charms for me.

Let worldly minds the world
persue,
It has no charms for me;
Once I admired its trifles too
But grace has set me free.
(I hope)

I have been requested by several to write my experience for the dear Landmark, but if, indeed I have one, it is like I feel-too small to be noticed by the saints of God. However, I must try in part, knowing that the love and mercy of God toward His chosen, highly favored few, cannot be explained by human tongue. But it is so much better felt than told. I hope that some little ones, as I feel to be may lift up their eyes on high and know that they are not alone, but the mightly

power of God who is doing all things well, is guiding them, full-filling His promises never to leave nor forsake them even in death.

I was brought up by Primitive Baptist Parents, but married a man that did not believe their doctrine and when I first felt myself a sinner in the sight of God, I thought maybe if I joined the church of my husband's choice for the sake of peace at home I would be satisfied, but how little did I know and how wrong I was. I dreamed I went to Dear Old Hogans Creek Church and when I went in, the church was full, not even one vacant seat for me. As I walked up the isle I saw my mother. She was sitting on the floor of the pulpit at the feet of the preacher, and while she was crying, she moved over and made room for me and was beckoning to me to come and sit by her. I thought she was the finest looking I had ever seen her, her clothing was soiled and dirty; and as I thought, I was very much dressed in style. I was ashamed of her appearance so I started to walk out at the side door but I could not go, something stopped me, and I could not go out. I turned back and looked at her again and she was weeping, and still beckoning me to come. I thought then that she looked so sweet and so humble that she was the dearest one on earth to me and I said aloud, "She is my Mother, I love her and I am going to her." I went and sat by her and as she laid her head on my breast and smiled I knew that I had never felt such love for her before. Oh, My Father's children, such

love is not of this world. I believe she represented the true church of the most high God ordained before the dust of the highest hills were laid.

I then thought I could not go against my husband's will, so I thought I would not join any Old Baptist Church but again how little I knew! Not long after this, I dreamed I was at the church and they were digging a grave by the side of my Mother's grave. I asked whose grave it was, and told them I wanted to be buried there, and they told me it was my grave. I saw the horse coming. It was draped in black. Everthing seemed to be mourning, even me. They drove to the church door and as they started in I was in the casket, and It started dissolving. It all dissolved and disappeared and everything was as white as snow as far as my eyes could see and I felt that the darkness had gone and a new day had dawned in my soul. But it did not last. I was only a doubting Thomas. I still wanted more and more evidence and the same still small voice that I believe I had heard before coming from heaven, saying, "Take what God has given you and therewith be content." I still did not want to join any church except the Primitive Baptist, but I felt that I could not go against my husband's will, so I thought again that I would not join any. But again how little I knew!

Soon after this I was taken very ill. I had to go to the hospital, I had an operation and was unconscious from Tuesday till Saturday, or so they said. The last thing I

remember that I said was, "Oh Lord be with me and guide the doctor's hand." Sometime during those four days that I was unconscious to the world, I saw a group of Angels marching around my bed, they were exactly alike-dressed in white robes and all had a little book in their hands and were all singing in a low tender voice as they marched around my bed smiling as they sang the sweetest music this side of Heaven, surely. When I awoke they were still before my eyes. I thought maybe they were the nurses but something seemed to say, "No, they were Angels." Then this song came into my mind: "May angels guard us while we sleep till morning light appears." I believe they were angels sent from heaven to cheer my drooping soul and soothe my aching heart, which they did. Again I was in the hospital and I do not know whether I was awake or asleep but I felt that I was floating on an ocean of black water all I could see was billows of water rolling over me and no one to help. I felt that I had traveled thousands of miles. I was so tired! Finally I saw the end but it was a horrible black bottomless pit under me and soon I must be in it. I thought I was trying to pray but the only words I could utter was Lord let me live, and a voice that I believe was coming from heaven said, "Go home to your friends and tell them what the Lord has done for you, and you shall live." I said, "Lord, I will go." I felt like I could not wait to get able to go home. I knew where my friends were and where my home was. This I did when the

opportunity came, and as I was coming out of the beautiful stream of clear water after I was baptized, they were singing so sweetly, I felt like I could hear their voices echo down the beautiful stream and fade away over the horrible ocean of billows and waves of trouble that I had just passed through. What wonderous love is this! Oh, my soul! I often wonder if all of God's children have to suffer as I have because of their disobedience, but there is one consolation in this—the scriptures tell us: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

I believe the Old Baptist have more sorrow and suffering here on earth than anyone else but why? And why are they and their doctrine scorned by the world? I believe it is because they are not of the world. Jesus said, "I have given them Thy (The Father's word) word; and the world hath hated them, because they are not of the world, even as I am not of the world." John 17:14. Jesus further said: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jno. 15:17-19. Sometimes I see the Old Baptist shuned and persecuted but who is it by? It is not His people, we know that. Then why should we care what the world thinks about us? We know they do it through ignorance and may God forgive

them for they know not what they do. All they that would live godly, shall suffer persecution, because it pleases God for it to be so. "If they have persecuted me they will also persecute you; if they have kept my saying they will keep your's also. But all these things will they do unto you for my name's sake, because they know not Him that sent me." Jno. 15:20, 21. Sometimes I can rejoice in persecution, knowing that Christ said, "All these things will they do unto you for My name's sake." and believing that if we "suffer with Him we shall also reign with Him."

Brother Adams, I do not think we should boast but neither should we deny His Holy name, who has done so much for us. Jesus said, "He that denieth me before men shall be denied before the angels of God." Luke 12:9. I am not ashamed to own my Lord nor defend His word. I realize I have done all I can do here, and that when I have gone the last mile of the way, may I be able to hear Him say, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. I believe he spoke these words to me one night on my bed of afflictions in the darkest hours of midnight, when none but God could hear: and if not mistaken nor deceived in all I believe that I have an humble hope that He is mine and I am His, which means more to me than all the world, and that when I am called to leave this world, He will be with me even in death. I long to go. This world is not my home any longer, and I hope to meet you in that land of love where there will

be blind ones in that sweet heavenly home, in the land where we will never grow old. (Blessed thought.)

I realize my rambling thoughts and my letter is becoming too long, but it seems I just cannot find a stopping place. At times we are filled with doubts and fears and find nothing to say nor write. I feel that all I have written or thought is worth nothing and less than nothing, but when we hear again the sound of His voice, we feel to hear Him say, or at least faith be on things eternal, and to hold to God's unchanging hand.

Please remember me when on bended knees before our Heavenly Father who is able to feed the hungry and lead the blind in ways they know not of and may it be His will that you may continue to preach His everlasting Gospel to the poor little lambs that are outside of the fold, and may my darling Son who is so precious to me be included in your prayers that he may be brought into the fold, but that I cannot do. We could not save ourselves, nor can we save our children-it is all of the Lord. But I must confess that at times I feel that my hope is sufficient when I am called to die that I am willing to take what God has given me and therewith be content. I can wait on a few days more, if it be His will, then I hope to meet my dear mother whom I believe is in heaven today with Jesus and all the heavenly host, singing sweet songs of Zion that none but God's children can sing, and may I be worthy to join the angels that sang around my bed so sweetly. How beautiful Heaven must be! I love

Thy people here, Oh, Lord! I love their walk, their ways, and by their fruits we know them, because their speech betrayeth them. They cannot hide the light which God has given them. I hope I have written anything but the truth. Nothing in this life is worthy to be compared with the glory of God when we reach the great beyond the skies and that is enough.

Lucy Collins,
Cameron, N. C.

**"GRACE UNTO YOU AND
PEACE BE MULTIPLIED.
I PETER 1:2.**

Dearly Beloved in the Lord:

Will you allow one as unworthy as I feel to be, to address you thus? I must confess that it is only through and by a sweet and precious hope in the shed blood of the Lord Jesus Christ that I would dare claim such a wonderful relationship with so great a people. Yet, if not deceived in this hope, I feel that you are my people, and your God my God.

Somehow there is a desire in my heart to write and as the above text seems foremost in my mind, I desire, God willing, to comment briefly on it. As I make this attempt there is (I hope) a sincere desire for divine guidance that I may write the truth and nothing but the truth so help me God.

Before commenting on this scripture, let us get our Bible and turn to the First Epistle of Peter and beginning at Chapter I, let us read the first five verses. How may we be given grace to meditate upon this beginning with the first verse.

First of all we see the writer's name. He begins this letter with these words, "Peter, an apostle of Jesus Christ." He introduces himself first of all that no one would be in doubt concerning the identity of the writer. Next, he tells us very clearly to whom he is writing. He leaves no doubt in our minds as to whom this letter was addressed. All letters that are properly addressed, bear not only the addressee's name, but in the upper left hand corner the name and address of the writer. Almost all the apostles in almost all their epistles gave their name first, and next the name of the one to whom the epistle was addressed. In Romans 1:1 we find these words, "Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God, and in verse seven, He says, "To all that be in Rome, beloved of God, called to be saints, Grace to you and peace from God the Father, and the Lord Jesus Christ." In the first and second we find almost the same words as the apostle begins his epistle. In Gal. 1:1,2 he says, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father who raised Him from the dead, and all the brethren which are with me, unto the churches of Galatia:" In Ephesians 1:1, He says, Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." To the Phillipians He gives both his and Timothy's name, quote, "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bis-

hops and deacons." Also in Colossians, Thessalonians, First and second Timothy, Philippians and Titus, the Apostle gives His name first, then he gives the name or names of those whom he is addressing. James and Jude began their epistle the same way.

Peter's epistle is no exception for the begins by saying, "Peter, an apostle of Jesus Christ, to the Pontus, Galatia, Cappadocia, Asia, and Bithynia," as much as to say, "My name is Peter, I am an apostle of Jesus Christ, and I am writing this letter to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."

Dear Reader, do you feel to be a stranger? Can you witness with the poet who was the author of these words?

"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."

If this is your experience, the Apostle was addressing you. The Apostle goes on to say, "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:" These Strangers had been elected, not by popular vote of the people, as is the case of the elections which are held here in this country of ours. This election was held in the chambers of eternity before the foundation of the world. God the father made choice of these strangers; they were foreknown of Him in that great covenant that was ordered in all things

and sure; as it is written, "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." Rom. 8: 29, 30.

These strangers were elected not according to their good works, but according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, and now we come to the text quoted at the beginning, "Grace unto you, and peace be multiplied." He did not say, "By your good works peace will be multiplied." But grace unto you, and peace be multiplied." As it is written, "Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us."

All OUR WORKS, if you please. Not a single work mentioned as wrought by us to obtain this peace. He 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. It is the work of God. It is grace first, last, and always, as the poet expressed it, "'Twas grace that taught my heart to fear, And grace my fears relieved; How precious did that grace appear, The hour I first believed." I feel that the Apostle's letter contained a wonderful message to all of like precious faith. Some how, I feel that the apostle meant for them to be not discouraged, not

over burdened because they felt to be strangers, and though they be scattered throughout all the world, they were the Elect of God, for He says unto them: "Grace unto us, and peace be multiplied." Says one, What is grace? If I know the meaning of the word grace, it is a divine, unmerited favor of God. It is something that you could neither buy nor work for. It is a free gift.

Continuing his letter, Peter says in verse three, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I do not believe that Peter was speaking of the new birth. He was not referring to regeneration. If so, He would not have used the word, "Again." These strangers had already been begotten unto this hope, otherwise, they could not have been begotten again. They had already received this hope, but they could not feel it at all times. At times they were made to doubt, and fear that they were deceived.

John the Baptist had a wonderful experience. He was the fore-runner of Jesus. He saw Jesus face to face. He baptized Him in the river Jordan. He saw the Spirit descend as a dove and light upon Him, and heard the voice from heaven saying, "This is My Beloved son in Whom I am well pleased." Yet, when he was shut up in prison he became full of doubt, and sent two of His disciples to Jesus saying, "Art Thou He that should come or look we for another?" He desired more evidence, but Jesus

did not give him any more, instead He just renewed that which John already had, saying, "Go shew John again these things." He was begotten again unto a lively hope. All this is according to God's abundant mercy. David says, "He lifts me up, and He casts me down. Paul says, "He raised us up together, and made us sit together in heavenly places in Christ Jesus." Where ever God's humble poor are begotten again unto this lively hope it is a heavenly place, as the poet expressed it:

"Tis a heaven below,
Our Redeemer to know,
And the angels could do no-
thing more,
Than to fall at His feet,
And the story repeat,
And the Saviour of sinners
adore."

All who preach the gospel, all that hear and understand, all that worship God in Spirit and in truth, must first be begotten unto this lively hope. This is the reward of "Ye shall receive the reward of the inheritance, for ye do serve the Lord's Christ." This is all according to God's abundant mercy brought to pass by the resurrection of Jesus Christ from the dead. When the Elect are thus raised up their faith is renewed, their hope is strengthened, they have more assurance that they are heirs, and joint heirs with Christ, that this inheritance is reserved for them because they are made day by day, to know that they are unable to keep themselves, hence they can witness with Jeremiah 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."

Peter continues in verses 4 and 5, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. God through faith unto salvation ready to be revealed in the last time." This inheritance is like NO OTHER. It is a glorious inheritance. It cannot be corrupted because it is incorruptible. It cannot be defiled because it is UNDEFILED. It fadeth not away therefore, it is an everlasting inheritance. It is reserved in heaven for the Elect who are kept by the power of God through faith unto salvation READY TO BE REVEALED in the last time.

I feel that I have only hinted at just a few of the many wonderful things contained in this scripture, for it is too much for a poor worm of the dust such as I. But I sincerely trust I have not written anything that is contrary to sound doctrine for if I know my heart, I desire to write, as well as speak the truth. I desire an interest in the prayers of all God's little ones.

Humbly submitted in love,

C. D. Whitley

R. F. D. 1, Oakboro, N. C.

THE PREDESTINATION OF GOD

Dear Readers:

It is not an unusual thing in this day to hear one among us say great things about the predestination of God and about His seeing the end from the beginning. This, I hope each of His dear believing children believes with all his or her heart, mind, and strength, for

one must experience this to believe, and they know of the certainty they never would have believed this without the glorious light of the heavenly and divine revelation of God.

Now does this teach us to go on in rebellion, sow seeds of error and discord, and be satisfied that God determined it all to be that way? God forbid. The same great teacher that taught His people in days past and gone, teaches them today, not only His predestinated will and determinate council, but He also teaches them that if they sow to the flesh, they shall of the flesh reap corruption, and this is taught them though suffering. Do you, My People, not grieve and lament when you commit sin? when you speak through malice? when you wound a brother or sister, friend or even a human being? Why did David say, "Set a watch, O Lord before my mouth; Keep the door of my lips. Incline not my heart to any evil thing to practice wicked works with men that work iniquity: and let me not eat of their dainties." 141:3,4. He follows this with the fifth verse: "Let the righteous smite me; it shall be a kindness: and let him 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 our God withdraws His restraint, we surely go astray and learn how weak we are, how dependent and how vile in our nature. Not capable of keeping His statutes nor following in His footsteps. This teaches us the lessons that David learned: it brings suffering and grief to our hearts

and this is the way that we die daily-die to the love of the things of the flesh, die to our self - confidence; die to the things of this world.

Why did He say "Watch and Pray?" "Watch and pray that ye enter not into temptation:" because "The Spirit indeed is willing, but the flesh is weak" Matt. 26:41. He also says: "Be sober, be vigilant, because your adversary, the devil as a roaring lion, walketh about, seeking whom He may devour." Peter 5:8. Do God's people do these things? They do indeed. At times they go astray, but by this they are taught their weakness, they are taught that "The flesh is weak," but they are brought into obedience through the need and suffering that follows. Satan does not come in the nature which he really is of, until he is defeated in his devilish determination. He will come up to one of the most enduring and harmless friends. He transforms himself into an angel of light to deceive, if it were possible, the Very Elect of God.

Now then, has the revealing pose of God, who is all power over all powers and over everything that exists both in heaven and in earth, ever come to you? and by the true light that lighteth everyone that comes into the world of believers, and shown you that satan had you under this disguise and had gotten you into his terrible web, tied and wound until as the poor fly in a spider web, had no way of escape, neither had you any way to get out and deliver yourself from this power of the serpent? Have you heard him laugh at your helplessness, re-

joicing triumphantly that he had you at last in spite of your works of self-righteousness; Now these flimsy shattered rays are torn to shreds and can give no warmth, no protection but satan, as the spider stings and hurls his poisonous venom, while you wrangle and writhe with pain, triumphs over his prey. What a sight to look upon! Can the world of false teachers show you this? Does the devil himself know how it looks? No, indeed no, for only the light of the revelation of Jesus Christ can show this scene to a sinner sunken into the deep pit of hell; the webs of Satan so cunningly wrought that every way the eye may look for escape in hopeless. Only the power of God's mighty strength can cause this poor prisoner who feels to be doomed already to torment, to cry, "Lord save me."

The cry may at first be so faint and weak that it can scarcely be heard, it seems so small and low, but be it ever so small, be it ever so faint, it is the faith of God in you, strong and mighty enough to unwind all the tangled web of satan and this faith which is as a grain of mustard seed in comparison does out do, and over come the cunning wiles of satan even to the pulling down of strongholds and sets the prisoner free; tramps the web of deceit underfoot, and triumphs gloriously singing Glory to God in the highest. This one leaps and praises Him from whom all blessings flow for what has been done for him and here it is that the old serpent-the devil - shows his real ugly devilish self. No longer does he smile the smile of deceit, nor

Speak soft and kindly but as the roaring lion ready now to destroy if he could, its prey would he rend to pieces and destroy the peace of God's little lambs. Glory to God in the highest, all honor and praise belong to Him, now henceforth and forever! He has walled in his garden put Satan beneath and though he roar and clatter with all the malice and hatred against her—the garden flourishes and grows in grace, and in the knowledge of the truth, as the fair lilies by the waterside. May God in His great mercy favor us in that we be watchful, prayerful, and found sober and of a sound mind when he comes.

The writer has found Him to be a jealous God, Yea! a God of terrible judgments as well as a God of love and great unspeakable mercies. To him belongeth all praise, glory, dominion, and power, now henceforth and forever.

Humbly yours in love
and fellowship,
Mrs. Isaac Jones.

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a

one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Solomon's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

To our agents, we will mail any new subscriber that you send us, one of our books free and postpaid.

Editor.

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 dues if any.

Editor

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham. N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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VIEWS ON 1 COR 7:13 - 16

Dear Elder Adams:

I was given some old copies of Zion's Landmark, and enjoyed reading them so much, I am enclosing my check for a year's subscription. I would like to know your views on I Cor. 7:13-16.

Thank you,
Mrs. Joseph Plaster
22 Forest Drive,
Newport News, Va.

I am also quoting the three preceding verses - 10,11, 12 - because they are so pertinent to the verses inquired of by our Sister; all of which read as follows: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But, and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not,

and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

It is evident that the church at Corinth had many perplexing problems come before them which were distressing and disturbing to the peace and unity of the church - as we do today. False teachers crept in and taught the disciples contrary to the order which Jesus Christ laid as a pattern and which was faithfully observed by His Holy Apostles. Those who taught for doctrine the commandments of men, and followed the tradition of the Elders were a pest to the faithful in Christ Jesus. There were certain men who came down from Judea and taught the brethren saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15:1.

Marrying, separating, divorcing and marrying again, seem to be the problem with which the church at Corinth was confronted. Some of the Corinthians wrote to the Apostle Paul with reference to the above matter. The Apostle replied with

fatherly advice as to how they should govern their body, under such circumstances.

The Apostle begins his answer to their inquiry by saying, "Now concerning the things whereof ye wrote unto me, it is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." 1 Cor. 7:2. It is lawful and well, the Apostle implies, for every man to have his own wife and every woman to have her own husband, unless they can be content to remain u n m a r r i e d as the Apostle himself did, "I say therefore to the unmarried and widows, It is good for them if they abide even as I." Verse 8.

In verses ten and eleven (unto the married I command, yet not I, but the Lord, let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.") The Apostle here is speaking of a man and his wife who (both of them) are believers in a church state. There is no legal grounds for a divorce, for church members, except in case of fornication or adultery which is a breach of the marriage vow. If the wife depart from her husband let her remain unmarried and let not the husband put away his wife. By this I understand that each of them can retain their member-ship in the church, but neither of them can obtain a divorce except for fornication or adultery, and where this is the case the one guilty of the adultery can not retain mem-

bership in the church. They are in bondage and are bound by the law of God and have no right to break the marriage vow by divorcing each other. As before stated the above has reference to husbands and wives who are believers in a church state-that is those who are believers in the true doctrine.

In the twelfth verse Paul is advising the procedure to follow in a case in which the husband is a believer and his wife an unbeliever, or the wife is a believer and the husband and unbeliever. In this case, Paul proceeds by saying, "But to the rest speak I, not the Lord: (meaning Paul was expressing that which was lawful.) He says, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman - a sister - which hath an husband that believeth not, and let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

The Apostle did not mean that an unbelieving husband or an unbelieving wife is sanctified in spirit, because of having married a believing husband or a believing wife. Sanctification by the Holy Ghost does not come in this way. It is the Spirit of God that sanctifies. The sense of it is this. They are espoused to each other, that is they betrothed, embraced or united to each other. Their temporal interests are or should be the same for they are legally and lawfully married.

The Jews had a law prohibiting

the marrying of Israelites to heathens, according to the scriptures. Such marriages were dissolved and their wives were put away. Read the ninth chapter of Ezra; also see the tenth chapter and third verse. But this law is not in force in the gospel dispensation. Had this law been valid during the Apostle's day, (it was not) then it is obvious that if a believer in Christ had married an unbeliever, the marriage would have been unlawful. Of such a marriage the children would have been born out of wedlock in the eye of the church, and they would be considered unclean. Since a believer has a legal right to marry an unbeliever, under the gospel dispensation their children are considered holy or lawful. They are not spiritually holy, but are accepted as lawful children, although they are the sons and daughters of a father who is a believer and a mother who is an unbeliever or vice versa. This is now lawful and has been since the coming of Christ in the flesh, and this is what is meant by the term "holy" used as it is here. The church is reconciled to this practice. They tolerate it where they did not under the law dispensation.

As quoted above, the Apostle before stated that "If any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." Now He says, "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God

hath called us to peace." May it be observed that Paul's letter was addressed to believers in Christ Jesus and not to unbelievers! If for any reason that a separation takes place, let the deserter be the unbeliever and not the believer. Hence, the Apostle said, But if the unbelieving depart, let him depart.

If a sister (a member of a gospel church) is married to an unbelieving husband, and should he be contentious, contrary, and manifest a hatred for her belief in Christ, and make threats that he will depart unless she forsakes her religion (the sacred principle which is dear to her) is she under any obligation to forsake the cause of Christ and the things pertaining to his Kingdom to gratify his wish? Would she be justified in denying the faith to satisfy her husband? Paul said, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible as much as lieth in you, live peaceably with all men." Rom. 12:17,18. If peace is to be obtained by sacrificing the truth and denying the faith, "Let him depart." The same is true with a believing husband. If his wife who is an unbeliever should require that which is unreasonable of her husband then it remains to be seen by the church that the wife is in fault rather than her husband. "Let her depart, a brother or sister is not in bondage in such cases for God hath called us to peace." The sentiment expressed by the Apostle sets forth clearly that if there is a departing, let it be the unbeliever and not the believer who departs. Paul was inspired to say, "Be ye not

unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will be their God, and they shall be my people.

Those who are in Christ Jesus manifest much more patience and forbearance to unbelievers than unbelievers do to believers. The reason of this is because those who are enlightened know that if it had not been for the mercy and grace of God they would themselves, still be in a state of unbelief. Peter speaks a word in season to the faithful in Christ, by saying, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: Having your conversation honest among the Gentiles: (Heathens or unbelievers) that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1st. Peter 2:11, 12.

Peter continues his words of exhortation by expressing the necessity of patience and forbearance by saying, "Likewise ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear." 1st. Peter 3:1,2.

In the above words, it appears that the Apostle Paul emphasized the same in meaning when he said, "For what knoweth thou, O wife? whether thou shalt save the husband; or who knoweth thou O man, whether thou shalt save thy wife? 1st. Cor. 7:16. The Apostle does not mean that a believing husband or a believing wife can save eternally an unbelieving wife or an unbelieving husband. The question seems to be put like this. If patience and long forbearance is manifested towards the unbelievers by the believer, who knows but that God will bring him or her to repentance and forgiveness of sin through his son Jesus Christ at His appointed time? When Jonah preached the preaching that God bid him preach, by saying, "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4, this was the word of God by Jonah to Nineveh. They repented of their evil way. The King said, Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they 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, 3:9, 10. Certainly God knew and determined the way they would take and what they would do.

Of course this was in the purpose of God, and was His way of showing them their guilt and causing them to repent in sackcloth and ashes. Even though believers may feel weak and feeble in their efforts in petitioning to God in behalf of their companions who are unbe-

lievers, yet who knows but that God in His tender mercy will hear their feeble cry. In some cases we see such a development which proves this was in His purpose.

It has been said, "Prayer is a weapon for the feeble, weakest souls can wield it best," but it is all according to God's predetermined purpose, we can not even pray without Him.

T. F. Adams

MEMOIR

On November 1, 1958, Little Joe Coleman, nine years and some months old, died in Martinsville Hospital. He was the son of Hugh and Velva Coleman. He was a loving little boy. He was dear and near to us, but we do feel that the good Lord had a better home for him. It was so hard for his father and mother to give him up, but we knew the Lord gave him to us, and the time came for Him to take him home to that beautiful heaven. While father and mother are grieving over him, the good Lord can make them willing for His will to be done.

Written by his Grandmother,
Mrs. Alex Coleman, Stuart, Va.

I, Mrs. Alex Coleman, had a dream or vision about Joe one month before he died. I viewed the ambulance drive down beside his home. It had a little casket in it. It was covered with beautiful flowers. Two days before he died, I was lying on my bed, and the same little Joe was standing by my bedside with his little arms around my neck, and I saw two beautiful roads. They shined like gold. I saw two little girls come up to Joe, dressed in white, they told him they had come for him. He removed his hand from around my neck and said, "Bye Grandma," and the three of them went off hand in hand on one of these roads and when I saw them again they were coming by way of the other road, to me. All three were dressed in white robes. Little Joe was in front but before they got close to me they

seemed to come over me and I turned my head and looked, when I saw the clouds open, and I saw them go to that beautiful heaven, which has been shown to me so many times.

Written by his grandmother,
Mrs. Alex Coleman
RFD #3, Box 63.
Stuart, Va.

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Pee Dee, Saturday and fifth Sunday in Jan. 1961. Saturday services to begin at 11:00 o'clock A.M., and Sunday services at 10:00 o'clock A.M.

Pee Dee Church is located in Horry County, South Carolina, about 10 miles West of Conway, S. C.

Visitors come to Conway, South Carolina. Leave Conway westward on 701. Just out of town you will go under an over drive, continue 701 about one and one half miles. Turn right on rural paved road. Travel about four miles. Turn square to left. Continue left hand road to Union. All orderly Baptist are invited to visit us, especially the Ministers.

E. L. Vaught
Union Clerk
Loris, S. C.

UNION NOTICE

The next session of the White Oak Union is appointed to be held with the church at Newport, N. C.; on 70 Highway, just before you come to Morehead City, January 28, 29, 1961.

A Cordial invitation is extended to all who have a mind to meet with us, especially our ministering brethren.

H. A. Young, Union Clerk
Jacksonville, N. C.
R.F.D. #1, Box 91

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the Church at Primitive Zion on the 5th Sunday and Saturday before in January, 1961.

The church is located about five miles Southwest from Benson off #27 Highway, and five miles East of Coats, N. C. All lovers of the truth are invited to attend.

Elder A. H. Morgan, Mod.
Alonzo Barefoot, Clerk

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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VOL. XCIV

JANUARY 15, 1961

NO. 5

PSALM LXXXVIII.

I am counted with them that go down into the pit: I am as a man that hath no strength:

Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

Thou hast laid me in the lowest pit, in darkness, in the deeps.

Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee.

Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.

Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?

Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.

Lord, why castest thou off my soul? why hidest thou thy face from me?

I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

Thy fierce wrath goeth over me; thy terrors have cut me off.

They came round about me daily like water; they compassed me about together.

Lover and friend hast thou put far from me, and mine acquaintance into darkness.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"FOR WITHOUT ME, YE CAN DO NOTHING"

Dear Brother Adams
and Brother Nash,

I feel so unworthy within myself to write! I feel that my writing is of no comfort to the dear children of God. But I do think I have been blessed (at least I hope so) to realize the truth of what our Lord said, "For without me, ye can do nothing." And the Apostle Paul said, "I can do all things through Christ which strengtheneth me."

Oh such a dark and stormy voyage the Lord's little ones must pass through ere we learn that all our righteousnesses are as filthy rags, I say "We", that is if I am included in that number. We can never know of our corrupt condition unless it is revealed to us. Dear Old Job, as I understand, was self-righteous and lacking in humility until God challenged him to answer. When he was brought into the presence of God, he saw himself in a different light, so to speak. In chapter 42: 5,6, Job says, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes." Back in chapter 40: 4,5 Job answered the Lord saying, "Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice but I will proceed no further."

Yes, I think Chapter 29 fully shows or discloses that Job was yet a self-righteous man. But when brought in the presence of God, it seems to me that Job then saw himself as he was, when he said, "Vile" and he realized his righteousnesses were as filthy rags. But Job from first to last appears to me to be Godly and of great faith which all his trials, tribulations, and afflictions could not lessen nor shake.

I feel to know that one can have no spiritual knowledge unless it be revealed to him of God. I fear I know nothing spiritually. But I do confess that I am a poor old sinner. But by the grace of God I am what I am. I feel that God has blessed me with a sweet little hope of life eternal but this I do not know, I can only hope and I would not exchange this precious little hope for the world and all its riches.

Often when my hope appears so little and weak, I feel ready to cast it aside and hope no longer but some part of the scripture will come to my mind encouraging me to hold fast, to fight on as the battle would and will not last long and the clouds that have hanged so heavily over my head all these years, even now will some day burst with brightness, and I am made to rejoice in the Saviour's love and knowledge that all these things, trials, tribulations, afflictions doubts and such, come to us

while sojourning here in time for our good and God's glory. That is if we be His children. "For of Him and through Him and to Him are all things to whom be glory for ever and ever."

My greatest worry, am I one of that number whom He chose way back in the ancient of eternity? This question I ask myself time and again. But how wonderful is this precious little hope! If my heart does not deceive me, I rejoice in the hope of the glory of God through Jesus Christ our Lord. In this hope is our salvation and present joy and is the greatest blessing we have in this world.

Even though at times after it seems so small, so far away that we see only a tiny spark, how could we do without it? As for me it is hope against hope. Yet, I am always desiring more evidence forever begging, for it seems never sufficient to fulfill my desire. So I am always found wanting.

O, come tell me dear Saints of God, is it thus with you? Am I His or am I not? One thing we feel to know, if we are His we were saved in Him before the foundation of the world and our names were written in the Lambs Book of Life, and can never be erased, for what God has done He has done forever, and He will not change, for He says, "I am the Lord and I change not." So I feel sure "It is finished," and this being the case, I must say, "Salvation is of the Lord, and there is no other way whereby we must be saved."

He-our dear Lord Jesus is the Captain of our Salvation. He suffered on Calvary's cross that poor sin-

ners be free and that they be brought unto glory.

Brother Adams, I do truly appreciate the Landmark, and I humbly thank you for remembering me, the very poorest and least if one at all. My heart is filled with a feeling of joy and gratefulness to God who is so rich in mercy and so tenderly blesses us with all spiritual blessings, which were treasured up in Christ according to the will of God. Oh, it is a grand and glorious thought to be given even a little hope in the finished work of God, ordered in all things and sure.

He says, there is no power, visible or invisible, able to separate us from this love of God for His Father is greater than all and "No man is able to pluck them out of my Father's hand."

Brother Adams, I do not know, but I hope I have tasted that the Lord is gracious and I believe I have felt the rod of correction very severely, and too, I hope I can say with the Apostle 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 unto us."

"I'm not ashamed to own my Lord, Or to defend His cause, Maintain the honor of His word- The Glory of His cross."

Brother Adams, I have been most wonderfully blessed to meet once more (only once) with the dear Saints. Oh, how I enjoyed meeting with those dear ones again! It was

a great feast, one I shall never forget. As you see, I still linger here in this low ground of sin, sorrow, afflictions and such. My health is such that it keeps me on my bed most of the time but I try to bear my afflictions with patience, feeling that God knows best and has a purpose for all things—"We know that all things work together for good to them that love God, to them who are the called according to His purpose." The desire of my old heart is to praise Him, to sing praises to His most Holy and Righteous Name for He is my All in all, and what ever my lot be when the time comes for me to cross the chilly waters of death, I hope He will be with me, that I will be blessed with the spirit to say, "Come, welcome death, I'll gladly go with thee."

The Lord said, Isaiah 43:2, "When thou passeth 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 flame kindle upon thee." I love the good Old Hymn founded on the above scripture. "How Firm a Foundation Ye Saints of the Lord." The entire hymn is scriptural. How I enjoy and love these old hymns. I love them at all times, and especially in the church. While I love the songs of the "Sacred Harp," yet, I do not care to hear them when we meet in the Lord's House of worship where we assemble to hear the gospel preached.

Dear Brethren: Adams and Nash, I hope that the Lord and Saviour

Jesus Christ will forever bless each of you and every one else who loves and puts their trust in Him, and are forever feeling their unworthiness of Him, in humbleness before God and his brethren in Christ Jesus.

Now may I ask you dear ones to pray for me that I be kept in the straight and narrow way and be made to be humble and submissive to the will of Jesus Christ, the Lamb of God and be made to sing praises to His Holy Name. I know this letter is an imperfect as I am, so do with it as you see fit and it will be alright with me.

With much love to all.

I am a little sister, I hope,
Harriett Little Gray
2822 Florence St.
Houston, 9, Texas

PAUL'S LETTER

Dear Readers:

If I could I would pin the thoughts of my heart, and praise my heart's desire-God our Savior. God made his people the righteousness of God in Him. See II Cor. 5:21.

Paul wrote this letter to the church at Corinth and I believe Paul told the truth, for God made what is. Christ was made sin for His Elect-those elected and chosen in Him before the world began: "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 predestinat-

ed 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. 1:3-6.

I believe we were made sin, David said he was: Behold, I was shapen in iniquity; and in sin did my mother conceive me. (Psa. 51:-5.) If David was conceived in sin and shapen in iniquity certainly we are in the same condition. We do not know how great sinners we are until the light of God shines into our hearts and we are enabled to see ourselves as we are. If one knows in the true sense that he is a sinner, that one is definitely His, because he can only know this when it pleases God to reveal it to him, and he only reveals this to His people, and this revelation brings repentance.

Christ was made sin for His Elect-those who have felt to be lost. The "Whole need not a physician, but they that are sick." Those to whom God manifest Himself are sinsick souls, they know they are sinners. I Jno. 1:8 says: "If we say we have no sin, we deceive ourselves, and the truth is not in us." Who will deny God's son? We believe God is our Maker and Christ is our Savior, but the world believes if they will let Him save them, He will be their Savior. But God's will must be done and it is His will that all He gave to the Son shall have eternal life. Christ 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. And this is eternal life, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Jno. 17:1-3. So God saved sinners by making Christ sin for us "That we might be made the righteousness of God in Him."

Christ laid His hand on John when he fell at His feet as dead, saying, "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:17, 18. God made two people, and He called them the seed of the woman and the seed of the serpent. God made the serpent more subtil than any beast. Gen. 3.1. (Subtil means cunning, crafty, elusive.)

God is the maker of all things in Heaven and on earth. He is the power that rules all things. Without Him nothing is made. The life that be is ordained of God, and He decreed that it be and do as is. God purposed it to do or be. He is all in Heaven and in earth.

Pray for me, that in my latter days, God will give me greater wisdom; to know Him, to be stronger in Him and that I may glory in His Son. I was born in the waste howling wilderness of Louisiana the fifth day of May 1879.

One in hope,
 Dr. F. P. Welch
 Box 123, R.F.D. 1
 Stanton, Texas

GOD'S HUMBLE POOR

Dear Readers of Zion's Landmark,

I feel too unworthy to write anything pertaining to the scriptures but it came into my mind today the vast difference there is between a modern preacher whose teaching and training has been of man, and the gospel preacher who has been taught by revelation of God. They are comparable to the man who has actually fought in war and the man who has read about it in a history book or newspaper. Each can tell the truth about what happened because it is recorded history, but the man who was actively engaged in the battles has an experience to tell and it has meaning to him. Therefore, when a preacher is sent by God to preach the gospel, He says, "I will teach thee what thou shalt say." (Ex. 4:12) and what he says is given and revealed to him, and a child of God will know the difference if he is "Given ears to hear" the joyful sound. With that combination, God revealing the meaning and His children "Tuned in" they can communicate in Heavenly places. The Apostle Paul said, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12.

God's humble poor understand what they have experienced, for instance; Paul said: "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. For the good that I would I do not; but the evil which I would not, that I do." Rom. 7:21. It is here

that Paul, like many of us living today, experienced conflicts between the flesh (the will to do evil) and the Spirit, (the will to do good). And as Elder Floyd Adams explained in a recent sermon, it is the difference between the desires of the inner man, (spiritual) who cannot sin (if he is a child of God) and the actual walk of the outward man (flesh) who cannot help but sin for there is no good in the flesh. Many of us know there is nothing good about man in the flesh and his carnal mind. We know "For all have sinned and come short of the glory of God." We have learned this the hard way-by experience. The sad part is we know that we are powerless, within ourselves, and without God's help to do otherwise. And we have reason to believe it when we read; "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. How many times have we tried and tried over and over again making promises to God only to find before nightfall we had broken all of them. Then, as with the man who actually fought the battle, we know from dear experience that the "Way of man is not in himself."

Many of my friends ask how the Primitive Baptist get any comfort from such "Fatal" doctrine, saying, it depresses them to be told they cannot do something about soul's salvation. It is then I try to explain that it is because we put all of our trust in a Supreme God who has ALL power in Heaven and in Earth and we trust in a Hope that He included us in His glorious

promises; that He chose us in Him before the foundation of the world." And that we believe too that if we are of the chosen few, that our salvation is in His hands. We know we are sinners by nature and it grieves us when we feel that flesh (sin) dominates such a large portion of our lives. Knowing and detesting our sinful nature keeps us humbly begging for God's mercy. We have learned that the way is rugged as we travel on, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." We realize that "The Lord's hand is not shortened, that He cannot save; neither His ear heavy that it cannot hear." There are many highways and by ways and man can only direct us to an earthly destination, but God's highway is the "Highway of Holiness." And strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14.

So, Dear Reader, you, as I, know that our destination is in the hands of the Supreme Commander and we are leary of the advice of "false prophets" who would lead us on any path that man has devised. We know that God is ALL POWER and "With out Him there is no Savior." For "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." Isa. 40:4. "God will not leave His people comfortless," and, "The glory of the Lord shall be revealed." Isa. 40:5. "Salvation is of the Lord." Jonah 2:9. God's

poor, afflicted children are in safe hands.

Humbly submitted,
Elizabeth C. Edwards
417 S. Boylan Ave.
Raleigh, N. C.

**THY PEOPLE SHALL
BE WILLING**

Dear Sister Minnie,

It has been on my mind for a long time to write some but I feel so vile and little that I feel that no one will enjoy a word I write. After attending such a wonderful union meeting it seems that I am in the valley already. Sleep was taken away from me last night and I was lying awake with the burden of writing on my mind, when the scripture came into my mind concerning Jesus being baptized in the river of Jordan and "The Spirit of God descending like a dove, and lighting upon Him."

While I was lying there awake, I begged the Lord saying, "Shall I write or shall I not?" I soon fell asleep, and I had two dreams. It seemed I was in so much trouble I could not live, unless someone prayed for me. In one of my dreams, Brother Lonnie Yopp was placed before me, and in the other dream, Brother Young was placed before me; and each including you, was placed before me also and you had a pencil and paper in your hand. That made me willing to write to you.

David said, "Thy people shall be willing in the day of Thy power---" Psa. 110:3. The Hebrew children were made willing to be tried in the fire. Once in my dream, I was placed in a big field that was sur-

rounded by fire. It seemed I was condemned for some crime unknown to me and I was going to be destroyed by fire. The flames were all around me just as high as I could see and the flames got so close that I felt the heat, when a snow white hand reached down and delivered me from there. There was not a smell of fire on my garments.

I hope and trust that I was delivered for the same reason the Hebrew children were delivered from the fiery furnace. The old king was amazed when he saw the fourth person in the fire, the fourth being in the form of the Lord Jesus Christ. Sister Minnie, I trust it was the same power that delivered me. The first time I saw Christ, He was in the form of a three year old child and was dressed in a white robe as white as snow. I thought He was the most precious and the most humble looking child I had ever seen. I thought it would never do for him to get out of my sight. Shortly after that He was again shown to me. This time He was in a big black cloud. I heard a loud roar of thunder and I looked and saw a big black cloud and in that cloud was a form which appeared to me to be the Son of God. After I heard the thunder, the earth began to crumble and sink beneath water. I began to beg God to save me from being eternally destroyed. The earth all sank except a place about the size of a room. There was just a small group left on that small place of ground and I was in the little group. A voice spoke to me and said the rock of your salvation can

not be shaken. I feel the thunder was the voice of the Lord and the black cloud was my sins which came before me.

The solid rock represented Jesus Christ. That is my prayer today that I am in that solid Rock. Sister Minnie, I will stop now for I feel that what I have written is so weak and poorly said that it will not interest you. If I am one of you all-the church-the bride, the Lamb's Wife, surely I am the least of all.

A little sister, I hope,
Anna Simpson
RFD 1, Richlands, N. C.

Brother Adams,

This sister is the daughter of Brother Bob and Sister Mattie Brown. Brother Brown was a deacon of Cypress Creek Church for many years, and a bold, faithful soldier of the cross of Christ. Sister Simpson is well known for her faith and love for the church, together with her dear mother who is living now. Their membership is with the church at Cypress Creek.

Mrs. Isaac Jones.

STRENGTH THROUGH WEAKNESS

Dear Brother Adams:

I believe you can witness with me in saying it does our hearts good to see the seats of our churches filled with those who are interested in the truth. Paul said, "— 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." Heb. 10:25. But the troubles we have sometimes seem to have no let up,

however, there are times when we can "glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Blessings that we receive are of grace, for all good gifts and all perfect gifts are from "Above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning."

Paul said lest he should be exalted above measure through the abundance of revelations, there was given to him a thorn in the flesh, the messenger of satan to buffet him, and because of this, he besought the Lord thrice, that it might depart from him, but The Lord said unto him, "My grace is sufficient for thee: for My strength is made perfect in weakness." This is also the experience of His people of this day. If we have a visit of the Spirit and are enabled to rejoice in Christ as our Saviour, we are sure to have a let-down, and doubt that we have ever known Christ as our Saviour. David knew what this experience was, when he said: "He lifts me up and casts me down." The casting down is done by the thorn in the flesh. It buffets us and makes us feel that we are deceived, and that if we are one at all, we are surely the least of all. We crave as David said, that He restore unto us the joy of His salvation.

Shortly before the crucifixion of Jesus, He said: "If any will come after me, let him deny himself, and

take up his cross and follow me." Matt. 16:24. This God's crucified ones do. They do this of necessity, because they have no where else to go, no other source to flee to. They are needy, they hunger for the truth, they hunger for His love. We are told by Isaiah that Christ "Is despised and rejected of men; a man of sorrows and acquainted with grief. His people are also brought to this point, then they are enabled to follow Him acceptably. How often they can witness with the poet:

"I am a stranger here below,
And what I am 'tis hard to
know;
I am so vile so full of sin
I fear I've not been born
again."

Paul said, "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. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

Yours in fellowship,
(Elder) Ples M. Watkins.
1355 Fernwood Circle, N. E.
Atlanta 19, Ga.

Zion's Landmark

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

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HE MADE USE OF PARABLES

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." MATTHEW 13:31, 32.

The Saviour in the gospels often speaks to the people in parables. He made use of them to veil the truth from those who had no interest in it. But those who really desired to know, were not satisfied until they found out the meaning of them. Therefore, they asked "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. For whosoever hath,

to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." Verses 10 through 12.

Peter says, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2-Peter 3:18. According to Peter those to whom grace and knowledge hath been given, there is a growth in that grace and knowledge. Paul prayed for the Collossians that they "Might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." COLLOSSIANS 1:9, 10. Paul was also "Confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." PHILIPPIANS 1:6. So God adds to that which He hath given.

"But whosoever hath not, from him shall be taken away even that he hath." To them who think they know the truth, but do not, to those who think they have a Spiritual understanding and know the truth of the gospel, but have no experimental knowledge of it; even that which they thought they had, is taken away. "For I bear them record" says Paul "that they have a zeal of God, but not according to knowledge." ROMANS 10:2. And Jesus said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." MATTHEW 11:25, 26. The

foregoing are some of the things Jesus spoke to them in parables.

But "Another parable put he forth unto them, saying, The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The Lord, I think, by the mouth of ISAIAH gives us a little light and the key to this parable, when He says, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." ISAIAH 60:22. The Jews were the chosen people of God, and the only nation that had a God given form of worship until Jesus commanded His disciples to "Preach the gospel of the kingdom in all the world." When Jesus "Who hath made both one, (Jew and Gentile) and hath broken down the middle wall of partition between us; for to make in himself of twain one new man, that he might reconcile both unto God in one body by the cross;" this unification and consolidation brought the once small number of believers in God to a great and strong nation.

In the 22nd chapter of Luke Jesus said to His disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of ISRAEL." Now what kind of a kingdom is this? It certainly is not

a worldly kingdom, for Jesus says, "My kingdom is not of this world." John 18:36. It is in the world, but not of the world. Then what kind of a kingdom is this? It is a spiritual kingdom, and said to be the kingdom of heaven, and its subjects are heaven born, and "They are not of the world" says Jesus, "even as I am not of the world." John 17:14. Paul tells what the kingdom is not, and what it is; he says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." ROMANS 14:17.

The mustard seed depicts the gospel of Jesus Christ, and its size typifies the small number of people in whom this seed was sown in the beginning of the gospel dispensation. The sower of the seed is the Lord Jesus Christ, and the field in which the seed was sown, is the gospel church in all the nations of the world. "The branch of my planting, the work of my hands, that I may be glorified." ISAIAH 60:21.

"And become a tree." When the Jews are restored, and the fulness of the Gentiles be come in; that is, when all the elect of God among them, are brought into the Gospel church, as birds that lodge in the branches of the tree, then, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cove the sea." HABAKKUK 2:14. When this is accomplished, the church will have reached it's height and breadth. It will not be then as it is now, lords many and gods many, but "One body, and one Spirit, even as ye are called in one hope of your calling;

one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all." EPHESIANS 4: 4,5,6.

"So that the birds of the air come and lodge in the branches thereof." I've heard it said that the birds are those of various faiths, that unite with the church, who know nothing experimentally of the gospel of the kingdom of God; but in this I do not acquiesce. The people of God are referred to as birds. "Mine heritage is unto me as a speckled bird, the birds (unregenerate) round about are against her; come assemble all the beasts of the field come to devour." Jeremiah 12:9. These birds represent all the elect that constitute the church, and their specks signify all nations, kindred, people and tongues of which the church is composed. Her specks do not, as some think, represent her imperfections, but rather her beauty; although, she says of herself, "Look not upon me, because I am black." S of S 1:6. But her husband says, "Thou art all fair, my love; there is no spot in thee." S of S 4:7.

The children of God like the birds of the air, come to the branches of the tree (church) where they are protected from all the lo heres and lo theres, (the false doctrines of the world.) They come to the church where they can sing praise, honour and glory to Him Who hath translated them out of the kingdom of this world, into the kingdom of His Son. Birds seldom sing while on the ground. It is when they are perched above in the branches of the tree that they do their singing. Neither do the

children of God sing when they are cast down with the burdens of life, and the care of material things. It's only when their minds and affections are raised up to a state of safety and complacency that they feel to sing. And David said, "Sing unto him, sing psalms unto him: talk ye of all his wondrous works." PSALMS 105:2. This is the desire of the children of God when they are assembled together, to speak to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord; giving thanks for His mercy so abundantly bestowed upon them.

The redeemed church has not grown in numbers, none can be taken from it, and not one added to it. It is the same yesterday, and to day, and for ever. But in her gospel state God hath added to her a number as the sand which is by the sea shore innumerable.

May I repeat, "The kingdom of heaven is like to a grain of mustard seed" The kingdom is called the kingdom of heaven because her subjects are "Born, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," 1-Peter 1-23. The "Seed" is the gospel sown or preached in the world.

The branches represent the many locations or the place of worship. There is not but one gospel church, but the church has many branches, just as the body hath many members, and every one members one of another. And the Lord adds to the church in her gospel state, daily such as should be saved.

The result of the sowing of the

seed referred to in the text is, the tree has grown into a great tree, and its branches has spread into all nations, kindreds, and people, and tongues of the world. So that which started out small, has become a great number, which no man can number, and out of her "The perfection of beauty, God hath shined." PSALMS 50:2. "The daughters saw her, and blessed her; yea, the queens and concubines, and they praised her." S of S 6:9. Who wouldn't?

H. O. Nash

"WHO CRUCIFIED JESUS?"

The following question has been submitted for consideration. "Who crucified Jesus? Were any, or all, or none of the participants children of God?"

Those who took part in the crucifixion of Christ were not manifest children of God at the time when they were imbibed with malice and rage, and engaged in the act of crucifying the Holy Child Jesus. Those who participated in crucifying the Son of God are mentioned by Peter in Acts 4:27, 28: "For of a truth against the 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." The princes and rulers of this world took Jesus to be Joseph the carpenter's son. Paul said, "Howbeit we speak wisdom among them that are perfect: (perfect in heart-not in the flesh) yet not the wisdom of this world, nor of the princes of this world that come to

naught: 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." 1 Cor. 2-8. Certainly they did not know Jesus was the Christ; this was a hidden mystery to them.

Paul had no knowledge of who Jesus was at the time when he was binding men and women and casting them into prison. Yet he was a chosen vessel of God's mercy. When God revealed His Son in him, his eyes were opened to see the fallacy of the work in which he had previously been engaged. Paul himself, said he was a blasphemer and a persecutor: but he obtained mercy, because he did it in ignorance and unbelief.

It is evident that many of those who took part in the crucifixion of Christ were embraced in the covenant. Peter preached the resurrection of Jesus Christ from the dead and his words pricked their hearts with force and power. When he accused them of crucifying Jesus, he said, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, men and brethren what shall we do? Peter said unto them, 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 un-

to you, and to you 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 were added unto them about three thousand souls." Acts 2:36-41.

Those that were pricked in the heart were the ones that Peter was addressing when he said, "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," He had reference to the spiritual seed of Christ among the Jews and Gentiles. These were called with a holy calling. Paul said, "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." 2nd. Tim. 1:9.

Rom. 4:13 Paul said, "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." "For they are not all Israel that are of Israel, neither because they are the seed of Abraham, are they all children: but, in Isaac shall Thy seed be called." Rom. 9:6,7. In giving further testimony, Paul said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as if one, And to thy seed, which is Christ. Gal. 3:16.

Those that were pricked in their hearts were the same in nature as

those who never felt the convicting power of God for their sins and transgression. Paul said to the Ephesian brethren," "You hath He quickened who were dead in trespasses and in 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." Eph. 2:1-3.

Those who took part in the crucifixion of Jesus Christ, but later came to know Christ, and to know their own guilt and were brought to repentance were children of God; but they, like Paul when he persecuted the saints, did what they did in ignorance and unbelief. They repented of their sins and transgressions, for Godly sorrow worked repentance in them. Paul said, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Cor. 7:10. Those who were pricked in heart, gladly received the words of the Apostles and were baptized. Those who participated in the crucifixion of Jesus and manifested no Godly sorrow for the wicked crime which they committed are not born through the righteousness of faith.

If King Herod ever repented after a Godly sort there is no mention made of it. Judas Iscariot was a participant in the crucifixion of Jesus. Judas never believed in Jesus Christ as the other Apostles

did. Jesus said, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." Jno. 6:64. When Judas betrayed Jesus for thirty pieces of silver, and "when he saw that he was condemned, repented Himself, and brought again the thirty pieces of silver to the chief priest and elders, saying, I have sinned in that I have betrayed the innocent blood, Matt. 27:34. When Judas said, "I have sinned in that I betrayed innocent blood," this was a confession, but no true repentance. He did not ask for pardon and forgiveness of his sin, like the publican who said, "God be merciful to me a sinner." Instead he added sin to sin, like Pharaoh, who determined to keep the children of Israel in bondage. When the plague was sore he "Sent out and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous and I and my people are wicked." Exodus 9:27. But there was no change in his heart when the Lord removed the plague, his heart was hardened and he continued to sin and refused to release the children of Israel, See Ex 9:34, 35.

There are two kinds of sorrow, a Godly sorrow and worldly sorrow. worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. II Cor. 7:10. Where worldly sorrow for sin and transgression are produced by those who commit crime, there is no change of the heart, but Godly sorrow which worketh repentance, changes the action of

men. The fruits of the spirit are made manifest in their walk and conversation. Grace makes the difference between believing and unbelieving.

T. F. Adams

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Soloman's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

To our agents, we will mail any new subscriber that you send us, one of our books free and postpaid.

Editor.

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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Wade Brown
525 S. 4th Street
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Editor

OBITUARY

BROTHER M. F. MATHEWS

Brother M. F. Mathews was born December 10, 1892, and departed from this life September 18, 1960, at the age of 67 years.

He was received into fellowship of Hickory Grove Church by experience and

Baptism in October, 1932. A few years later the church recognized that he possessed the gift of a Deacon. He was ordained the second Sunday in March, 1939. Using his gift as he was led by the Holy Spirit and holding the mystery of the faith in a pure conscience, I Timothy 4-9, in humbleness and meakness.

Brother Mathews was afflicted for several years but he bore his afflictions patiently in hope of Eternal Life.

His funeral was held at Lee's Chapel Church conducted by his Pastor, Elder A. H. Morgan, and Rev. J. W. Smith. Burial was in the church cemetery beneath a mound of beautiful flowers there to sleep until the second coming of Jesus to gather His jewels home.

Therefore, be it resolved:

1. That the church at Hickory Grove bow in humble submission to God, believing our loss is His Eternal gain.

2. That we extend our sympathy to his family in their sorrow.

3. That a copy of this resolution be recorded in our church records, one be sent to the family, and one to Zion's Landmark for publication.

Done by order of church in conference, October 8, 1960:

Elder A. H. Morgan, Mod.
Jada Morgan
Sister Mertie Morgan,
Committee

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PSALM LXXXIX.

I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.

For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

I have made a covenant with my chosen, I have sworn unto David my servant.

Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.

For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?

Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

Thou hast broken Rahab in pieces, as one that is slain: thou hast scattered thine enemies with thy strong arm.

The heavens are thine, the earth also is thine; as for the world and the fulness thereof, thou hast founded them.

The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

Thou hast a mighty arm; strong is thy hand, and high is thy right hand.

Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face.

Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.

In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"BLESSED BE THE NAME OF THE LORD"

Dear Brother Floyd,

If you will bear with me, and forgive my short-comings, I will try to write a few lines. I hope you and yours are all well. We have been rather unfortunate of late.

I live with my daughter and during the summer, we had a severe flood, a flash flood so to speak. Her home is a two-story building and the entire lower story was flooded, and she of course suffered a big loss. However no one was hurt except me. I suffered a broken knee, and have been in the hospital with my leg in a cast for sometime but I am home again now. With the mercy of the Good Lord and the good care of the doctor, I am much improved. It has been very painful, but when we are made to see that our sufferings and sorrows are for our own good then we can witness with Job: "Blessed be the name of the Lord."

Brother Floyd, I have been thinking of Joseph and his brethren recently. I feel many times that I have been like his brothers and as it seems that I do the very thing I should not do or else I do it contrary to what I fear is the will of God; yet, I believe He uses our short-comings to His glory, even said: "Surely the wrath of man shall praise Thee, the remainder of wrath shalt Thou restrain." *Psa. 76.10.* When we see how near noth-

ing we are and how blind and how helpless, then we are made glad by His love and mercy to be God's mercy and understanding. We can say, Salvation is of the Lord and bless His Holy Name. I believe Joseph is a type of Christ, and Benjamin is a type of the Holy Ghost. Christ prayed to the Father "If it be possible let this cup pass from me", but He was willing for the Father's will to be done. For He said, "Nevertheless not as I will, but as Thou wilt." *Matt. 26.39.*

Our weak bodies do not want to suffer. How often we want this cup removed! But when Christ fills this cup with the Holy Spirit, with joy and peace, and we can drink thereof, we can witness with David and say, "My cup runneth over, Surely goodness and mercy shall follow me all the days of life? And I will dwell in the house of the Lord forever." *Psa. 23:5.*

Christ said to His disciples, when they inquired of Him why they had failed to "cast out" the devil and cure the afflicted son of a "Certain man" that came to Jesus after the disciples had failed, "Because 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, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

When this old stony heart is rent and made soft by the mercy and love of our Lord and Saviour, this mountain is moved; then we can see, at least in part, spiritual beauties which are a foretaste of the Heavenly things reserved for His people. How many times we are made to beg for God's mercy and understanding!

Brother Floyd, sometimes I have seen people so overwhelmed and so lifted up, they seemed to be on a mountain top. Most of my time I feel so low, it seems I am in the depth of a valley and have to shed tears and beg for God's mercy. At these times I feel He is clean gone forever. I am brought to wonder if I have known Christ or shall I look for another? At other times I can look back over my life and see how the Lord has so greatly blessed and kept me. At such times I am enabled to say, Salvation is of the Lord and bless His Holy name!

The Lord's little ones are like grain seeded among thorns, tares and stubble, and at God's own good time He will bring them onto the thrashing floor; then this hueing down begins and all self-works-dust and stubble are taken away. It seems then it goes through the mill and is made into flour and baked into bread for our natural sustenance. I believe this is a type of the spiritual travels of His people before they are made ready to fit into this house not made with hands. When everyone of God's jewels are fitted in, there will be no more divisions, no more strife, it will be full and they all will be One-the Bride, the

Lamb's wife. I believe the ones that fit into this building are spoken of as being a remnant for they are such a small part of Adam's posterity. When they are all gathered together as one, they will know there is one God-the Husband-man — whose hand is not shortened that it cannot save: neither is His ear heavy that it cannot hear. To Israel of old, He said, "I will walk among you and will be your God, and ye shall be my people."

Brother Floyd, If I only knew I had a tiny spot in this arrangement! I have only a little hope that He has remembered me, and at times it seems so small, I almost fear to claim it, yet I would not exchange it for the whole world, if I could. When I read your writings, and that of Brother Nash's, Brother Alston's and others, I can say, "Surely this is of the Lord;" and I love everybody for Christ's sake. Brother Floyd, please remember me and mine in prayer and give my love to the church and friends. I have wanted to write so many times but am so unlearned and I feel after reading the wonderful writings of others, I have such a poor understanding of the scriptures that all I can write would seem so little worthwhile, and unworthy of space for such a people that I believe has been taught of the Lord. If you find time, I would be glad to hear from all of you.

A little sister in need of mercy,

Eunice Jacobs
5015 Bramley Lane
Richmond, Va.

**THERE IS ONLY ONE TRUE
AND LIVING GOD**

Dear Brothers and Sisters,

I wish I could greet all of you in the name of the Lord, but I am afraid I would be taking to myself too high an honor. As I believe you already know, to be in the Lord is the highest honor and the greatest mercy that has ever been bestowed on mankind. To be in the name of the Lord, we must have been chosen in Him before the foundation of the world. There is no way we can get in of ourselves. God is King of Kings and Lord of Lords. All praise, honor and glory be to His blessed name. He is God and there is no God beside Him. Only one true and living God.

Jesus says, "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." He also says, "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. 6:38, 39.

This is the language of the blessed Savior. I believe He will do just as He said, Not one of His will ever be lost. The world is telling the people today that all they have to do is to come to Christ and be saved. But notice who Jesus says will come to Him. "Of all which He hath given me, I should lose nothing." Not some one that some man has told to come or some one that has thought it in his mind of himself. No, He did not say that. He says that its the ones that the

Father gave Him that will come unto Him. He also says, "He that entereth not by the door into the sheepfold, but climeth up some other way, the same is a thief and a robber." He also said, "No man can come to me, except the Father which sent Me draw him." Now do you not see how impossible it is to go to Him except the Father draws you? If one is drawn to Jesus by the Father, he will not be cast out. Because Jesus will not cast out those the Father gave Him and none will ever go to Him that was not given Him by the Father. Oh, this is the way I hope I have been drawn! By the Father.

Away with this man made stuff—lo here is Christ, and lo, there is Christ. Brethren, that kind of teaching will not stand. There is no foundation to it. Christ is the rock of our foundation. All those that have been drawn to Christ by the Father are in Christ. They will not be cast out; nothing is able to separate them from Him. He will raise them up at the last day not one of them will be lost. This is because it is the Father's will, they shall all be saved and housed in heaven. He has all power in heaven and earth, no man can stay His hand nor has the right to say "Jehovia what doest Thou?" He is God and beside Him there is none. He speaks and it is done, He commands and it stands fast. He owns the world and fullness thereof. The cattle of the hills; the gold of Ophir and He said if He were hungry He would not ask you.

This God does not need the help of man. But it is man that needs the help, and mercy of God. God

works through man and God's will is done. Therefore, man is completely helpless. In God we live, move and have our being. Without Him we can do nothing. One of the writers said, "All our righteousnesses are as filthy rags." (Isa. 64:6.) Now how can we offer our righteousnesses if they be as filthy rags before so great a God? All I have to offer is this—God be merciful to me a poor sinner, because I know that in my flesh dwells no good thing.

My dear Brethren and Sisters, if I know myself, my desire this morning is to ascribe all praise, honor and glory to God. But as you can see, this is poorly done. Of myself I can do nothing. But I have written as I have been blessed to write. "Pilate wrote a title and put it on the cross. And the writing was, "Jesus of Nazareth the King of the Jews." The chief priests of the Jews said to Pilate, "Write not the King of the Jews, but that He said, I am King of the Jews. Pilate answered, What I have written, I have written." Jno. 19:21, 22.

I trust that you will all remember me in your prayers when you are blessed to pray. How unworthy I feel to be! I desire the prayers of God's people. "The prayers of the righteous availeth much."

Eva M. Hamilton
Atlantic, N. C.

HIS HOLY NAME IS GLORIFIED

Dear Elder and Sister Adams

Being ever mindful of the wonderful reception that I received while visiting in the Lower Country Line Association and your home,

I wish to express, in part, my appreciation, not so much for myself as for the truth which I hope that I love above everything in this world. I am still made to wonder why such would be the case with the poor sinner that I feel to be. Yet, I know that God is able to make each individual perform in the things for which He created Him, to the end that all things work together for good to them that love Him. I say that I know, because of my hope of the assurance of the Lord in me; feeling the exercising of His mighty power which denotes in truth that He rules and controls all things after the counsel of His own will.

Believing as I do, constrains me to speak with out fear of man, but I hope fearing God, who created the heavens and the earth and all things therein, even the devil himself, wherein each thing will perform according to that which He did predetermine in His fore-knowledge before the world was made, wherein His Holy Name will be glorified in all of His works. Not that the wicked acts of man worships Him, but rather that the Holy purpose of God above the head of each individual is fulfilled by the acts which are performed by the wicked, to the end that God rejoices in all of His works. Therefore the glory for which the world was made, will redound unto Him through His own works. Too, He did put bounds around each thing made evident through that of His great power to the extent that nothing can go beyond that which he foresaw, fixed and predestinated, made evident by the scriptures:

"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." Isa. 46:10.

Some say they can separate the foreknowledge of God and His predestination which I have never been able to do, by reason of the fact that if He (God) did see everything from the beginning of the world to the end, which I believe the scripture verifies, then everything has been, is, and will be, as He saw it in His great wisdom before the world was, and the same power that holds everything in obedience to the will and purpose of God also does preserve the church in a place prepared for her here in the world unto the coming of our Lord.

(Elder) S. A. Bradshaw
Florence, Mississippi

A REPRINT FROM AN EARLIER LANDMARK

Elder James A. Burch,
Dear Brother in Christ:

I have had impressions to write to you since soon after I joined the church. Even before I reached home it came into my mind to write to you. I hope the impression is from above, but the Lord only knows. I do not feel that I have anything to write except what you have already heard in part. I would not write, but I hope by so doing to relieve my mind. I will try to tell you as nearly as I can, the dealings of the Lord with me, if indeed He has ever been with me. I have had serious thoughts about death and what would become of me after death ever since I was a child. After I was grown

I would go to parties and while there, I would enjoy them as well as one ever did such places, but after I would get back home and go to bed, often I could not go to sleep for a long time. I would be thinking about how I had been doing, and many times I would cover my head for fear I would see some fearful sight that would frighten me almost to death, and I would think it was no matter for me if I did, I had been doing so badly. I would promise that if I could be forgiven for that time, I would never go to another, but when next time would come I would want to go just as badly as ever. I continued to go to such places after I was married until I got so I could not enjoy them while there. The last one I went to I did not feel right about going but thought I would go and not take any part in dancing; for I thought I could enjoy looking on if I did not want to engage in it myself.

I was very much mistaken for instead of enjoying it as I had expected I would, it seemed the worst looking sight I ever beheld. I could not stay there. I felt if I did, the house would fall on me; so I left and have never wanted to go to such a place since. I thought a great deal about it, and why it was that I had engaged in such sinfulness so long and so much, and never had, until that time, seen how sinful it was. If I have ever been troubled on account of sin, my troubles began about that time. I was not sick, but I did not feel like work. I did not know what was the matter with me, I had such strange bad feelings. I did not get

any better but gradually grew worse.

I went to church one day and surely I was the most miserable human being that ever was. Oh, how I wished I had not gone! For I felt like I was the meanest person that ever was and it seemed that every one there thought so too. I would gladly have left the house but I was ashamed to get up and go out. We went home with my father and mother that night and they also had other company. I would have gladly come home, but I could not, it was too far. I felt very badly and had such a severe case of headache that I went upstairs to bed as soon as I could. I felt like I did not want to see anyone, nor did I want to be where anyone was. That night I could hear them singing, but it was like the preaching had been that day, it was nothing to me. I felt like I would never want to sing any more, or hear anyone else sing.

We came home next day, my head was better and I felt some better in mind, for I thought I would be at home where no one would see me but my own folks. I was troubled so I could not work, and would read the Bible, but that did me no good. I would also try to beg the Lord to have mercy on me, a poor sinner, but it seemed as if it did me no good. I would read the **Landmark** and **Gospel Messenger** to see if I could find anything to suit my case, but it seemed to me that I was different from any one else. I wrote to Pa something about my troubles and asked him to pray for me; and oh, how sorry I was that I did, for

when he answered my letter he seemed to be so thankful and wrote like he thought the good Lord was working with me. I was so afraid he was deceived in me. I thought if I could only know it was the Lord working with me I would not care who knew it. I would think, can it be possible that the Lord would notice such a sinner as I am. I felt like I would not commit another sin if I could help it, but it seemed that sin was mixed with all I did. I got so I was afraid to open the door at night for fear I would see some frightful object that would frighten me almost to death. I felt so mean and guilty that I thought it would be no matter to me, that it was no more than I deserved.

I cannot tell how long I was in this condition, but it was some time all the while begging the Lord to have mercy on me, and if it was His will to give me some evidence that I was truly under conviction and I would be satisfied. At other times I would beg the Lord to deliver me if it could be His will, and give me evidence that my sins were pardoned. I wanted to live a Christian life. One day I was reading the **Landmark** trying to see if I could find anything to comfort me when all at once I saw two persons as plain, it seemed to me, as I see this paper now, and it seemed plain to me that it was the Father and Son. I also saw myself standing a little distance from them. It seemed that I looked guilty and had my head down waiting to hear something from the Son who was standing between me and the Father, and it seemed he was talking to Him in my behalf, but they disap-

peared as quickly as they appeared, neither did I hear anything. I thought a great deal about it, but did not know what it meant. I had thought that if I was truly convicted and the Lord ever pardoned my sins I would have a happy feeling and as there was no difference that I know of in my feelings at the time I did not take it for evidence in my favor. But it was not long before I found there was a difference in my feelings some way, for my prayers were, "Lord if I am deceived, undeceive me, and if it can be possible that my sins are pardoned give me evidence of it in some way." Then I would think it was an awful sin for me to even have such thoughts as my sins being forgiven, though I knew there had been a change in me some way, yet I was afraid to claim a hope.

I went on in this way sometime until one night I lay down on the bed, I do not think I was asleep when all at once it seemed to me that I was at Pleasantville, and saw the members all sitting around in their seats. I thought they looked the prettiest I ever saw in my life, and oh, how I loved them and wished I was fit to be with them! I had thought I loved christian people before, but had never felt towards them as I did that night. After that I wanted to join the church and be baptized but was afraid, fearing I was unfit. I tried to pray to the Lord that if it was His will for me to be baptized to give me an evidence in some way. I also begged him not to allow me to offer to the church if it was not right, for I thought I had rather do any-

thing else wrong than that.

One night after going to bed I was not thinking about baptism that night at all, when this scripture came to my mind, "And now why tarriest thou, arise and be baptized and wash away thy sins." I thought I had seen this scripture in the Bible and thought if I could find it I would be satisfied. I looked for it but could not find it. I had commenced to read the New Testament through but had not read very far, and thought I would continue reading it and if it were in it, I would find it, but before I found it we went to my father's and that night as usual, before retiring he read a chapter, sang, and prayed, and in the chapter he read the scripture I had been looking for. I cannot describe my feelings at the time. I could not say I was willing to be baptized. I felt like I wanted to be but was too mean and sinful.

It was not long after this before the church at Pleasantville got into confusion, and I thought perhaps it was brought about to keep me from joining. I was very much troubled about it, but thought, However, if it were right for me to join the church it would all work out right, for I believed the Lord was able to make peace out of confusion if it were His will.

I went on for sometime until it seemed I did not care so much about going to preaching as I had formerly, in fact I was almost ready to throw it all aside and thought I had been deceived all the time; but there was something about me that I could not entirely explain: there, surely had been a change, and I knew there had been,

but was it of the right kind? Surely not, or I would not feel thus. I did not feel right, yet I could not grieve about my condition. It seemed like I was afraid I had become proud and stuck up in my feelings. I did not want to be but was afraid I was so and would beg the Lord to humble me and keep me down.

It was not long before I was brought-down for it pleased the Lord to take unto himself one of our children, a lovely little girl between six and seven years of age of whom I could say much but will not. I can say only those who have passed through the same, can know what a trial this was. Oh, what a trial indeed! I thought the Lord knew I was unfit to raise such a child, therefore, He took her to himself. It now seemed to me that I had rather die than live if only I could have felt prepared; and would pray to the Lord to prepare me so that when I died I could meet my child again, and I believe he made me willing on one or two occasions to go if it had been His will to take me, but I did not remain in that condition long at a time.

I got so I wanted to go to preaching again, and felt like I would be so glad to live with the people of God, could I only know it was my duty and the Lord's will. I went on in this way until last fall when I began to grow cold and careless again. I would go to church and know I heard the truth preached, but could not feel it as I had done. Finally, I concluded if I were a christian, staying out of the church would not change it, and I would live contented as I was. But my

health began to fail so rapidly that I thought I should die, and I told my husband that without a change, my life would not last much longer. I also told him to try to keep house and keep our children together, for it was impossible for me to live much longer in that condition.

This feeling passed off to a certain extent and I again wanted to be baptized, but knew that was impossible unless my health got better. This was in April and when the May meeting came, I was not able to go although I wanted to very much. I prayed to the Lord if it were my duty to be baptized, to give me health. I could not tell that I got much better until a day or two before meeting day. I was very weak though I went and thought all the time I would offer until the door of the church was opened. I thought of my promise, but it seemed that something would say to me that is nothing, you would have been able to come anyhow; so I left without fulfilling my promise, and before I got home I was so troubled that I was ashamed to ask the Lord to have mercy on me, yet, feeling there was no one else for me to go to. After getting home I went to the woods and tried to pray to Him to forgive me for not fulfilling my promise, and enable me to go next day and if the opportunity offered I would fulfill my promise. I knew it was not customary to open the doors of the church on Sunday, but I had heard you say on one or two occasions that if any one wished to talk to the church they could come during the singing of the last hymn. It so happened that you did

not say anything about it that time and I never can describe my feelings, for it did not seem that I could leave the place without talking to the church. I would try to console myself with the thought, I will wait until the next time, but I did not know but that something would happen next time. I could not so much as see as far as home. It was the darkest time I ever saw. It seemed like the future was darkness. I cannot tell you just how it was, and when you came to me and told me you would call the church together and hear me talk if I wished it, I was afraid to leave without it, for it seemed an irresistible power held me.

I did not nor do I now feel worthy to be with them though they received me as you know. I felt like a great burden had been removed from me, but was afraid, and am yet that I am deceived and have deceived you all, and I wonder if you were not ashamed of me, for I was ashamed of myself. Before the next meeting time I had many serious thoughts about baptism. It seemed that something would say you had better not be baptized, you have committed sin enough now, and better stop before going any farther; but I felt like it it was the Lord's will for me to join the church, it was also His will for me to be baptized. Oh how solemn I felt when we went down into the water, and how thankful I am that the Lord brought my good and kind companion in time to be baptized with me. I tried to pray to the Lord to bring him in for I believed he was living out of his duty. If I could feel that I have done as near

right as believe he has I would be better satisfied than I am.

Pray for us and our little children that we may all be saved at last in heaven.

Mary J. Newnam
Madison
North Carolina

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Soloman's Temple." The three subjects are combined in one edition, and will be mailed to you postpaid.

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Editor.

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Zion's Landmark

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

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VIEWS ON LUKE 10:30-38

Dear Brother Adams,

I know you will be surprised to hear from me, but I want your views on this scripture, found in Luke 10:30-38.

In love,
W. A. Hawkins
151 S. 7th Ave.
Siler City, N. C.

The scripture of which our Brother inquired, reads as follows:

"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, and brought Him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Luke 10:30-38.

The preceding verses-25 through 29th - read as follows:

"And behold, a certain lawyer stood up, and tempted Him, (Jesus) saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and all thy strength, and with all thy mind; and thy neighbour as thy self. He said unto him, Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?" Luke 10:25-29.

Men have different reasons for asking questions. Some desire instruction that they may gain knowledge. Solomon said, "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the be-

gining of wisdom: and the knowledge of the holy is under standing." Pro. 9:9, 10. Other men ask questions for ulterior motives. Sometimes questions are put to others by way of tempting those to whom they speak. This was true of the lawyer who said to Jesus, "And who is my neighbour? This lawyer was evidently well versed in the letter of the law, and no doubt thought that he was living up to the precepts taught in it, and therefore expecting to be justified by his works of righteousness, and in the final end reach heaven. The letter of the law is one thing, a spiritual application of it is another. The law of Moses did not promise eternal life to any man. Paul said, "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." Rom.3:20.

This lawyer had never seen himself a condemned sinner under God's law. He thought that his neighbours were those of near kin to him, or of the same religion which he professed. This may be true in a natural sense, but when God arrests a sinner, convicts and condemns Him through the administration of His law for sins and transgression, the guilt of which He makes him vividly conscious, he will then learn that kindred in nature is of little significance as compared to his brethren through Christ, and can offer no condolence nor be of any comfort under such circumstances.

When the sinner is brought to the place to acknowledge the justice of God's law in condemning him, spiritual life is manifest. His

works are dead, the soul is breathing and whispering an inward prayer which reaches the ear of God, saying, "God be merciful to me a sinner." His prayer may seem to bespeak his feeble effort. He may not speak with an audible voice that can be heard of man, but God can hear him. His ear is not heavy like that of men. Isaiah said: "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. 59:1. It is through these long and bitter experiences that God's people have to pass to learn the true significance of the term, "Neighbour" as used in this scripture. Here neighbour is not referring to man who is corrupted by sin as those who are defiled by the natural birth and know not God.

This brings us to the 30th. verse of the scripture our Brother has inquired of. This narrative of a "certain man" who journeyed from Jerusalem to Jericho may have been an actual fact. Let this be as it may, it teaches the helpless and convicted sinner (who is saved by the grace of God) to know his neighbour. "And Jesus answering said, a certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead. Jerusalem signifies a place of peace and happiness. Jericho signifies a place of sin and wickedness. This city was accursed by Joshua. See Joshua 6:17. Thieves and robbers were on this road. Their work was to kill, steal and destroy. This is the work of satan,

who lurks in the soul of man, strips him of all his covering, wounds him and leaves him in a destitute condition. Jesus called the scribes and Pharisees serpents and vipers. He said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Matt. 23:33. They devoured widow's houses. They robbed the poor to satisfy their lust for gain. There is no exception to the rule of a wicked and adulterous generation. Jesus said, "All that ever came before me are thieves and robbers." Jno. 10:8.

Sin and satan are the representative head of these thieves. These thieves (sin and satan) robbed Adam of his original righteousness, and defaced the image of God in him and deprived him of his former communication with God. This deceptive work is made manifest in all the fallen race of Adam.

When the thieves stripped the man of his raiment they departed and left him half dead. The man who journeyed from Jerusalem a place of contentment to Jericho a place of sin and wickedness and fell among thieves may well represent all who are convicted by the mighty power of God and envisage the sin and guilt with which they are enveloped- the work of satan in their souls. In this plight such an one is stripped of his raiment by the thieves-sin and satan-and are left helpless- "Half dead" naked and undone before an avenging God.

The priest and Levite are figurative of the law of Moses. They saw the man but passed by on the other side; there was no aid from this

source, to relieve his deplorable condition. The law of Moses offers no cure for sin and transgression. It serves as a straight edge. It demands perfection of which fallen man is not able to perform. It makes no allowance for the weakness of man, nor will it accept anything short of perfection of which fallen man is not capable, regardless of his cries and groans. When the light of God's Spirit shines in the sinner's heart, he will see his vile wretched condition. It matters not how many deeds he may perform in an effort to keep the law to appease the wrath of God, it profits him nothing. As before stated, Paul said, "Therefore, by the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20. The law of Moses condemns. The law of the Spirit of life in Christ Jesus, through mercy and compassion, forgives.

Since the priest and Levite (who represent the law) did nothing to relieve nor help the man who was half dead, here the good 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." Who could this Samaritan be but Jesus Christ? Not that he was a Samaritan by birth. He was a Jew, a son of Abraham and of the seed of David according to the flesh-He was called a Samaritan by the Jews, which is recorded by John. Then answered the Jews, and said unto him,

"Say we not well that thou art a Samaritan, and hast a devil?" Jno. 8:48.

Jesus Christ comes to the sinner when the sinner can not come to him. This man was in need of help. David said "I (the Lord) have laid help upon one that is mighty." Psa. 89:19. "God is our refuge and strength, a very present help in trouble." Psa. 46:1. When a man comes to the end of his strength by reason of transgression, (which is the work of sin and satan) he is dead and alive. Dead to his works of righteousness and alive to his lost and ruined condition. This was true of the Publican, who said, God be merciful to me a sinner." He had no righteousness to plead like the Pharisee. He was dead to his works, yet alive to his lost condition. Paul said, "For I was alive without the law once: but when the commandment came, sin revived, and I died. The commandment, which was ordained to life, I found to be unto death." Rom. 7:9,10. Not that Paul died a corporal death, but became dead to his works of righteousness.

The Samaritan bound up the wounds of this man, pouring in oil and wine. The oil represents the grace of God and the wine is an emblem of the blood of Christ which cleanseth from all sin. John said "The blood of Jesus Christ cleanseth us from all sin." He set him on His own beast (the humanity of Jesus) and brought him to an inn, (the church of the living God) and took care of him. This in fulfillment of the prophet Isaiah, who said, "The Spirit of the

the Lord hath anointed me to preach 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." Isa. 61:1. This scripture was fulfilled and verified by Jesus. "And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him; "And whatsoever thou spendest more, when I come again, I will repay thee." Verse 35.

The two pence seem to embrace the doctrine of the Apostles and Prophets. The doctrine of the Apostles and prophets are of equal value being as one, both of which were dictated by the Holy Spirit and bear the same spiritual import. Paul said to the Ephesian Brethren: "Ye 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. By "The Host," may be meant the Holy Ghost, the receiver and dispenser of the things of Jesus. Before leaving this world, He said to His disciples, "These things have I spoken to you, being present with you. But the comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I said unto you." Jno. 14:25,26.

The doctrine of the Apostles and Prophets was given to them (as well as all the true servants of God in succeeding generations). by the Spirit of truth who guides them in the way of truth; (See

Jno. 16:13) to feed the hungry souls of those who hunger and thirst after righteousness.

The lawyer who participated in this narrative acknowledged that the one who took care of the man was his neighbour. It is only those who have been stripped of their raiment (works of their own righteousness) their wounds bound up and they, having been carried to where all their needs are supplied, are relieved of their burdens, and their iniquities are charged against them no more who really know that Jesus Christ is their Neighbour, their Redeemer and their God.

T. F. Adams

HAS YOUR SUBSCRIPTION EXPIRED?

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Editor

MRS. ANNIE ISON HARDY

Sister Annie Ison Hardy was born July the 5th, 1861 and died December the 7th, 1960; making her stay on earth 99 years, five months and two days. The foregoing dates mark the boundaries of a life replete with kindly and noble deeds, a life that came to a peaceful and triumphant close through faith in the Jesus Christ. She had an amiable and magnetic personality, which not only made new friends, but kept the old ones. When

lowering clouds gathered thick and darkly around her, she seemed to see a bright spot that was hidden to others. She was united in marriage November the 28th, 1878 to William Lincoln Ison. To this union, seven children were born, four sons, J. G., W. F., R. D., and F. L., and three daughters; Mrs. Robert Preston Dixon, Mrs. J. D. Butler, and Mrs. A. H. Cooledge; six of whom still live to mourn their loss of a faithful and devoted mother. There are 23 grandchildren, 46 great grandchildren, and 3 great great grandchildren.

After the death of Mr. Ison July the 23rd, 1917 she was married to Elder L. H. Hardy, in September 1926; the writer performing the ceremony at the east Atlanta Primitive Baptist church, after which she and Elder Hardy made their home in Atlantic, N. C. Shortly after the death of Elder Hardy, she returned to Atlanta, Ga., where she lived until her passing.

She united with the east Atlanta Primitive Baptist church in October 1903, and was a devoted and faithful member until her death. About 12 years ago, she sustained a broken hip in a fall, and in subsequent years was confined to a wheel chair; and in which she was brought to her meetings by a faithful and devoted grandson.

A great number of her brethren, sisters and friends attended the graveside service conducted by the writer; after which, all that was mortal was laid to rest in Westview Cemetery; to await the call of Him Who spake as never man spake, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

H. O. Nash

NOTICE! NOTICE!

To the Sister who paid me three dollars for her renewal of Zion's Landmark on Friday afternoon, September 23, 1960, as I was leaving the stand at our Association, (The Little River, held at Bethel Church,) on my way to my car to come home, you gave me your name and address as you receive the Landmark, and I remarked to you that I would make a record of it when I reached the car and relieved myself of the things I was carrying, but I forgot to do so. I recalled the incident later but have not been able to remember your name and address until yet. If you read this notice, and I hope you do, will you kindly drop me a card giving us your name and address, so we can credit your renewal? There was another sister with you at the time. We are very anxious for this information.

Pauline W. Adams or
Mrs. T. F. Adams
Willow Springs, N. C.

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OBITUARY

With a sad heart, we the church of Robersonville, write in memory of our dear faithful sister Ida Barnhill, who departed this life on September 21, 1960. She married William Samuel Barnhill in 1895 who died in 1932. She lived in Robersonville 55 years, spending the last several years with her daughter, Mrs. Hugh Roberson of this town, and the last few months in a hospital in Raleigh, N. C.

She was a very faithful member of the Primitive Baptist Church for several years; was regular in attendance as long as her health permitted, and proved her christianity by an orderly walk and Godly conversation.

God in His infinite mercy and grace took her to the realms of glory where the hope of all lovers of the truth are realized and faith is ripened unto fruition. We mourn her loss but cherish her memory, hoping that our loss is her eternal gain for it's better to depart and be with Christ, "Where none can molest or make us afraid."

Surviving her are two daughters, Mrs. Hugh Roberson of Robersonville and Miss Marjorie Barnhill of Raleigh; two sisters, Mrs. Gertrude Barnhill and Mrs. Lon Roberson, and two grandchildren.

Be it resolved: That one copy of this obituary be sent to the family, one to Zion's Landmark for publication and one copy recorded in the church minutes.

Done by order of the church conference on Saturday before the first Sunday in November, 1960.

Elder E. C. Stevenson,
Moderator
Seona E. Moore, Clerk
Sue Moore, Committee

OBITUARY

Insomuch as it was the will of our gracious, heavenly Father to remove from our midst, our dear sister, Sister Ella Lee Bonds, we, the church at Shewarky, Williamston, N. C., desire to write a few lines in her memory. She was born in the Dardens Community, where she had lived most of her life, and died in Martin General Hospital, Williamston on November 1, 1960, making her stay here 71 years

and 27 days.

Our departed Sister was a faithful mother, grandmother, and a kind and tender friend to those who knew her. She was faithful to her church, and we believe she was faithful to her God.

Our church keenly feels the loss of her, but we hope and believe that our loss is her eternal gain. She was a firm believer in salvation by grace and was resting in the hope of being taken on the wings of God's love to the celestial city eternal in the heavens whose builder and maker is God. Her desire was to give God all the honor and praise for a finished and complete salvation, perfected by Christ the Saviour of sinners.

Sister Bonds was received in the fellowship of Skewarky church in February, 1935, by letter from Morattock Primitive Baptist Church, Washington County, having spent little more than twenty-five years with us, but all-told, she has been a member of our faith fifty years. She served our church as housekeeper twenty-five years and as treasurer and trustee ten years.

She was the wife of the late John Dennis Bonds, and to them were born thirteen children, seven boys and six girls. She is survived by four sons and three daughters, twenty-eight grandchildren and eleven great-grandchildren, to whom we extend our heartfelt sympathy in their distressing hours, and may our God reconcile them to His will.

Funeral services were conducted at Skewarky Church by her pastor, Elder E. C. Stevenson, assisted by Elders A. B. Ayers and E. D. Harrison, and interment was in the Church cemetery under a beautiful display of flowers.

Resolved: That a copy of this obituary be placed on the church record, a copy be sent to Zion's Landmark and a copy sent to the family.

Done by order of the church conference, on the second Saturday in November, 1960.

Elder E. C. Stevenson,
Moderator
Deacon Johnny Ray Gardner,
Sister Nancy Daniels,
Committee

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PSALM LXXXIX.

For thou art the glory of their strength: and in thy favour our horn shall be exalted.

For the Lord is our defence; and the Holy One of Israel is our King.

Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

I have found David my servant; with my holy oil have I anointed him:

With whom my hand shall be established: mine arm also shall strengthen him.

The enemy shall not exact upon him; nor the son of wickedness afflict him.

And I will beat down his foes before his face, and plague them that hate him.

But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.

I will set his hand also in the sea, and his right hand in the rivers.

He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation.

Also I will make him my firstborn, higher than the kings of the earth.

My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

His seed also will I make to endure for ever, and his throne as the days of heaven.

If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments;

Then will I visit their transgression with the rod, and their iniquity with stripes.

Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

IN MY LIFE

To Those Who Have A Hope:

I begin here to relate some of the outstanding events in my life, being fully aware of my weakness and the long suffering of God toward me, in my vile and sinful condition. Yet by some medium a little hope has remained that God in His tender Mercy and grace has taught me through the mighty working power of two great powers in me, to know of a truth that I can do nothing of myself and that all sufficiency is of Him and not in man.

When I was approximately six years old an old Elder would come and spend the night in my father's home. This was in 1895, and I recall how that I would enjoy sitting until late hours at night listening to him and my father talk concerning the scriptures, and their experiences. Naturally I could not understand to the extent of their knowledge, but some how, hearing the truth then as I believe it now, had some effect on me then; which confirms the fact that I cannot say definitely when the truth was first revealed to me, as is true with many of our precious brethren and sisters who can give evidence of this knowledge, and can tell when the truth was made known to them. I cannot remember when I began to believe in the great power of God, and that He is God, and there is no other,

The next event of note occurred when I was approximately eleven years of age. My father had moved into a very rural district where there was no one living near us; the large pine forest had been cut long enough for the tops to be dry around two sides of the house at a distance of twelve or fifteen feet from the house, and was piled almost as high as the house, which made a great fire hazard. I was the oldest of the children in my parent's family, and my father was working perhaps five miles from home, when fire broke out approximately two hundred fifty yards from the house and a high wind was bringing the flames toward the house. At my age I could realize fully that the only help possible, was to come from God. My mother and we children were in the yard and it came to me that my mother would pray. She went into the house and I followed her, believing that she would pray. When we got in a little side room next to the approaching fire, I saw Mother's lips begin to move and I was assured that she was praying. While standing there rain began to fall on the house which proved sufficient to put the fire out. Had I no other evidence of the proof of prayer and that "The prayer of the righteous availeth much," my consolation would be the same. I could mention several other times when I feel that

God made known His mighty power, in answer to prayer. However, you can see my belief in prayer, but I believe the only prayer that is answered is dictated by the Spirit, which knows the will of God.

I began to have trouble over not being able to do as I would like to do, in my tenth and eleventh years of age; and from that day until this, I have never learned to perform that which is good. How well I remember, how I was made to mourn and weep because of my constant disobedience, in words and acts, and the many promises which made to God, that I would be a better boy and would not participate in the evil deeds that I had before. But I found that I did brake every promise; which shows the weakness of my flesh. And until this day I refrain from making promises to God, realizing my inability to do anything of myself.

All through my teen age I was constantly rising and falling; I would go out with the young people and would laugh, and appear that I was having enjoyment, but inwardly I carried a condemnation, and would so often beg the Lord for Mercy. My hope is now, that I was continually gaining a knowledge of the truth as it is in Christ, through the medium of God's teaching which can only come by experience.

To me, experience is nothing more than the working of two great powers in the children of God; the contrast of which is made manifest in us, to the end that we may know, what we are by nature and what we must be by grace.

During this period I had no thought of becoming a member of the church except at some convenient time in the future, however I did think, should I ever join the church, that the Old Baptist was the only donomination that agreed with my little understanding and my experience. My thoughts according to nature were to get gain and prestige in this life, that I might retire at sixty years of age and live happily thereafter; yet, having a knowledge then, and also a belief, that God ruled all things after the counsel of His own will, I still tried with all my strength to accomplish the desires of my mind, believing in His tender mercy would suffer me to make certain gains in this world's goods. However in many instances those gains were taken from me through sickness and other mediums of life, yet I would continue to try with all my might to appease the flesh, and satisfy the lures of the world. Solomon said: "A man's heart deviseth his way: but the Lord directeth his steps." Pro. 16:9

In October of the year 1909, I was married to Miss Mellie Shows who was not of the Old Baptist faith, and God blessed us with one boy and one girl who have been of great comfort to us. I want to say here that our religious views have never become a serious issue between us; however I have maintained a hope that some day God will unite us in the faith. I might also add that according to our views and understanding, wherein they-God's people - are called by the gospel, that we may sometime "See eye to eye and speak the self same

thing;" therefore, in my opinion, it is good that we do not vilify or harass those that cannot see as we see; because, our hope is that we believe according to the will and works of God, and not by what man can teach. Too, I might add that I think in many cases our people are too persistent in our contentions to remain peaceable with all men; which the scripture requires us to be, for Paul says, "If it be possible, as much as lieth in you, line peaceably with all men." Rom. 12:18. Too, we agree further that the gospel of Christ is a power unto its self, which exercises in everyone that believes. Belief is faith and we are told, "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

My first insurance experience came when our first child was only a baby, Through the persuasion of one whom I thought to be a friend, I took out a two thousand dollar life policy and for a period of time felt perfectly confident of its benefits for Mrs. Bradshaw and the baby. Then something took place which I know to relate seems unreasonable to the natural man. I got up one Sunday morning, in great sorrow of which I could not account for, not even to the point of telling my wife, and instead of it getting better, it seemed to grow worse. By night fall my sorrows were even greater and with no relief in sight. Later in the night I decided to write my father who was an Old Baptist Minister, and while sitting there writing, the policy appeared before me on the little dresser, unfolded, so that I could even see the fine print. No

one can know my feelings except they who have had such an experience. I got up after it disappeared and got the policy which was identical in appearance to what I had seen. Since that time I have had no desire to carry life insurance, feeling that to me it was made known that my trust should be in Christ and not in the institutions of this world.

I mention this occurrence that you may know my unwavering belief in prayer as afore stated, and also my belief in His wonder working power. When our last baby was near three years old, Mrs. Bradshaw contracted a serious kidney trouble which resulted in having to remove one kidney; previous to the operation I had tried to get her to agree to go to New Orleans for treatment but she said "No," that she wanted to die with her children. During her illness up to that time, I had not been able to pray for her, WHY? God only knows. One day our doctor advised me that she could only live a short time and there was nothing that could be done except to give her something to keep her easy. My reply was: "When I have done all that I can, maybe I will be more reconciled." I went home not knowing what to do, nor which way to turn. Naturally, I did not tell her what the doctor had told me; and for sometime in the first part of the night I was given a strong mind to go over into the woods to pray. To do so, it was necessary that I go among logs, stumps, and under brush to get to the place of my satisfaction as to the location. There my hope is to-day that our

God gave me the prayer to pray that was pleasing to him through our Lord Jesus Christ.

On my rambling way back to the house, I was minded to ask her again, to go to New Orleans for treatment, and when I got into the room where she was, I said to her: "Let's go to New Orleans." Her reply was, "Alright, I'll go." This she did and she is still with me, and we have lived together fifty-one years.

I mention this that you may know one of the many things which causes me to believe that God works at both ends of the line. My belief concerning this matter is that while He gave me the mind to pray, He also reconciled her to His Holy Will. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Rom. 11:33.

When my son was approximately two years old, my desires were toward the church-to become a member. The time to go that was set in my mind, came, and I had to go on the train. I arrived at my father's home in the night and learned that there was to be a baptizing the next morning. I was so elated in mind that I could not keep from telling my mother the purpose for which I had come home. She said: "You can join at the water," which at the moment seemed so wonderful! The next morning I awoke with, it seemed, my troubles doubled. I wanted to leave and get away from everybody. So I, in a way, slipped off so that I could be alone to go to the baptizing place

and when I got within about two hundred yards, I stopped by the side of a rail fence, feeling that I was in the greatest trouble that I had ever known, but when I would try to determine to run away from it all, these words would come into my mind: "YOU HAVE TOLD YOUR MOTHER THAT YOU WOULD JOIN." I do not know how long I stood by the fence but when I walked up near the water, they began singing and I saw an old deacon coming toward me, I knew this old brother knew too much concerning the vileness that I felt, to receive me into the church. But instead, he came and took me in his arms saying, "I knew you would come." He never did know what his touch meant to this poor sinner that I felt to be. I had determined that should they receive me, I would be the last one to go down into the water, but something came over me that made me want, by all means, to be the first to enter the water and when I came up out of the water, it seemed that I entered into a new world which I had never known before; and when the water parted off my head, all the burdens of my soul and sins of my body were carried away with the water. I also saw, as it were, everything praising God-the trees and the vegetation of the earth were in the greatest brightness that I had ever known; and too, I did not feel that I could ever be disobedient any more but alas! in about three days, I began feeling the fiery darts coming into my body and until this day, I can not say that I have ever known a time when I

felt as free as I did those three days. My hope is that then and there, I experienced the power of the Holy Ghost, and witnessed the light of the same. Oh! that I could turn and look back to that day, when hours of temptation, trials and tribulation come my way. But we can do nothing of ourselves, therefore in order to see the things I then felt, the grace of God that abides with us and strengthens our hope, must again be manifest within us.

A short time after I was baptized I had a promotion by the company with whom I was employed, when my responsibilities were doubled and tripled. This of course, began to require most all of my time in worry, studying and managing to keep the business running profitably. Up until my baptism, I had felt an ever growing responsibility, toward God but very little toward the church since, until I became a member I was not bound by the church rules. Now that I had professed unto God and to man, by my actions that I was a changed man, I felt the obligations very deeply and desired, Oh! so much, inwardly, to perform in the functions which I felt to be my duties as a church member; but becoming involved with a powerful outward influence which continually led my mortal body in all its ways to perform in the lust of my flesh; I became engrossed to the point, in the course of three years, that there was no comfort to be had.

You will note in reading Job's experience that not all of the messengers came at one time but rather came at intervals. As he

would absorb the shock of one, another would appear. This condition seemed to prevail in my case; and all that I had attained to, was crumbling before my eyes and when I got Mrs. Bradshaw back home, after the illness, a *b o v e* money value was gone, and I was in debt \$400.00 with a job paying only \$75.00 per month. Yet, I can remember how happy I was, that God, in His mercy, had preserved the lives of each one of my little family, not-with standing my condemnation.

There is another occurrence that I want to mention here that you may know my candid belief in God's ruler-ship over the wicked. About two weeks before Mrs. Bradshaw's release from the hospital my money was all gone and I did not know which way to turn, but was expecting her to come home when I had a long distance call from her doctor stating that it was necessary for him to operate again in order that her life might be spared. I was a stranger in the small town of Richton, Miss. Next morning after the phone call, I went to the store and a man came into the place and told me that the banker wanted to see me, and when I walked into the bank and met the man, he asked: "Is your wife in the infirmary in New Orleans?" I told him she was. He said: "Don't you need some money?" I said, "I surely do." He handed me \$150.00 and gave me a checkbook and told me to go to New Orleans and stay until I could bring her home, and to write checks for all my needs, and they would be paid. I think, with the

experience that I have in business, I can truthfully say that it does not operate along this policy; so I have always believed that God directed the mind of the banker to care for my needs. Not that I deserved it, but because of His mercy and grace.

I only had a short period of happiness, after Mrs. Bradshaw's return home, which was overcome by much sorrow which I could not account for. My laughter was turned to tears of grief which continued several weeks without any cause being made known to me. Finally I went to a little church of our faith and when the minister started preaching, my mind began to travel on ahead of his expressions and I was filled with joy. It seemed if I could have told the brethren the travel of my mind, the relief would have been unspeakable. (I will mention here that I did not even want to touch the pulpit at any time, because of the sacredness of it, and the unworthiness of myself) Too when I went to the church, long after I was a member, I wanted to get back behind some of the brethren and by no means get on the front seat because of my unfitness to even be a member of this body of people.

I was asked by two people if I were having trouble about preaching. One was a minister and the other was a deacon. How they knew I have never known, because I had tried to keep my troubles to myself. My father told me of seeing a vision when he saw a beautiful woman coming to his bed room. He rose up to meet her, for he

loved her greatly, and when he embraced her, he felt other arms about her and found that they were mine. My father died believing that I would preach some day. Later he had a dream that he and I swam across a wide stream and when we had gotten across we entered into a dense swamp, then he looked and there was a dam across the stream on which he crossed the stream and on which he crossed back. He always thought that he left me roaming in that swamp of despair, which was made up of many sorrows, trials and tribulations. For seventeen years I was continually rising and falling. Yet, with all the previous experience, my natural self was striving to own and control much of this world's goods. But God being merciful, even in my disobedience, did not suffer my ownership very long at a time. He would bring me into possession of a reasonable amount of wealth, and then remove it, that I might learn more perfectly that I can do nothing of myself, and also that everything in the world belongs to God, and not man. For He said, "The world is mine and the fullness thereof." Many of the reverses which came to me during that period and since, seem to be misfortunes, but now I hope, I can see many of them as being great blessings of the Lord. I lived constantly in a hard strain until much of my possessions were taken from me.

Yours in Christ, I hope,
(Elder) S. A. Bradshaw
Florence, Mississippi

WE ARE CHRIST'S

My Beloved Son in the Faith:

While I am not at all worthy of myself to claim such a holy relationship with you let us not look so much at what you and I are by nature, but may we contemplate our sacred relationship in Christ Jesus in whom we are worthy of all things for which we are destined in the all-wise purpose of our covenant - keeping God and Father. While with Brother Ruston in Canada, I was privileged to hear him preach a funeral sermon from the words in First Corinthians, chapter 3, verses 21 to 23. On the occasion of the burial of his deacon, David McColl. I think never have I heard such a sermon. He was lifted out of himself, forgot George Ruston, lost in contemplation of the eternal inheritance of the children of God. "All things are yours." All things are the Church's. Life is ours, death is ours: all because we are Christ's and Christ is God's. I wish I could relay to you the beauty and power of his message to the people at that time. I love to think about it. Isn't it glorious when we can forget self in the mystery of godliness which is Christ's and which, through Him, is ours? We are infinitely blessed in Him by whom we are heirs of all things. Would it not be well if we could contemplate the wonders that are in Christ rather than have our attention so much riveted on our despicable selves? Oh, My Brother, well do I know we cannot be as we desire nor do as we wish. We would be occupied at all times with the blessedness of our possessions in Him, but there is an earthward

drag to us that pulls us toward the earth and self in spite of our desires to be always taken up with Him who is the chiefest of ten thousands to our souls, the altogether lovely One.

Yesterday was a wonderful day to me, and your being present with me in person was truly a Godsend. Surely the Lord was in the whole matter as everything from morning till night went off so smoothly, no friction, no unpleasantness: all seemed to be love and serenity and sincerity. Was it that way with you? I truly hope so. I hope yesterday is but an earnest of further sweet and precious times to come, when you may be together with us all the time, if only it be His will to grant us our desires. It is written that those who wait upon Him shall be given their desires. As for instance, Psalm 37:4, says, "He shall give thee the petitions of thine heart." I like that. He gives not only the things we desire aright of Him, but He gives us the very petitions to plead with Him, for the things that are right in His sight that we should have. His answering our petitions is His seal set to our prayers, that they are wrought in us by His Spirit. The answer from Him is proof of our prayers' validity in His sight, proof that we desired of Him that which is in His will for us to have.

I trust you were able to return to your duties with a lighter heart and easier mind than formerly, to await the Lord's time to set you free that you may again come to us.

Carolyn has just been here this

afternoon and took me to the hospital to see Sister Fullick, after which we interviewed Dr. Musgrave who considers our sister in a critical condition from which he holds out to us no hope of her recovery as this is her fourth stroke and this is the worst of all and finds her weaker to resist it than any attack she has had previously. Your wife has slipped again into her accustomed place with us and we are glad to have her again in our midst but sad that you have to be apart from her and from us and from your girls.

Aunt Ella unites with me in love to you. I said to her last night that I wished she might be able to take the step that Sister Minnie was enabled to take yesterday, but Ella makes me no answer to that. I cannot draw her out into any confession that she even so much as wants to be in the church. Yet I am confident she loves the truth and the church, for she has served them well all these nearly forty-six years that we have been married. I do not see how she could have done that if she did not really love them. I think she loves me not only for myself as her husband, but I feel she loves the truth that I stand for and which I try as best I can to set forth, however stumblingly I do it.

Love to you in the best of all bonds, that of the unity of the Spirit in Christ.

Faithfully yours, I hope,
(Elder) H. H. Lefferts
Leesburg, Va.
August 15, 1949

This letter was written August 15th. and Elder Lefferts passed

away on August 18th. following at four o'clock in the morning. He was an able minister and an humble servant of God.—Ed.

BROUGHT BACK MEMORIES

Dear Brother Adams,

Reading your writing in the last issue of Zion's Landmark brought back memories of things that had passed out of memory.

You mentioned the widows and orphans as being the children of God. I can well agree with your expressions since such was my own experience on many occasions, but one in particular when, as I remember one night, I, as it were, was completely alone; not that my children were away from home neither was my dear companion, but my troubles were so heavy, my doubts so great that surely, as you said, all thoughts and attempts at the throne of mercy were empty tinkling cymbals. No matter which way we look in this barren and dark state it is death and gross darkness. While lying on the bed beside my daughter in this terrible state of being, I was searching my mind in an effort to decide where to go for relief, for death and darkness were all around me.

A thought suddenly came to me to go to my companion for comfort and company through his gloom. I felt if I might creep into his arms, all this gloomy despairing despondency would vanish, when I was startled at these words that seemingly were spoken into my very being: "Suppose you were folded into his arms, and were to fall asleep there and wake up to find him cold and dead." So I knew in

that instant, so far as being able to get relief from any mortal or the presence of puny man, there was none to be had. In my feelings I was already a poor orphan and a helpless widow, for death seemed to be all around me. These are some of the experiences spoken of especially by David, particularly when he said: "My heart is smitten, and withered like grass; so that I forget to eat my bread", "Mine enemies (sins) reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. My days are like a shadow that declineth; and I am withered like grass. But Thou, O Lord, shalt endure forever; and Thy remembrance unto all generations." *Psa.* 102: 4, 8 -12.

I know it is impossible for any except those who have had an experience in these things to witness with same, but I know too that there is a people that does.

The last time you were here at Cypress Creek, on the day you and Brother Hill preached here, while you were at Brother Horne's home, a near and dear Sister in Christ, who was our next door neighbor, passed away. I had seen her on her porch that very morning. As we walked out to the church, she was sitting on her porch and a thought came to me that I would go to see her that afternoon, but since she had been confined at home for a long time, it came into my mind to go out then and

speaking with her and shake her hand, which I did, and I am so glad I did for that was the last time I had the opportunity to kiss her poor wrinkled brow. The good meeting we had enjoyed was soon clouded by the departure of this dear saint and I was mourning the loss of this sister when these words came into my mind: "Why mourn for her, rejoice instead, for the glorious riches she has gained." Instead of mourning over what we had lost, I should rejoice over what she had gained. These comforting words consoled me to a great extent, and while we miss her much we are comforted in the thought that her loneliness and suffering is over and she now sweetly rests in the paradise of the God of all mercy.

Now, I am closing by saying, I hope to soon see both of you again, until then, God bless you.

Mrs. Isaac Jones

BROTHER T. W. CALP

Dear Readers:

Having been recently informed of the death of a very dear and Beloved Brother, Mr. T. W. Calp of Coleman, Texas, I am impressed to write a few words that may express my feelings and I hope, my love, which, I believe was given me through the goodness and mercy of God, and as I am in possession of no dates regarding his birth, his marriage, his being received into the church and by whom he was baptized, nor do I know the date of his death, hence this is not to appear as an obituary but for the purpose only of expressing my feelings toward him

as a man who in his everyday life, had few equals and was never surpassed; as a man among his fellow men - his virtue, integrity, his honesty and truthfulness was never challenged nor called in question. He was a man of good repute and of a Louisiana Antislavery Stock—reared (if I understand correctly,) the oldest of a large family of brothers and sisters, whom it would seem according to the bounds of my acquaintance very much devoted to each other. His reputation, character and the courtesy shown to his fellowman - both neighbor and friend set an example all of us would do well to follow.

Brother Calp came to west Texas bringing his wife, soon after their marriage, and the Lord blessed him in his efforts to be a successful man in the accumulation of this world's goods, and he and his faithful wife reared a large family of sons and daughters, whom they were able to give a fair education and settle with homes of their own.

Brother Calp became a member of the Old Baptist Church and soon thereafter, the brethren recognized the gift of a deacon in him and he was then ordained to the full responsibility of this office, from which there was heard no complaint or criticism of his stewardship in the executing of same. Brother Calp was esteemed as a man of God, as was said of Job of old—"a perfect and an upright man, one that feareth God walked worthy of the vocation wherein he was called. "He was an example of Church order in his

going in and out before his brethren. Wheresoever there was evil spoken that might make confusion or strife possible, he was ever ready to mellow it with the words of Jesus: "My peace I leave with you."

Brother Calp was a fearless counselor, firm in his opinion, gentle in his moderation, but between truth and error with him, there was no compromise. He was an ensample of light in a dark place, ruling his house in such a manner as to cause those that opposed, to respect his administration and manifest high regard for his faithfulness to duty. He was meek, humble and gentle; yet firm in the government of his home, in which I have been many times.

His home was a place of rest for his brethren. I have oft' times seen most all the meeting assemblage share his hospitality and brotherly love - nothing afforded him greater pleasure than entertaining his brethren and hearing them talk of the wonderful works of God - His majesty, goodness mercy, and wonderful blessings thus bestowed upon him - both temporal and spiritual - for which his thanks were ever acknowledged in praise, honor and glory unto His Great and adorable Name. He often sang: "What Shall I Render To My God for all His Kindness Shown?" I never remember conversing with him concerning spiritual things that he did not say something I never heard him say before. As I said before, He was a light in a dark place. He was deep in thought, wonderful in counsel - his advice was often sought, both

at home (church) and a broad. One could never meet him nor leave him without realizing he, in both heart and soul, was a man of God and had been taught of God.

We feel assured that his Spirit has returned to God who gave it, while his body will go back to the dust from whence it came there to await the second coming of our Saviour to gather His elect unto Himself, He will say to the north give up and to the south keep not back; bring by sons from far, and my daughters from the ends of the earth.

His vile body shall be changed and fashioned like unto the Glorious body of Christ, presented to the Father, pure, holy, and without blame before God in love, there ever to sing the new song that no man can learn - Great and Marvelous are Thy works; Lord, God almighty, just and true are Thy ways, Thou King of saints. For as Thy dead men shall live together with their dead body shall they arise, and go unto the immortal lyre, there to ever bask in the sweet fragrance of God's love, "And though he's been there ten thousand years, Bright shining as the sun, He's no less days to sing God's praise than when he first began."

Brother Calp and his faithful wife were ever ready to spend and he spent in and for the brethren To know them was to love them. As a father, he was a standard bearer it would be well if all could follow. As a husband there was no complaint; as a loyal citizen, he was of the highest type; As a christian gentleman, he was

above reproach.

So let us hope and trust in Him Who so arranged that things so be That in his hope - So are we That he's now waiting the judgment day."

That in that day when the call is made,
His sins be as scarlet, they shall be as snow
Though he be a sinner - but taught in His word
Be his sins red like crimson - they shall be as wool

So he will enter heaven with no more prayer
For all his prayers were answered before he was called
Before he was conceived in iniquity born,
Yea before He called, The Lord answered from heaven - "Lord over all."

From the least among those that loved Him best,
From the least among those that loved Him so well,
Comes the words from One of very little note,
Unworth of remembrance, hence soon forgot.

Elder W. A. Little
5242 Ardelle
Stockton, California

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1836, \$4.85 postpaid.
Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham. N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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THE SHEPHERDS OF ISRAEL REPROVED.

EZEKIEL, CHAPTER 34

Ezekiel was commanded to declare the displeasure and judgments of God against the self-seeking and covetous shepherds of Israel, who fed themselves, and not their flocks. For this reason, God deprived the shepherds of feeding themselves or the flock, for he said, "Thus saith the Lord God; I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." Verse 10.

These shepherds may refer to the priests and Levites, many of whom, were in Ezekiel's time and age, very corrupt. But says Paul in Romans 15:4. "For whatsoever things were written aforetime

were written for our learning." Aforetime, means that which was formerly written. And as God deprived the former shepherds of feeding themselves of the meat of the flock, so will He cause the gospel shepherds to cease feeding themselves upon their fat.

"Ye eat the fat, and ye clothe you with the wool." Sheep are good for two things, food and clothing. We eat their meat and wear clothes made of their wool. So spiritual sheep both feed and clothe their shepherds, by contributing to their temporal necessities, and this is about all that some shepherds seem to seek after. Thus they eat of their fat. But I am persuaded that God's sheep contribute also spiritual food to the true and faithful shepherd. And if I am not deceived, I have been encouraged and my spirit animated by the smiles and tears of the congregation, to whom I was trying to speak. This was some evidence to me that they were being fed wholesome and digestible food. This was food to my soul.

To "Eat the fat" does not just mean that the shepherds desired monetary assistance from the fat (rich) of the flock, but an undisciplined appetite for the approbation and praise, hence, the flower of the pot. We have such an instance recorded in the Bible. "At the same time came the disciples unto Jesus, saying, 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 into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." MATTHEW 18:1,2,3,4. This means, that he who feels to be the least, is the greatest in the church.

"The diseased have ye not strengthened." Verse 4. The Doctor who does not understand the disease he is called to treat is not qualified to prescribe for the patient. Neither does any person who carries the title of a gospel minister and does not know by experience something of the disease (sin.) and its cure, is fit for the office he occupies. He cannot apply the cure, but if he knows what the cure is he can direct the patient to the Great Physician, Whose blood cleanses from all sin, and does not excite the patient to ceremonial worship. The diseased of the flock are not strengthened by the doctrine of free will, but by the "Sincere milk of the word." The diseased have need of milk, but not adulterated milk which would deprive the disease of the nutriment it requires. "Feed the flock of GOD which is among you," says Peter, "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 examples to the flock." 1 - Peter 5:2,3.

"My Sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Verse 6. It is sad to see the sheep of God's pasture scattered,

because their shepherds have no interest in them, except some personal gain, and use them as an army to fight their selfish battles and gain the conquest. We have to look back only a few years to see this horrible spectacle. When ministers become jealous of one another, a fight soon starts for superiority, then it is, that the sheep become confused and scattered, and instead of trying to restore them into the fold, they seek to corral them that they may fight for the crown for which the minister aspires. But according to the promise of God, the sheep may look forward to a better and brighter day, for He hath said:

"I will seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Verse 12. And in verse 15 the Lord said, "I will feed my flock, and I will cause them to lie down, saith the Lord God." Food is necessary to sustain the human body and maintain life. So the soul requires spiritual food to maintain it in a strong and healthy condition and God supplies this food through the ministration of the gospel. This we have the proof of in the 21st. chapter of John. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, feed my sheep." The un-

adulterated gospel feeds God's lambs and sheep. It strengthens the weak hands, and confirms the feeble knees. It gives strength and faith to lay hold of the promises of God. It enables God's sheep and lambs to "Run, and not be weary; and they shall walk, and not faint." ISAIAH 40:31. Sheep, like the dove, are very choice about the food they eat. God's sheep and lambs like fresh food, not dry and chaffy. The food the carnal mind would eat and feast upon, would mean starvation to God's tender lambs and sheep.

"And I will cause them to lie down, saith the Lord God." After eating is a good time to lie down and rest from labor. To lie down is a posture of rest, but God's sheep and lambs want to lie down in a place of safety, and I know of no better and safer place for God's tender lambs and sheep to rest than His church; where they will be protected from their enemies and perfidious shepherds. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of my companions? S of S 1:17. where the intrepidity of the shepherds is such as to declare the whole counsel of God, without fear or favor. Where salvation by grace, not of works is proclaimed. Where God hath said, "I will place salvation in Zion for Israel my glory." Isaiah 46:13. With such assurance as this, the children of God can lie down and rest from all their labor.

"And as for my flock, they eat that which ye have trodden with your feet." Verse 19. The doctrine

of salvation by grace, experimental religion, Immutability and Sovereignty of God, they refuse and trod under their feet. But that which is distastful to the false shepherds, is wholesome food to God's sheep and lambs.

"I judge between cattle and cattle." Verse 17. That is, between the professor and the possessor; between them who know the truth, and them who know it not; between sheep, and them who are dressed in sheep's clothes. If the Lord's people who "Have tasted of the good word of God, and the powers of the world to come," are led away from the fold by false shepherds, we may be sure that they came in sheep's clothing. The doctrine of grace was on their lips, but not in their hearts. And because these shepherds fed themselves, and fed not the flock, and their cruel ruling of them, scattered them over the mountains and hills, The Lord said:

"I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." Verse 23. David is a type of Christ, Who is the "Great Shepherd of the sheep," and is the One to Whom the Lord referred when He said, "I will set up one shepherd over them, and he shall feed them, and he shall be their shepherd." This does not mean that there will not be under-shepherds appointed to feed His flock, but that He is the chief one; and head over all the appointees. Jesus "Took the five loaves, and two fishes, and looking up to heaven, he blessed, and brake, and gave the

loaves to his disciples, and the disciples to the multitude." MATTHEW 14:19. This method of feeding has not been changed. Therefore, the gospel minister can only impart that which he receives from the Lord. 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." John 10:26,27.

May our "Great Shepherd" support us by His grace, lead us by His Spirit, and make us good shepherds of His flock.

H. O. Nash

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NOTICE

Appointments for Elders J. C. Dunbar and A. B. Barham.
 Creeches Church, Tuesday March 21, at 11:00 a.m.
 Primitive Zion, Tuesday March 21, at 7:30 p.m.
 Willow Springs, Wednesday March 22, at 7:30 p.m.

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VOL. XCIV

MARCH 1, 1961

NO. 8

PSALM LXXXIX.

My covenant will I not break, nor alter the thing that is gone out of my lips.

Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me.

It shall be established for ever as the moon, and a faithful witness in heaven. Selah.

But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it to the ground.

Thou hast broken down all his hedges; thou hast brought his strong hold to ruin.

All that pass by the way spoil him: he is a reproach to his neighbours.

Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

Thou has also turned the edge of his sword, and hast not made him to stand in the battle.

Thou hast made his glory to cease, and cast his throne down to the ground.

The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire?

Remember how short my time is: wherefore hast thou made all men in vain?

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THY LOVE

Dear Brother Adams and All The
Elect of God,
Who through the wilderness, must
have trod.
When the way seemed dark, and
all was night,
I heard His sweet Voice say, "I
am the Light,
Little Child, press on, your light
I'll be
Until the Heavenly Throne You
shall see."
"You have fought a good fight,"
you will hear Him say,
"With good tidings of peace, I
will you array."
Fear and temptations for the time
are dispelled;
And Our hearts leap for joy for
all is well.
Keep us, near Lord, that we may
ever be
Clothed with Thy love into eterni-
ty.

Sunie Whitley
807 E. 17th St.
Charlotte 5, N. C.

PRAISE AND GLORY TO HIS NAME

Brother L. S. Prince,
Fuquay Springs, N. C.
Dear Kindred in Christ:

Since you are on my mind, I
want to write you if possible. I
hope this finds you and your fam-
ily well, we are reasonably so.

We are looking forward to our
trip to Angier Church and to your

home the first week-end in Decem-
ber, if the Lord so wills. Never
do I expect to witness a more won-
derful meeting than the one held
at your home. We had repeatedly
promised to visit your home, spend
the night there and it must have
worn your patience very thin wait-
ing. But dear Children, we were
on the way all the time. We could
not go until God's time. I believe
that sweet meeting was sufficient
evidence that it was God's time
and appointment and that we were
on schedule time to fill it, all hon-
or, praise and glory to His gracious
and glorious Name.

I was in a funeral today, of a
brother at Buffalo Church. He be-
came a member forty years ago
and was a deacon thirty-three
years. He was one of those who
came through the greatest division
among Old Baptist in our genera-
tion or since 1832 at Black Rock,
Md. — Deacon Robert E. Joyce,
eighty-one years of age. I have
seen and heard this old Brother
talk of that division, and cry like
a child. One of the greatest mys-
teries to be is that these trou-
bles, these divisions come by God's
appointment, yet the ones who
bring it about are held guilty. The
Bible says, it is needful that these
offences come. Why? Scriptures
foretell and it must be fulfilled. It
is one of the signs pointing to the
soon coming of Jesus, but woe unto
the man by whom they (offenses)

come. I have lost sleep at night and ridden the lonely highways by day, weeping over the division among us, in 1952. I hope I never have to witness another. May God in mercy grant that.

There is a song that is sometimes sung over radio, that I hear now and then, it is sung by a man named Stanley: "I am a man of many sorrows." It is beautiful. I feel that opening line in the experience of each one of God's little ones, some to a greater degree than others. Love is the reason why our hearts are torn asunder, when these divisions come. We grieve not for those we care nothing for, but when a family is torn apart the family members hearts are writhe in pain and sorrow, and bitter tears. Believe me, I know. But I am reconciled, as much as I ever expect to be, and I want to stay in the church where I now am. At the same time there are none among Primitive Baptists whom I desire to hurt or harm, regardless of faction or division. I hate nobody whom God loves. But instead when I endeavor to pray, I feel to beg for the whole church of God, scattered over this lonely world out of every kindred, nation, tongue and people. Well did the poet sing:

I love Thy Kingdom, Lord,
The house of Thine abode.
The church our blest Redeemer
saved,
With His own precious blood.

I love Thy church, O God!
Her walls before Thee stand,
Dear as the apple of Thine ye,
And graven on thy hand.

For Her, my tears shall fall,
To Her, my cares and toils be
given
Till cares and toils shall end.

Beyond my highest joy,
I prize Her Heavenly ways,
Her sweet communion, solemn
vows,
Her hymns of love and praise.

Sure as Thy truth shall last,
To Zion shall be giv'n.
The brightest glories earth can
yield,
And brighter bliss of heaven."
Amen.

All we who have hope are slowly wending our way home, through joys and sorrows, heartache and tears. We do not see much rest and peace, just a little while at a time, We are for a period, hungering, thirsting, doubting, grieving, then for a short while rejoicing to be followed with a plunge into the dark valley of Lodebar, traveling in mists, clouds and shadows, grieving over the departed glories of days now past and gone, when the dear Lord was shining the rays of His love into our hearts, causing our very soul to sing His praise or looking forward in humble hope, when He shall visit us again, begging Him from time to time as did David: "Restore unto me, O Lord, the Joys of Thy salvation." so you see, we are not standing still, but traveling in the hill country ups and downs, hills and valleys. As Mary went to visit her Cousin Elizabeth in the hill country of Judea, so many long years ago, after the conception of Jesus and John before the birth of either

one.

When I think of Jesus, His work, His suffering, His death on the cruel cross, and the glorious triumph and power of His Resurrection, and what He so fully accomplished by all this, the theme is so great, so deep, so filled with such glory such thundering, majestic, inexpressive power - that I shrink. The task of writing or speaking on such a theme as this great one is too great for such a poor little worm of the dust as I, a poor beggar, chief of sinners, a poor mountain boy. I am not fit, worthy nor qualified for such a job as this. If I could remain silent, my pen be still, and I be satisfied, I would. But I can not dear Children of God, I must go and make mention of His Dear name or die and I want to live.

So filled with doubts (a poor servant has a double burden to carry doubting the reality of His hope as well as the reality of his call) cast down, feeling unfit, so unworthy, drawn by love, driven by necessity, crying, trembling, begging for mercy, when blessed to beg as we travel on. My God in mercy, grant us rest some day.

I did not mean to write so much, just wanted you to know we were thinking of you all. Hoping to see you soon.

Layton Wingfield
Ridgeway, Virginia

MARY, MARTHA, LAZARUS AND JESUS

"Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful:

and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:41,42.

What a beautiful, friendly, intimate relationship existed between Jesus and Mary, and Martha and Lazarus!

In the house Martha, who "had a sister called Mary, which also sat at 'Jesus' feet and heard His word." Regard the house as the visible church—Jesus comes into the house—one with us—teaching, interested, keeping, in troubles, forbidding our weaknesses to overcome.

Martha, representing those with gifts, in the church, cumbered with much serving: laboriously done, but obediently done, and willingly done, through love. "Thou art careful and troubled about many things;" for all that must be done in the church. The minds of those with gifts are troubled and made careful. He with the particular gift bears the burden of that gift; he is exercised and made concerned and troubled and careful unto the work of that gift. He is even impatient with others who have not that gift, and are not careful concerning it. Martha asked the Master to bid Mary help her. Martha was corrected in this—the Master did not; Mary has her part and thou hast thy part. "Martha, thou art careful and troubled" - thou shalt not say, "It is the duty of my brother as much as mine, let him do it," but "Martha, thou hast thy gift, and Mary has her gift."

"Careful:" full of care, a purpose, a reason, a duty, concern, earnest interest in and desire for the welfare of; a gift, a reason, a

duty, for the good of "house."

"Troubled:" exercised, concerned, made to feel the urgent need of.

"Martha:" what her hands found to do, she did with her might.

"About many things:" Martha representing not an individual but many gifts: teaching, ministry, helps, government, prophecy, admonitions, (I Cor. 12:13) Herein lies the fault of Martha: She was troubled over the needs of these things; others admitted that they should be done, yet did not help her; she was impatient with her sister who had not her gift.

"But one thing is needful:" Diversities of gifts placed in the church as seemeth wise in His sight to make up one body-one whole. Every brother differs, in gifts but they all make us a perfect body in the end. Regardless of all— "One thing is needful! Charity, love of God. God loved Martha as well as Mary; Martha had the "one thing needful" as well as Mary and Lazarus: Spirit of life, heavenly love, (God is love) breath of Spiritual life. Beautiful words, in which there is no error, Without charity all is but sounding brass or a tinkling cymbal. Only one thing is needful for eternal life—charity, for charity never faileth. Gifts are for a purpose and for a time, but when their purpose is fulfilled they will all be taken away. Only charity endureth forever.

The servant who wrapped his one pound in a napkin, had it taken from him and given to another; a gift not exercised in never allowed. When it has served its purpose, it is taken—given to another or held in the Master's storehouse. His

gifts are bestowed when and where and to the extent as needed and as exercised.

Mary had the "one thing needful," every child of grace has it. The Lord knows whom He will have to serve, and whom He will have to sit and hear the Word. Martha was given a good part, as well as Mary. Martha had the comfort of "Giving a cup of cold water to one of the little ones" and had the comfort of knowing that she did as much for her Master. Martha had His commendation of His words: "When I was an hungered, ye fed me, clothed me, took me in" etc.

"And Mary hath chosen that good part:" not as she had chosen differently from Martha; not as if there were two parts of which she might choose one; not as if her gift was any the better; not as if she had chosen the spiritual and Martha the earthly part. They are all one body; the gift of hearing may be dependent upon the gift of speaking or teaching; the gift of prophecy would be of no avail except the gift of hearing were there. There are those to give water to the thirsty, a couch to the weary food to the hungry, to clothe the naked, put shoes on the feet of the sojourner. Never losing sight of the fact that all of these things come from the Fountain through the gifts of the servants of God.

That good part is the one thing needful "which shall not be taken from her. All the gifts will be taken away, all the possessions of this life will be taken with this life. The gifts of teaching, government, etc, shall not be needed in that city of New Jerusalem. Gifts

once given shall be withdrawn and or transferred to another; the Master's work shall go on. But charity never faileth. We should "Covet earnestly the best gifts and yet show I unto you a more excellent way." I Cor. 12:31 Charity out of a pure heart — the one thing needful! Other things come and go and are transferred, but Charity endureth forever.

Martha, Mary and Lazarus may represent the church—Christ in their midst — their Teacher, Prophet, Priest, and King. Matthew 26th and Mark 14th, chapters relate apart. "Now Jesus loved Martha, her sister and Lazarus." It was to Martha that Jesus gave that instruction. "I am the resurrection and the life." Martha went forth to meet Him. Mary came when called for. Those about saw Mary's grief, but heard not the call to go to Jesus. The world about sees the grief of the sin stricken man whom they consider dead and in the grave never to rise any more, and with a great stone rolled upon the grave to shut away all possible hope of living again. Jesus comes to the grave of Lazarus to show Mary and Martha and Lazarus, and all those who could see the meaning and the truth of His statement, "I am the resurrection and the life." The wonder of the heavens and the earth is performed.

Regarding the brother and the sisters as one—the sinner—the scene may typify the rebirth: Lazarus the body, redeemed from the grave. Rom. 8:23, and his sisters as the soul and the spirit, speaking the glory of that redemption and rejoicing in the Redeemer's

love. Because of sin, the body is dead and in the grave with a great stone upon it, there being no reason for hope. The soul and the spirit mourns and weeps and rejoices to see the stone rolled away, the body responding to the call, "Come forth". Lazarus, called back, still had a natural life to live and a death. He still had to bear about in a body of sin, but now there was a hope, there was a redemption. There was rejoicing in the whole body — and in the whole church—and the whole kingdom of God.

The voice of Jesus reaches the ears that are dead in sins, and there is a hearing; we come forth, not with depraved natures changed but with a new Spirit to control and guide it; not with mortal powers made capable of spiritual discernment; but with faith to assure us of our incorruptable inheritance. We come forth not to rejoice again in the things of this world, but in that which is to come; not to live in ourselves, but in Him that died for our salvation. We must meet death, but as a foe conquered. The sisters mourn no longer; not yet released from troubles, trials, afflictions, but with hope as an anchor to the soul. The body sealed with that Holy Spirit of promise, unto the day of redemption.

After the resurrection of Lazarus, there is a meeting in the house of Martha—the banqueting house of the Savior and under His banner of love—Spiritually. Here Martha serves — in serving the brethren, we serve the Master. Lazarus sits with Him at the table. (That is, he communes with

Him in Spirit) Mary anoints His feet and His head with the most precious ointment which fills the whole house (church). "How frail is thy love, my sister, my spouse! How much better is thy love than wine! and the smell of thine ointments than all spices!" S.S. 4:10 She is a garden enclosed.

The world stands by and complains that such precious ointment should be wasted. Why but a few are together, why not wait until a multitude is gathered? Why Waste the best efforts on a few? Jesus, in the midst of His church, even where two or three are gathered together, approves of the sacrifice.

A. D. Alston

(Continued from last issue)

IN MY LIFE

To write this last phase up to my efforts to try to preach the unsearchable riches of God's grace, mercy and truth, makes it more difficult because of my not knowing yet, whether God through the gift of our Lord has ever called me or not. Yet the joy to my poor soul when I have hoped, to have liberty, cannot be expressed in words. And only those who have had such, can testify with me concerning these things which I hope to mention briefly below.

After seventeen years of continually rising and falling, financially and other wise I, it seemed over night, become engrossed with what appeared to be the greatest darkness, condemnation and sorrow that I have ever under gone in my whole life. It seemed that God turned my eyes to look with in my own self, and to see my heart as

black as any object that I had seen, and the greatest corruption made manifest continually before my eyes. I went for several weeks with no rest day or night; I, at first, could only get temporary relief by reading the scripture and many of the nights I would stay still in bed until Mrs. Bradshaw would go to sleep, then slip out and read and walk until the wee hours of the morning; then later on, my relief would be more evident when writing on the scriptures: as the weeks went by, I had a strong mind to go to church, which thing I had avoided to do, much of my time. So one Saturday afternoon I drove down near my home church in order to go to church next day and learned that a brother whom I love very much had disobeyed the order of the church and a committee was appointed that day to go to see him. Next morning I went by to see him, but he would not agree to even go to the church house; I went on to the church and when the committee reported his attitude the old pstor arose up and said there is nothing for us to do but turn him out. Then I ask that I might ask, if in order, that the church with-hold any action until next meeting time; when I did an old brother said, "will you be here"? I agreed to be there. This was the first of any participation in any of the business of the church and I kept going regular, but when I would leave the church I would return in great trouble with no known way of escape. Finally the day came when I was across the road from the church alone and the brethren had already started

singing when I heard as it were a voice, saying "That the brethren are going to ask you to talk to-day". When I heard this voice, all fear disappeared and I was made to feel that the time of the Lord had come. I went into the house and the first word that I heard spoken was "WE ALL WANT TO HEAR BROTHER SANFORD TODAY" This of course, was no surprise to me; the old pastor rose up and said "SANFORD COME ON UP IN THE STAND" I was made perfectly willing to do as he said "In the day of my power my people shall be a willing people". When I started talking there appeared a small light in me, going to and fro in my mind, making plain all scriptures that appeared, with perfect light and liberty. It seemed that I was raised into a heavenly place above all these natural things where all was peace, righteousness and joy in the holy ghost. The brethren said that I stood 35 minutes, I don't know, but when I could see around me, the whole house was weeping and rejoicing with me.

I had been going in the stand three months before Mrs. Bradshaw knew about it, but after a short period of time, God overcame home opposition that His holy will might be done in all things. For several years I was trying to preach and trying to quit, but God rules and controls all things to the end that God's holy will be done by all things.

S. A. Bradshaw

WITH GOD, HAND IN HAND

Dear Brother Adams:

It seems "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Phil. 1:23. Begging for mercy to fill the hunger in my soul to tell in part what great things Christ has done for me, whereof I have been made glad. Yet within myself I feel to be so vile and unworthy of the privilege to call Him my Lord and my God. Without His out-stretched arms and His abiding mercy, I could not so much as lift my eyes from the wretched creature I feel to be, and feast them on heavenly and divine things. If by His grace this should comfort His lambs, to Him be all honor and glory. I cannot so much as lift my pen but that I hear a still voice within, proclaiming His love, now is the accepted time, fulfill the plea that within you is struggling to be released.

Brother Adams, I was wonderfully inspired a few days ago, It appeared as though I was walking hand in hand with God. His Spirit was apparently overshadowing my mind. Drawn from things of this above. Col. 3:2,3 says: "Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God." This we are enabled to do when so over-shadowed by God. He gave me to know I could not reach Him now, with comfort as only He can give in abundance, in our pouring of His Holy Spirit. At this moment to my right from above, a host of Angels in heavenly array appeared in all brightness, their faces beam-

ing with love. They seemed to beckon and yet to bestow. For to my right I beheld our dear brother, whom we loved so well, Brother Everette Dupree. He was so happy and beaming with joy. I also was over-whelmed with the same, praising God and rejoicing with one I feel to be in the arms of Jesus resting, awaiting the resurrection morn, when he and all God's children will be reunited with loved ones where God is the light. Darkness and death will be remembered no more. All will be joy and one eternal bliss.

I was taken out of this world and carried above where He gave me to rejoice with angels of His Love. O, could I have stayed, I would have agreed. There comes one mightier than I whose will I desire to know and to do, "Whose shoe's latchet I am not worthy to unloose." He knows what is best. He was feeding my soul so that this frail body of flesh might carry on. "For to will is present with me; but how to perform that which is good I find not." Rom. 7:18.

I cannot describe these precious moments nor give God just praise. I am not fit to handle, touch nor taste. And too, I feel I must not bury His magnificence as did the slothful servant with his Lord's money. Matt. 22:18. God is so good, so kind, so merciful to feed my soul with bounties of His Kingdom. I go hungry most of my time seeking more evidence. Am I one of His chosen, or not?

It seemed that I could not come to stop with my writing, God being my copilot. Do with this as you think best-correct, rebuke or disre-

gard. When at a throne of grace, remember this poor worm of the dust.

One in hope of eternal life,
Mrs. Miriam Lee.

Sister Lee, was wonderfully blessed with such a glorious revelation. With such a beautiful experience it seems that one would never doubt, but we do, for even John who baptized Jesus, doubted. He sent two of His disciples, when he had heard in the prison the works of Christ, "And said 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." Matt. 11:3,4,5. — Editor

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW

Dear J. M. and Susan:

I received your letter today, and sure was glad to hear from you. I was much impressed to write Monday morning. After I had washed the dishes and swept the floor, I got my pen to write. I was shown again that what I purposed in my mind could amount to nothing as Jean had taken the writing tablet to school. I couldn't even find any notebook paper.

On Monday morning, I felt so happy. Within there was a feeling of praise to God from whom all blessings flow. I had no worry at all, and cares and things of this life were gone. I do not feel that

I was ever this happy and in this frame of mind before.

J. M. my mind had been troubled for a long time. I could not tell how many years, but probably about twelve or fourteen. The last few years my trouble has been greater. Something like fourteen years ago after retiring for bed, and after I had closed my eyes Jesus appeared at the foot of my bed. His beauty I cannot describe. As soon as he disappeared, Clyde Beaman came before me. I have never fully understood all of this, but I learned the next day that John Beaman had a light stroke about that same time the night before. A few months later, I went to Mewborn's Church. After lunch that day Inez and I went back into the church to hear Elder Turner from Wilson preach. While he was preaching, everyone seemed so interested you could have heard a pin drop. Again, a feeling came over me that I cannot describe.

I dreamed one night a little later of being on one side of a pond of water, and my feeling of unhappiness was great. I desired to reach the other side, but found I could not go. I felt so weak and helpless, but the desire to be on the other side was great, yet, I could not go. I could look across the pond and see Elitha, Hokie and other members of the church. Their countenances were bright, and they had expressions of love. They were so happy! I do not know how, but suddenly I found myself with them. The happiness I felt was glorious. I was a wonderful feeling. I awoke crying. During this dream after being so happy, Kinley came into the

room with David Lee in his arms. He was small at that time. He was weak and the breath had almost left him. I saw that he was dying, and more than anything else in the world I wanted to help him, and was shown there that I did not have power to do one little thing for him. Later this did occur when he was three years old. His daddy was holding him, and we both thought he was dying. We were on the porch of the old house at that time. I could not help myself, and was as helpless as a little ant. I remember walking to the end of the porch and crying, "Lord have mercy." I felt the presence of the Lord in the place and soon his color began to come back and he began to breath.

I went to a Methodist Church a few years ago with a friend of mine. I had never been to this church many times. The occasion was a revival, and I attended three nights. The last night that I attended, I came home upset. I realized that two men could not preach opposite and both be right. He did not preach what I believe. I went to bed feeling that place was not the place for me. That night I dreamed I went out into a pond with this preacher to be baptized. When we reached the middle point of the pond, there was no water in it. I was so weak, I could hardly walk or talk. I remember that I whispered and told Kinley not to let that preacher baptize me, that I wanted Cousin Joshua to baptize me. Someone on the bank suggested getting a hose and putting just enough water in the pond to baptize me. They did this, and as fast

as they ran water into the pond, it disappeared. The following night was the fourth night of the revival. I had already been given the mind and feeling that I was not going back. Your father and mother came to see us that night. I was glad to see them for I sure love them both. After they left, I do not feel I will ever forget the way Kinley looked at me, and said, "I sure am glad you did not go out there tonight. I did not tell him that I was already shown that I could not go, and it was not by chance that they came.

J. M., I am just telling you a very few of my experiences along with the way which so far is only a small portion. Many times I have been shown that I was helpless in everything. I have had the feeling to come over me of my children being taken away. I have lain awake so many nights, crying and begging the Lord to have mercy on me. The Lord knows us better than we know ourselves. I have always been too foolish over my children, but He has shown me time after time how they could be taken from me.

J. M., there have been many nights during the past summer, and especially Saturday nights before the second Sunday, that I was shown that I was going to be carried to the church. Having seen all of my faults, imperfections of which I am full, My sinful ways, weakness, and knowing too how I would be talked about and criticized, I kept telling myself that I couldn't go. When God opened the way it was the easiest thing in the world. During all of these thoughts

there was a stronger thought over all of them which braced me; this was, "If God be for you, who can be against you."

I told your father on the second Sunday in October that I wanted to offer to the church, the next meeting which was on the fourth Sunday night following. On the Saturday night before this meeting, I was carried down on my knees, and I begged the Lord to show me again, just once more if I should go. He did show me this. That night at the close of service during the hymn, I could not, I just could not. I stood there looking straight at your father with the song book in my hand, but I could not even sing. After everyone had stopped singing, I sure did go out of that building that night feeling worse than I had ever felt before. I could witness with Peter when he denied Christ, and went out and wept bitterly. I was in the worst shape now that I had been. I felt that I was lost, and begged God for His mercy and to save my lost soul. I felt that I was gone, and that without Him I could not continue to live. At God's time relief came, and on the second Sunday in November, when they began to sing the opening hymn, I began to tremble, and I could not hold back the tears. I knew then the time had come. My heart began to beat faster as you preached. I could go right along with you. I felt my heart would break, and that I was powerless to go against what He had shown me. I had always had the feeling that should this time come, there would only be a small group present, but was glad, how-

ever to see so many of my neighbors, friends and members of the church present.

As the closing hymn was being sung, I didn't remember that Cousin Joshua had offered to open the door of the church, yet I knew he would before they finished that song, which he did. I put down my book, pushed Kinley to let me by. As many times as he had felt the tears from my eyes during the nights, I think he knew my feelings, and of the trouble I had been. He said that he knew I wanted to go, and was glad I could. I went home that day happy, and I knew as never before of God's all-powerful hand.

When I went to the water that Sunday afternoon, I still did not feel worthy. I do not believe that I ever heard Lloyd's voice when it sounded as beautiful as it did when they sang "Nearer my God to Thee." When we were coming up out of the water they were singing one of my favorites, "Rock of Ages." I would have liked very much if David Lee and all the absent members of the church could have been present, but yet I know that things are right as they are. I had a deep feeling of peace, and a conviction that I was obeying God.

A few have asked me how would my mother, sisters and family feel about this when they were told that I had joined, and my answer was, "If God be for me, who can be against me." I believe that this love which I have felt will keep me, and will stick closer than any of

my brothers or sisters.

Many times I have wanted to pray, but found I could not and did not have a praying heart. I used to enjoy singing at the meetings, but for the last few years I could not even enjoy that because of my unworthiness. I still feel that I am unfit. I am still brought low and made to cry for mercy. There were times this fall while we were working tobacco that I did not even know what day of the week it was. I feel like I know something about the depths of sorrow and there I was made to realize God's all powerful hand. I am so thankful for this precious little hope. I hope it will go down with me beyond the grave.

J. M., pray for me and ask the Lord to keep me, and guide me in the strait and narrow way.

I would like to say further that I have enjoyed reading the Landmark. I have found that many others have traveled down the same road that I have traveled. I have read several experiences which told mine better than I could myself.

J. M., I started writing this letter about 7:30, and it is now nearly one - o - clock Sunday morning.

Hope this finds all of you well including the baby. Someone told me she was partly sick with a cold on Sunday. Guess I had better close and go to bed.

Love to all,

Elsie.

(Mrs. McKinley Gray,
RFD 2,
Snow Hill N. C.)

Zion's Landmark

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

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COMMENTS ON A PORTION OF THE FOURTH CHAPTER OF EPHESIANS

The apostle exhorts the Ephesians to walk worthy of the vocation wherewith they are called, and to live in peace and unity. He calls their attention to the variety of offices God hath instituted in the church, and gifts to fill each specific office. He advises them to walk not as other Gentiles walk, in the vanity of their mind; neither giving place to the devil. But be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven them. He advises them of the purpose of the gifts, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children,

tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

In the first verse, Paul declares himself to be "The prisoner of the Lord." A prisoner is one who is generally understood to have committed some breach of conduct, or violation of the law. The law that I can recall that Paul and the other apostles were accused of violating, was the law of Moses; the Jewish rites and ceremonies. The accusers of Paul and the other apostles said, "These have turned the world upside down." To me, preaching that does not turn the world upside down, is not the gospel. And it was only after the conversion of Paul, that he was accused of preaching this kind of doctrine.

But this was not why the apostle designated himself a prisoner. He was bound by his calling to preach the gospel of Christ; and he said, "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!" 1-Corinthians 9:16. So Paul was made a prisoner of the Lord by reason of his call to preach Christ and His gospel. Every one that is called to preach the gospel, is bound by the gospel to preach the gospel, and is not at liberty to preach any thing except that which is commanded him of the Lord. This makes him a prisoner of the Lord.

In verse eleven, we read of some of the gifts God hath given. He "Gave some, apostles; and some, prophets, and some evangelists;

and some, pastors and teachers; what for?

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man." What does the apostle mean by a perfect man? There is no such thing as perfection in the flesh. The Scriptures do not teach that the flesh is perfect, nor do the children of God claim any perfection in their fleshly bodies. The apostle explains the word "perfect" when he said, "Ye are complete in him, which is the head of all principality and power." Col. 2:10. And the Groom said to the Bride (church) "Thou art all fair, my love; there is no spot in thee." S of S 4:7. But this is not the perfection to which the apostle refers, for the church is already perfect, not going to be. What the apostle means by the word "perfect" is, that by the exercise of the variety of gifts God has given, the church will be perfectly instructed and indoctrinated; "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

"But speaking the truth in love." The truth God's gifts proclaim, and is certified by the Spirit. Paul says, "I say (preach) the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." ROMANS 9:1. The truth is to be preached in love and purity, and not mixed up with a lot of foreign matter. Salt is good, but if it is

mixed up with a lot of trash, it has the opposite effect upon that to which it is applied, than was intended. I like truth preached not only in love, but in its purity. A lot of works and self righteousness mixed with truth is distasteful, and does not tend to unity in the church, as does truth in its purity.

"May grow up in him in all things, which is the head, even Christ." According to the Scriptures there is a growth in grace and in the knowledge of the Lord Jesus Christ; and this kind of growth continues through your life. By sound preaching, the children of God grow to some degree unto the stature of the fulness of Christ and His gospel. But under a conditional ministry the doctrine, like stagnant water, becomes foul and has nothing refreshing in it. Therefore, for the saints to grow in the sense that the apostle meant, the truth must be preached in the Spirit, not just in the letter. It is only when all the gifts are in exercise in their proper place in the church, that the whole body grows up in all things, and reaches some degree of maturity in the head, even Christ.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Verse 16. The human body is an intricate piece of mechanism. And the apostles meaning seems to be, that as the human body is formed by the union of all the members to each other, under the head, from which the function of each mem-

ber is directed: so likewise, the church is formed by a spiritual uniting of all its members into one body, under the head, even Christ; "from whom the whole body is fitly joined." The physical body increases and grows until it reaches maturity, by every member being healthy and working together for the benefit of the whole. So the church of God grows to maturity, in the exercise of each gift, according to the measure of the gift of Christ.

In first Corinthians 7:20 Paul says, "Let every man abide in the same calling wherein he was called." All of us I suppose, would like to have our gift enlarged, our borders extended, so as to have a larger, richer, greener and more fertile field in which to labor: but according to the apostle, for a gift to be beneficial to the church; it is necessary that each gift abide in its calling. For instance, the gift of a deacon or exhorter will not properly and beneficially function in the pulpit. But each gift abiding in its own calling, adds to the growth and prosperity of the church. Solomon says in PROVERBS 18:16 "A man's gift maketh room for him, and bringeth him before great men." Men that are qualified to judge and place the gift in its proper position in the church; so that it will not be necessary for the individual to inform the church of his gift. All the members of the human body, are under and directed by the head of the body. So all the members of the Spiritual body are under and are directed by the head of the body, and that head is Christ.

"Compacted by that which every joint supplieth." A compact means agreement between two or more parties. And the meaning here is, that every joint (member) is so closely knit together that each member contribute to the benefit of the whole body. In verse four Paul says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism," so all the members of Christ's body are baptized by the Spirit into one body. The increase of the church is not in the numbers added to it, but growth in the knowledge, grace and faith, through the ministration of the gospel.

This means when all the gifts, pastors, deacons and laity are agreed, this aggregation contributes, according to the effectual working in the measure of every part, maketh increase of the church to the edifying of itself in love. Where there is unity, there is strength. And David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalms 133:1.

To see a church united together in love and peace, each member working in the interest of the other, is a sight for angels to behold. But can only be done by doing as the apostle admonishes: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be kind one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." verses 31, 32.

When the foregoing characteris-

tics are evident in the church, then the church in the world, is as near perfection as it will be, until "This corruptible shall have put on incorruption, and this mortal shall have put on immortality." This, we are all looking forward to.

H. O. Nash

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham. N. C.

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Editor

APPOINTMENTS FOR ELDER A. B. BARHAM AND ELDER J. C. DUNBAR:

At Lower Black Creek Saturday, March 18th at 7:30 P.M.

Sapony Sunday, March 19th at 11:00 A.M.

At Sandy Grove Monday, March 20th at 11:00 A.M.

Contentnea Church Monday night March 20th at 7:30.

Creech's Church Tuesday, March 21st at 11:00 A.M.

We would appreciate you coming out to hear these brethren as they are worthy to be heard.

Eld. W. G. Pate

Eld. J. T. Boyette

APPOINTMENTS

For Elders J. C. Dunbar and A. B. Barham.

Wilmington, March 15th—7:00 p.m.

North East, March 16th—11:00 a.m.

South West, March 16th—7:00 p.m.

Cypress Creek, March 17th—11:00 a.m.

Mudy Creek, March 17th—7:00 p.m.

Sand Hill, March 18th—11:00 a.m.

L. L. Yopps

FIFTH SUNDAY MEETING

The Church at Bear Creek, the Lord willing, expects to hold a fifth Sunday meeting in April which will be the 31st day of April, 1961. Services will begin at 10:00 o'clock a.m. The church is located about 8 miles West of Albemarle, N. C., on the Canton Church Road. And about 5 miles south of Millingport and about 7 north of Red Cross.

We invite our brethren to come and meet with us.

E. C. Carriker, Church Clerk
Box #822
Badin, N. C.

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PSALM LXXXIX.

Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;

Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.

Blessed be the Lord for evermore. Amen, and Amen.

PSALM XC.

Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH ----- 431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

HOPE I WAS BLESSED TO PRAY

Elder W. G. Pate
Goldsboro, N. C.

Dear Brother in Hope:

It has been in the background of my mind for sometime to write to you and family. Let me say at the outset, I hope your dear companion is much better by now, and well on the road to recovery. I have tried in my weak way to beg God to heal her, spare her to her family, church and friends yet a few more years if it be His gracious will. I humbly hope I was blessed to pray. If not, I would be fearful, very fearful, that I do not know what prayer is, if I were not blessed at the time that I was at Brother Everette Holland's home, the past fourth Sunday night.

We are all up and reasonably well, though, I do have some cold, I am still able to go, for which I would be thankful, if possible. I deeply feel to be helpless, powerless, dependent, when it comes to my endeavors to fulfill any Spiritual duty. I am made to realize more deeply as the years pass, the truth sung by the poet: "All is vain unless the Spirit of the Holy one comes down."

I have often made the statement, both in writing and in the pulpit, that we can not do nor exercise faith, for it exercises us. At least I know it is that way with this poor sinner. When endeavoring to

write a letter to one such as I deem and esteem you to be—a father in Israel—it is like unto a little child just beginning to walk and talk, speaking to it's father. But I desire to ascribe all the praise and honor to God, and I feel this meets your feelings also.

Brother Pate, I cannot even begin to tell you the joy that has been mine and the gracious privilege of visiting among you all in the Black Creek Association. Words fail me, in attempting to describe how highly I value such a privilege. I humbly hope God will continue to keep me in such a way that I can continue to come among you from time to time. I know I cannot keep myself. We, my brethren and sisters in this area, hope all of you can have a mind to visit among us. We will welcome you, give you the best we have, though we do not feel we could treat you as well as you treat us. But the desire is with us, and I can faithfully promise we will do the best we can.

If what I write is not in accord with the two witnesses — the Bible, and your experience — please cast it aside, for it would be worthless. This morning I read in The Reader's Digest a short article that went deeply into my heart, and set off a train of thought in direct connection with my own experience and a certain scripture. It went thus: "A woman testifying at a prayer meeting said: "I ain't what

I ought to be; and I ain't what I'm going to be; but anyway, I ain't what I was." This is the most said, in the fewest words, I have ever read in a worldly book of any kind.

The Poet said:

"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."

Only twice in my lifetime have I read in church, any statement from a worldly book or newspaper. The fore-going is one of them, the other was a statement made by General Douglas McArthur. When they were driven out of Corregidor, in the Phillipines, by the superior forces of the enemy he said, "I shall return", and some time later, he did return to march on to victory. His statement when he did return, was very impressive: "Once again, by the grace of the Almighty God, we stand upon Phillipine soil." These words brought tears flowing from my eyes. Seldom do we ever hear a God - honoring statement from men in high places in our nation. I would to God that our nation as a whole could be mindful of the fact that all blessings flow from God upon His throne, and ascribe the honor to Him. But this is only done by those that come under the heading of the Elect, that Royal Priesthood, that Holy Nation, that Chosen Generation, that Peculiar People, yea, the Generation, of the Lord Jesus Christ, chosen of God in Christ the Son, before time began or as the Bible says, "Before the foundation of the world." (see Eph. 1:4.)

I have had some exercise of

mind on some of Paul's writings reads as follows: "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, them He also glorified." Five gracious points harmonizing with the five books of the Mosiacal law, and the five points of our hope, (i.c.) we hope that Jesus is our Saviour, that God is our Father, that Jerusalem is our Spiritual mother, the Holy Ghost is our teacher, and that Heaven is our home. In harmony also with the theme contained in the statement made by Jesus, in referring to the work, yet before Him at that time of setting up the church on earth, in the Gospel Dispensation, in the hearts of His people, referred to as the Kingdom of God. Which work was foretold by the prophets, Isaiah 35th. chapter, declared by John, Matt. 3:2; prayed for by the Apostles, Matt. 6:10; promised by Jesus, John 14:2-5. and experienced by His people. Again five points.

The thing that most deeply concerns us is: Are we embraced in the Kingdom of God the church? What evidences can we find to support our hope that we are among the number for whom Jesus died? Go back to the scripture just quoted: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son," etc. The word conformed means in agreement with or in harmony with; or like unto. So those whom He did foreknow, He predestinated

to be like unto Him, or to be in agreement to Him, or to be in harmony with Him. Yes, when one is born of God that one has a likeness of Christ. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" So in this work of being conformed to His image, Christ takes up His abode in our heart, condemns sin in the flesh, thus setting up our cross, we are made to hate the thing (sin) that God hates, and love the thing (righteousness) that God loves. We find that we are a dual personality. Two in one. In perfect harmony and accord with the truth written in the beautiful Song of Solomon, 6:13: "Return, return, O Shulomite; return, return that we may look upon thee: What will ye see in the Shulamite? As it were, the company of two armies."

So Christ is in the heart, and sin is condemned in the flesh—two natures two principles, each in direct opposition to the other, at constant warfare, no compromise is ever made, no peace ever between them, for there is enmity ever between them. Children of God, are we brought down in sore affliction in soul? Does not the weight of this cross crush us down upon our knees, make us cry out for mercy and forgiveness, time and time again, because we see and feel our vile, sinfulness, our loathsome and despicable ways? As Job: "I abhor myself." "Behold I am vile" and as the poor publican: "God, be merciful to me a sinner. Also as Paul: "This is a true saying,

worthy of all acceptation that Christ Jesus came into this world to save sinners, of whom I am chief. Not used to be but am now, after being born again, feeling to be Chief of sinners. In describing the warfare within himself, did not our experience also? Can we not, when blessed to read, to see, our very own experience portrayed, set forth, in reading the experience of the prophets and apostles? Have we not from time to time felt a love, kinship, fellowship for and with these precious old writers, to cause us to dare to identify them as Brethren? And have we not reached back, down the avenue of time passed, in spirit, and clasped the sweet hand of fellowship and of love with them, with brother, and with contrite hearts and teary eyes? Like experience manifests brotherhood, begets fellowship causes our love to roll as a sweetflowing river, that runs out and surrounds our precious brethren of the past, as well as in the present, and hope it will, trust it will in the future. How we love them! How we esteem them! Yet we do not feel worthy to be with them, we see them as so much better than we see ourselves.

Each of us feel to say; "If you knew me as I know myself, you could not even fellowship me, for I cannot fellowship myself. I hate the sins that cause me to mourn, and so disturb my breast. But where else can we go? Not back to the world of sin. We hate sin. Not to the world of false believers. We have no fellowship for them or their doctrine: for their God is a God of their imagination, and no

power, while our God is a God of Divine Revelation, and ALL power! Permit me, bless me, O Lord, to continue to travel with these—Thy Children, who are only poor, tired, weary, homesick sinners, who lay no claim to any goodness any, righteousness of their own, but who have been and are now, made from time to time, to declare, to confess, "Jesus is all my righteousness!" No fraction, but all. Our only hope, our only plea, when Jesus died, it was for me! God can teach us a wonderful lesson in humbleness by way of as humble thing as a dog.

A few years ago, in Martinsville, Va. I was going down Franklin Street. I was already cast down, heavy-in-heart, grieving in sadness over my sins, my short comings. Long sighs, deep groans, Dear Soldier, you know what I am saying. I saw a poor dog. He came out, sat down in the middle of the street, in torture torment, he was afflicted with mange, from end to end. Turning, twisting, this way, that way. No rest, no peace. In a flash, I saw myself, afflicted with sin as this poor dog was the mange. I cried like a whipped child. Again, I had been up in the foothills of the Blue Ridge mountains, working. Coming home late that evening, coming down a long hill, into the little town of Fieldale, Va., I met a dog traveling uphill. He was on the outer edge of the road. Trotting slowly, head low, seemed so weary, so footsore, so tired, looked like he had come a long way. Through tired and weary he was yet traveling on, though the road was up-hill, he was still going home! In a moment, I was crying, my

heart turned to tears, for again I saw a figure in this poor dog. We, tired, weary, footsore sinners, the way has been long, the terrain rocky and rugged, head and heart so often bowed because of sin, yet, we have got to keep traveling on, for within us a great, compelling urge, for we are going home! Even though the way is all uphill, traveling from this lowly earth up to the vaulted ramparts of Heaven, that home just over the stars. To be twisting, fleeing turning, even sinking, yet to swim, to converse with Jesus, mourning because of ourselves, or else for Him. So sang the poet, our poor heart echoes, Amen. Mourning over sins, shortcomings, or else mourning for His returning again! O! how we are cast down; often, so low; feeling fearful, that our Lord is gone (in a manifest sense) perhaps to return no more!

Yes, we trust we have made to sweetly rejoice in His gracious presence in a manifest sense. But we also have been made to weep because of a felt sense of His absence! We find an empty place, an aching void within our breast, this world can never fill. We are made to mourn, as a lonesome dove sends forth it's plaintive cry, mourning for the return of it's mate.

I have heard a mocking bird mock many other birds, but I have never heard one mock a dove. Jer. 12:9 says "Mine heritage, is unto me as a speckled bird the birds round about are against her." I trust I have seen this bird twice, in a dream or vision. The first time, I felt an indescribable bond

of mutual love between us, so great I forgot all earthly things, even sin. The last time, I saw the specks on it's breast, I touched it's breast with my right thumb, then looked, my thumb had specks on it like this bird, I believe the specks represent the marks of Jesus in His little ones, so beautifully portrayed in the 13th. chapter of 1st. Corinthians: under the heading of charity. But I must confess with the poet:

"Marks of grace I cannot show,
All polluted is my breast,
Yet, I weary am I know,
And the weary long for rest."

Brother Pate, this an unusually long letter. To me it seems that I can not write short letters like some. It is like preaching, in a way. We have to have time to express ourselves.

I hope I have been blessed to touch a little, here and there, upon the subject so dear to our souls—salvation by grace in Christ, by the will of God from eternity.

I hope this has not wearied you too much. Like our little Sister Ruth gleaning in the field of Boaz. Line upon line, precept upon precept, a little here, a little there, gracious notes in the song of grace, handfuls dropped by command, our daily needs supplied. The beautiful grain, the golden bread of Life, relived in the sunshine of His love, our Bethels, our hills we are blessed to look back to in support of our hope, when the dark and stormy clouds are rolling high, when the troubled waters of the river of defenceless heads. I long to extend a little measure of comfort to you

and your beloved companion, yet I know I cannot. The battle and the victory are the Lord's, vain are our efforts otherwise.

May God spare you both yet a few more years, that you may be blessed to march side by side toward the sunset, marching beneath the banner of truth stained by the blood of the Lamb of God, going on toward the sunset here, but toward the dawning also of that day when the blessed Son of God shall come bringing the dawning of endless day. When no more shall we travel in sorrow, but in eternal glory and bliss to dwell in His blessed presence forevermore, in that day, when we shall be fully conformed to the image of His Son, and dwell where Jesus is.

My mind, seemingly, has dwelt on the negative, sorrowful side of the cross. But the other side is there, just as the husk surrounds the grain of wheat, yet the grain is there, within the roughage that surrounds it. A lot of the words in this letter seem to be superfluous, but Jesus is meant to be the theme. He maketh the storm a calm. Just as the longest, predominant part of the positive dominates; rules over the shortest — the negative part. The Spirit rules over the flesh, bringing it under subjection, subjecting the creature in hope so long as the cross remains, that is, until death. Jesus says: Except a man eat of My flesh and drink of my blood, he cannot be my disciple. ("Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53.) I used to think this just meant the joyful part, but it takes both joy

and sorrow. We have to bear a small measure of His suffering, in order to understand, to create or bring about within us, love and fellowship. In one or more places He is designated not only as our Saviour, but as our Elder Brother. I hope you understand. I am not trying to be smart, nor do I mean to endeavor to become wise above that which is written. If we are to reign with Him, we must first suffer with Him. It is all, both joys and sorrows, by the appointment of God, all combined that constitutes our experience. It is all eating His flesh and drinking His blood.

In John 16:33 we read: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Not only have we rejoiced in Him but sorrowed as well. Not only do we tell of our sins, our sorrows, but of our deliverance and joys. A man could go about telling how vile and sinful he is, but unless he can also tell how he grieves and mourns, seeking with his heart's desire to be delivered, to turn away from sin, and mourns because he cannot turn to the extent that he desires, it would not do one much good. I once knew a man, who claimed to believe and love this doctrine, yet he would curse just for pastime, when not mad. To me there was no evidence of the love and fear of God in His life.

Humbly, your brother in hope,
Layton Wingfield

IMPRESSED TO WRITE ONCE MORE

"But unto thee, have I cried, O Lord, and in the morning shall my prayer prevent thee. Lord, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness."

Tonight I felt much impressed to write again, as I was meditating on the great and powerful works of God. The thought came into my mind to open the Bible and what I first read, then write on same. So I opened the Bible and my eyes fell upon the above words, which will be found in Psalm 88:13-18. These are words spoken by David in prayer to God in which is contained a grievous complaint. As I read this scripture it described my feelings so explicitly that it seemed I was the author of the words myself. The child of God cries unto the Lord because he knows that all of his help must come from the Lord. As David said in the 146 Psalm, 3rd verse: "Put not your trust in Princes nor in the son of man in whom there is no help"

In this prayer the question was asked by the poor child of God, "Why castest thou off my soul? Why hidest thou thy face from me? This question is often asked by the child of God. When he is so low in

spirit and feels that if the Lord has ever known him in the pardon and forgiveness of sin that surely he is clean gone forever. But when he is blessed to look back on days passed when he feels that surely the Lord was with him and that he rejoiced in the Lord, He begins to ask the question, "Lord, why castest thou off my soul? Why hidest Thou Thy Face from me?" We beg Him to "Restore into me the joy of Thy distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together." I believe every child of God experiences this. He may not be afflicted in his body but he is in his spirit. I believe that when he (David) said: "From my youth up" he meant from the time that the Lord began the good work with him. Teaching him how weak and helpless he was, and he saw himself to be a poor sinner with no strength of his own. He sees himself lost and ruined, worlds without end. He is then afflicted in soul and he begins to cry unto the Lord to have mercy upon him. He suffers the Lord and is cut off from his own works and the things he once loved. He is compassed about with doubts and fears. He also feels that he is cut off from the Lord. When one sees himself in this condition, he is badly afflicted. You can take notice that this poor child of God did not say that the fierce wrath of man had gone over him or the terrors of man had cut him off. But he said: "Thy meaning

God, fierce wrath goeth over me; Thy terrors have cut me off. No man is able to bring this about, it is God that does all the good work from start to finish.

"Lover and friend hast Thou put from me, and mine acquaintance into darkness." Who has felt to be one alone? The poet has better expressed it: "I am a stranger here below and what I am 'tis hard to know; "but David expressed it by saying, "Lover and friend hast Thou put far from Me—that is I am destitute, no friend, no lover and even my acquaintance is consumed in darkness. One so destitute has become to be a beggar—abandoned, forsaken, in extreme want.

We know there is no way that we can acquaint ourselves with the Lord. But when Jesus appears into His people, the light shines into their hearts and souls and they rejoice in God and they can say this is mine acquaintance with the Lord. The only acquaintance we have with Him is when He acquaints Himself with us. It is not like the world is saying today, when they claim they can acquaint themselves with God by accepting Jesus. No, the child of God cannot say that kind of acquaintance is mine acquaintance. But when Jesus appears to them, they can say, "This is mine acquaintance with the Lord," and all will be light for Jesus is the Light.

Eva Hamilton,
Atlantic, N. C.

UNDER THE LORD'S DIRECTION

Dear Brother Adams:

If it is the Lord's will to direct my mind, I will try to write some of my experience, but much of my time I question as to whether or not it is an experience of grace or the experience of a child of God. I would like to tell it all if God would permit, and some of it is to my hurt and maybe all of it. I do not know. I have been so low and am still low in my feelings. I have just come back from Fisher Gap Church and was at the meeting when Brother Boles was so wonderfully blessed to preach. I was made to see that all my down sittings were for my good, but now back at home it is but a shadow to me.

On July fourth, 1954, I was at Galax, Virginia. My mother was on her death bed. That morning about four o'clock my wife said, "Let's slip out of the house, (we were at Mother's home) go home and prepare something to eat and go to Fisher's Gap Church today. This was my mind too, so we did that. She said I could return home at noon and she would stay on and come with some of the members who lived near us. So this was what I planned to do, but when they dismissed for dinner, I did not one time think of going back to see my sick mother. I do not know why, but I just went back into the church, sat down and when they began to wash each others feet, something overpowered me. I tried to hide my face with a fan I was using. I tried to get out the door but I could not. I feel like I was carried to the altar and there the church received

me.

When I went back to Galax, I was so lifted up, I hardly know how I told my mother about it. But on the following Wednesday, God called her away. My troubles began to roll. I will not take time to write it all for the half has never been told. My wife developed cancer and passed away on September 18, 1955. She was a member of the church and was a good wife.

On or about twenty-five years ago, I was troubled about which was the right church. I had been taught that the Old Baptist doctrine was a dangerous doctrine. But one night I was at an Old Baptist preacher's home, and we and others were going to get up and go fox hunting about two o'clock in the morning and I had a dream or a vision that night. I was carried up on a great high place and as I looked in every direction, I saw people standing, and in my hand I had a blank piece of white paper and if not deceived I was preaching the doctrine of Salvation by the grace of God. I did not know any of these people, but it seemed to me, I could see the ones who believed this truth. This has troubled me from then till now.

About two years after my wife died, I was so troubled or something, I thought I would go back into the world again. This is my sorrow and regret. I was led away by the lust of the flesh or Satan. I have prayed that God would forgive me and a few times I feel like he has. At other times I feel that I am such as the prodigal son. I have sinned against God and against the church. Sometimes I have a hope or a hope of a hope.

Sometime ago I got in so much trouble I asked for a home back in the church but was deferred for a time. I would like to confess my faults and get down at every one's feet and beg them to forgive me if they can. But this is all in the hands of a just and living God, and all things work together for good to them that love the Lord.

Now I will bring this to a close as I am weak and unlearned. If you feel like publishing it, it will be all right, and if you do not feel to, just throw it in the waste basket. I hope God directs you in what to do with this letter. Now I am married again and have a good wife and she belongs to the church. So pray for us when you have a mind.

If a brother,
one of the least,
I. C. Galyean
Low Gap, N. C.

NOTICE

Many of our friends have sent us new subscriptions, and have not received any compensation. We feel grateful for your loyal support. In an effort to further expand the circulation of Zion's Landmark, and as a token of our appreciation for any new subscriptions that we receive, we are making the following offer.

To those who will send us a one year's new subscription to Zion's Landmark, we will mail you as well as the subscriber, our book entitled, "Meditations on Ruth, Joseph and his Brethren and Soloman's Temple." The three subjects are combined in one edition, and

will be mailed to you postpaid.

To our agents, we will mail any new subscriber that you send us, one of our books free and postpaid.

Editor.

OBITUARY

Sister Ann Fish Dupree was born November 30, 1860 and departed this life, October 20, 1960. Thus she lacked one month and eleven days living one hundred years.

Sister Dupree is survived by nine sons and daughters. The sons are A. H.; A. R. of Willow Springs, N. C.; N. I. of Angier, N. C. and Dr. L. J. Dupree of Swansboro, N. C. The girls are Mrs. J. B. Buy, Clayton, N. C.; Mrs. C. B. Young, Benson, N. C.; Mrs. N. I. Myatt, Mrs. Raymond Rambout, Mrs. Melvin Adams, Willow Springs, N. C. RFD #1. There are also forty-one grandchildren, one hundred twenty-eight great grandchildren and forty-four great great grandchildren.

Sister Dupree was received by experience and baptism into Angier Primitive Baptist Church November 1915; she later moved her membership to Willow Springs Church by letter where she remained a faithful member as long as she was physically able to attend.

She reared a large, thrifty family of sons and daughters, two of which followed her footsteps by coming into the church at Angier — Brother Hurley and Sister Manila Guy, and Sister Bithie Young came to Willow Springs and is a member there now.

While Sister Dupree lived to be a very ripe age, yet we, the membership of Willow Springs Church miss her, but we desire to be reconciled to the will of our Father in heaven. John said, "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."

A copy of this obituary will be sent the family, a copy sent to Zion's Landmark for publication, and a copy placed in the records of our church book.

Done by order of the church in conference, this the Saturday before the fourth Sunday in November, 1960.

Sister Samantha Pollard,
Sister Pearl Williford,
Sister Pauline W. Adams,
Committee

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. 1/2-doz. \$15.00 Postpaid \$15.60. 1-doz. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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WILSON, N. C. MARCH 15, 1961

GENESIS 3:15

Dear Elder Adams:

There is a portion of scripture in Genesis that I would like to have your comments on, if you have a mind to give them. The scripture is Genesis 3:15. Especially am I interested in the sentence: "It shall bruise thy head and thou shalt bruise his heel."

Elsie or Mrs. C. W. Stewart

R. F. D. 1, Box 214

McLeansville, N. C.

"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 expressed in this verse is the variance which God put between the seed of the serpent and the seed of the woman. In Genesis 3:1 we read that the serpent was more subtil than any beast of the field which the Lord God made. Which means that it

was cunning, crafty, quietly active, poisonous and wicked, and is called the devil and satan. See Rev. 12.9.

In the second chapter of Genesis, beginning with the seventh verse, is recorded: "The Lord formed man (Adam) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "And the Lord God planted a garden eastward in Eden; and there he put the man whom He formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Gen. 2:7-9. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the Knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Verses 16 and 17 of this same chapter.

After this expressed command which was given to Adam, He (God) "Caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman and brought her unto the man. Verse 21. This Woman was Adam's wife. "And Adam called his wife's name Eve, because she is the mother of all living. Gen. 3:20. It was through the deceptive work of satan that Eve was enticed to partake of the tree of the Knowledge of good and evil of which God had said that Adam should not eat and

by so doing the sentence pronounced upon him was death. The woman so expressed the command of God to the serpent.

The serpent was convincing in his argument to Eve when he disputed the word of God by saying that she would not die but by the eating of this fruit her eyes would be opened and that she would be as Gods knowing good from evil. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat, and the eyes of them both were opened and they knew that they were naked." Gen. 3:6,7. Not that their natural eyes were opened, for they were not naturally blind, but the eyes of their conscience were opened. They could now feel the disfavor of God and see the deplorable condition which the transgression of His Holy law had brought upon them. They were naked before the transgression but they were not aware of it, and therefore were not ashamed. Having disobeyed the command of God, there was an awakening of guilt before God and they were ashamed.

The transgression of God's law by Adam was the first entry of sin into the world. Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; so that all have sinned." Rom. 5:12. For this offence, judgement came upon all men to condemnation. "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the

righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. 5:18,19.

God put a curse upon the serpent. He was cursed above all cattle, and every beast of the field; that he should go upon his belly, and eat dust all the days of his life. (See Gen. 3:14) Having seen the miserable state in which she, as well as Adam, was in; and being ashamed, they sewed fig leaves together to hide their nakedness. The fig leaves, like man's works, are too fragile for a covering, so they soon crumbled leaving them naked as before. But God had mercy upon them. "He made coats of skins and clothed them." See Gen. 3:21. Their sewing fig leaves together to hide their nakedness, portrays the works of man who endeavors to hide his nakedness when he sees himself, justly condemned by reason of his sins and transgression. The coats of skins may well represent the righteousness of Jesus who clothes His people with righteousness and the garments of salvation which never grow old.

The first sentence was passed by God upon the serpent. There was no provision made by God for his recovery. He is here condemned to a state of war and irreconcilable enmity to both God and man. "And I will put enmity between thy seed and her seed: it shall bruise thy head, and thou shalt bruise His heel" Gen 3:15. Man became an enemy to God, but through His mercy he opened a door through

the death of His Son, Jesus, whereby he is reconciled to God. Paul said, "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10. In this, we see that the chosen people of God who through the bruising of the heel of the seed of the woman, (Christ) were enemies to God, but are now reconciled to God by the death of His Son—the Seed of the woman, who thus bruised the head of the serpent, but the enmity which God put between the seed of the serpent and the Seed of the woman will never be reconciled. This warfare continues on within our bosoms.

By the transgression of God's law by one man, (Adam) sin was infused into the whole human race, by which all men fell in the ruins of Adam, which made man an enemy to God. Their only hope of eternal life is through the seed of the woman which is Christ. Paul said, "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." Gal. 4:4. Jesus Christ was not a human being as are we, but a partaker of human nature. He is the Creator of the wicked, but not of their wickedness. He is the Author of their being, but not the infuser of their sins. He was made a sin bearer, but he was not a sinner. He was a partaker of flesh and blood yet without sin, for God, not man, was His Father. In the conception the father gives life, the mother bears

and gives birth to the child. This is true in nature as well as spiritually. Paul tells us: "He is before all things, and by Him all things consist. Col. 1:17. He further said, "Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of Angels; but He took on him the seed of Abraham." Heb. 2:14 - 16. Not that Jesus Christ was the seed of Abraham, like those who were born only through the law. If this were true, He, (Jesus) would have been a partaker of Adam's sin. Paul said, "— But was in all points tempted as we are, yet without sin." Heb. 4:15. Christ was the seed of Abraham, like His brethren, to the extent that He was a partaker of flesh and blood as those who were born through the righteousness of faith and not as those who were only born through the law. "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.

The seed of the woman is Christ. He was born of the virgin Mary. He was not the seed of Adam who fell by reason of transgression. Mary was His mother and God is His father. See Luke 1:35. Jesus is often spoken of as the "Word of God. John said, "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." Jno. 1:14. It was between this Word or the Son of God, and the serpent that God put enmity.

The only hope of lost and ruined sinners is by the seed of the woman — Christ. He only can rescue them from the power of satan and put joy and gladness into their souls. Adam was not deceived when he violated the law of God. Eve was deceived, she was also in the transgression. There was hope for them through childbearing by the promised seed — Christ. The purpose of Jesus being made of a woman and made under the law was to redeem His people from under the law. It matters not how great a sinner one may feel to be, if he is born of this seed he is saved with an everlasting salvation. Paul said, "It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners, of which I am chief." As it was with Paul so it is with all of those who see themselves totally depraved. They received a good hope through grace. Paul said, "Notwithstanding, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." 1st. Tim. 2:15. This has no reference to Eve's natural posterity nor any woman who bears children in nature. Some die when bringing forth children by natural birth. Even good women like Rachel who died at the birth of Benjamin. It is said: "And it came to pass, as her soul was in departing (for she died) —" Gen. 35:18. Those who are saved of whom the Apostle was speaking,

are those who "Continue in faith and charity and holiness with sobriety." Those who are professors and are not possessors, do not continue. Many did not continue in the Apostle's day, John said, "They went out from us, but they were not of us; for it they had been of us, they no doubt would have continued with us: but they went out, that they might be made manifest that they were not all of us." I. Jno. 2:19.

None but the seed of Christ have this faith, charity, holiness and sobriety. There are many who are professors, but the Apostle is speaking of those who are possessors. Women, even many good women never marry. They never give birth in nature, yet they are saved in child bearing for the Holy Child Jesus, is born into their souls. Every child of God gives birth to Christ in his or her soul, whether male or female in nature, each of them form an integral part of the bride, the Lamb's wife. Christ dwells in each of them the hope of glory. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16.

The language of the Apostle builds up their hope that they are the offspring of the true church. The heavenly Jerusalem which is above is free and the mother of us all. See Gal. 4:26. To those who are born into this mystical body, there is pain and sorrow and suffering for "We must through much tribulation enter into the Kingdom of God." Acts 14:22. There is no miscarriage nor death in this conception. Christ is formed in you the

hope of glory.

Our Sister is especially interested in some explanation of: "It shall bruise thy head and thou (meaning the serpent) shalt bruise his heel." By the heel is meant the lower part of man. This the serpent can most easily reach. Notice is taken of this in Gen. 49:17, of which the adder a poisonous reptile, "biteth the horse heels so that his rider shall fall backward." The poison is emitted through the serpent's fangs when he strikes at his prey. This poisonous fluid infuses the blood stream of its victim, often resulting in death.

In the days of Moses some serpents were called fiery serpents. The bite of which caused the death of many of the Israelites when they journeyed in the wilderness. It is recorded, "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Numbers 21:6.

This deadly poison of the fiery serpent is a figure of the deadly poison which was infused into all the posterity of Adam by reason of one man's transgression, which brought death and destruction to all mankind — corporal death which comes to all men. Spiritual death and eternal death, except by the intervening grace of God. Paul said, "Therefore as by the offence of one, judgment came upon all men to condemnation." Rom.5:18.

Satan worked in the heart of ungodly men and bruised the body of Jesus. By the cruel act of crucifying the Saviour, the reader is convinced that those who participated possessed nothing more than a carnal mind which is enmity

against God. Paul said, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom 8:7. They pierced His hands, His feet and His side. See Psa. 22:16.; also Jno. 19:34. This was in fulfillment of the word of God. "Thou shalt bruise His heel," which is the lower or human part of Jesus. Not only this but the seed of the serpent, Satan, the devil or whatever words may be employed to describe this monster, who works in the soul of ungodly men, to destroy the body of Christ, and would be the means of destroying the church of God, were it not in the all — wise purpose of God that the seed of the woman which is Christ come by the appointment of God and bruise the serpent's head; this He did when He died on the cross, was buried in the tomb, and arose a conqueror over death, hell and the grave. It was through death that He, Christ, destroyed the power of death, that is, the devil, and delivered them through fear of death, who were all their lifetime subject to bondage; (See Rom. 2:14,15) stripped him of his power, dethroned him, where before he reigned and ruled in the heart in which Jesus now rules, but Satan dwells in the flesh of the chosen vessels of God's mercy and there he will remain to torment and wage war against the saints of God until the second coming of Jesus, at which time he (the devil) together with his angels will be cast into a lake of fire; there to be tormented forever. John said, "And the devil that deceived them was cast into the lake of fire and

brimstone, where the beast and the false prophets are and shall be tormented day and night for ever and ever. Rev. 20:10.

This will be the final destruction, the endless punishment of the wicked and the everlasting joy and happiness of those who are the seed of the woman, which are the seed of Christ.

T. F. Adams

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Editor

ASSOCIATION NOTICE

The spring session of Bear Creek Association will convene the Lord willing with Running Creek Church in Stanley County, N. C., beginning on Friday before the first Sunday in May, 1961, and continuing through Sunday.

The Church is located about 6 miles north from Locust, N. C., turn left just east of Locus at school on paved road about 6 miles. Those coming by Albemarle, N. C., will travel No. 27 highway about 9 miles west to Red Cross, turn right at Red Cross on paved road about 6 miles to Ridge Crest school, turn left about 1 mile to church on paved road. Those coming from the north on 49 and 52 highways will go to Richfield, N. C., turn south at stop light at Richfield on paved road, travel straight road about 12 or more miles by Ridge Crest School to church about one mile to church from school.

Brethren, Sisters and friends are invited to attend and we especially invite the ministering brethren. For further information write Brother W. H. Green Rt. #1, Standfield, N. C. or undersigned.

Troy A. Williams,
Association clerk
Rt. #2, Box 232
Monroe, N. C.

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid.
Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

APRIL 1, 1961

NO. 10

PSALM XC.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM XCI.

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.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day:

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A housand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WONDERFULLY BLESSED

Mrs. Lourienia Baton

Dear Daughter,

About two months ago I was at home alone as the family had gone to a funeral, and I felt so wonderfully blessed with what I hope to be the Spirit of God! I picked up my pencil and paper and thought I would write some of what I hope the Lord has done for my soul. I felt so unworthy, I laid down, but I cannot be satisfied about it, so I will now try to write if it is the Lord's will to guide me.

I will try to write something of what I hope to be the dealings of the Lord with me. In the year 1895 there came a lonely feeling over me, I was constantly listening for an earth-quake or something dreadful to take place. We moved about that time to Patrick county Virginia and my troubles left me for awhile, but about a year later I felt like the end of time was near, and I was not prepared to die.

On the first Sunday in June 1898, I went to Bell Spur Church to see my Aunt baptized. I thought it was the most beautiful baptism I ever saw. Elder F. P. Branscome and Elder J. M. Blanchett were the preachers. I thought their preaching sounded different from any I ever heard, they seemed so humble. The next first Sunday I went to see two of my brothers-in-law and one sister-in-law baptized into the

faith of the Missionary Baptist. I went home with my sister-in-law for dinner, and spent the afternoon. She seemed to be enjoying life alright. She asked me if I were where I could see them baptized.

My sins were so great I had not enjoyed the day, instead, I was so very uncomfortable, because I was such a sinner. I felt so out of place and one alone, no one like me! It seemed to me my burden was more than I could bear and I thought when I reached home, I would never go anywhere again. It was nearly two years before I went to church again. I was so wretched, I could not pray. I dreamed one night that Elder Elisha Barnard came to my door. I thought he looked at me and said, "Who is it that does not have a heart to pray for herself?" I said, "If Thou can, O Lord, forgive, I know Thou hast the power. But how can it be Thy will?" I thought I had sinned far beyond the reach of mercy. I would read the Bible to see if I could find anything to comfort me, most all of it seemed to condemn me, but when I read, Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I thought I surely was one of them.

On Friday before the second Sunday in April 1900, when I awoke I was calling on the Lord. I was in much distress I told my husband

I was feeling badly. He went to his work and my troubles got worse. I saw there was nothing I could do. It seemed that I was bound for the lake of fire if the Lord did not come to my rescue. I could not stay where my little children were. I went into a room to myself to try to pray to the Lord to forgive my sins. I stayed in there nearly all the morning begging the Lord to save or I perish, but no relief could I find.

I later went in where the children were, and my husband soon came in. I first thought to leave the room, because I did not want to reveal to him my awful doom. Before I got to the door he said, "How do you feel?" I could not answer him, but I began to wring my hands for it seemed to me, I could not live. He helped me on the bed and ran out to call a neighbour who had been working near by, but was gone. I told him I would be ashamed for anyone to see me in that condition. So he said he would fix me some medicine. I told him I did not need medicine, I needed the Lord to help me.

My burden soon began to feel somewhat lighter, and I felt much better. I asked my husband to sing some. I had no choice just so he sang some of the good old hymns that praise the Lord. I sent for Elder Elisha Barnard to come awhile that night, and he came. He talked freely on the subject of religion and told us a part of his experience which was much comfort to us.

I rested well that night, The next morning I did not feel so well. My husband went to work and when he

returned, I had dinner on the table. My cousin was there visiting us. We all sat down to dinner, but my burden became so great, I could not stay there. I arose from the table and lay down on the bed with my face toward the wall and I tried so hard to pray to the Lord in secret. I lay there till dinner was finished. My cousin went home and my husband said he believed he would shave. He got a pan of water and went out on the porch to wash. It seemed to me I could not live any longer. I got up and walked out on the porch and said, "I am afraid I have turned off after satan, if I have, I can never be any satisfaction to myself or to anybody else." At that moment I clapped my hands over my face and cried aloud: I hope it is the Lord that is helping me now. I came down almost to the floor and something entered my heart that had never been there before it was so precious to me, I hope it was the Spirit of the Lord. When I got up my burden was gone and I went in and washed the dishes. I felt so much better! but I soon began to doubt and fear again, and beg the Lord if I had not suffered enough to let me suffer more. I wanted to do all my suffering here in this world. I asked the Lord to show me in a dream whether or not my sins were forgiven and ere long I heard a voice say; "He is the way, the truth, the life, and the light." In a short time I dreamed I saw the end of time. I thought I was frightened at first and felt that change take place that I felt on the porch that day, and I said, I was ready and was looking with joy to

see Jesus appear in a beautiful white cloud which I saw in the east.

This is a great comfort to me and has been since I had these experiences, but I still desire more evidence that I am one of those chosen in Him before the foundation of the world.

Polly Marshall

I copied this writing and have the permission of this granddaughter to send this for publication. I knew this gentle lovable lady from a child. Many who knew her loved her. She passed on several years ago to her reward. Her husband, Galring Marshall was also a member of the Old Baptist. They both joined the church at Bell Spur Saturday before the first Sunday in May 1900, and were baptized the first Sunday in June, by Elder James M. Blancett.

This was first written by her to a daughter, and copied and kept by another daughter.

A sister in hope,
Mae Bowman.

**WHAT GOD DOETH
SHALL BE FOREVER**

Dear Brother Adams, and Readers of Zion's Landmark,

In Ecl. 1:9, Solomon says: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." In verse 15, he says: "That which is crooked cannot be made straight, and that which is wanting cannot be numbered."

We read in Ecl. 3:14: I know that, whatsoever God doeth, it shall be for ever: Nothing can be put to it nor anything taken from it: And God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." O how magnificent, how exalted is God! His ways are past finding out. Poor puny and insignificant is man! What are we that He even takes notice of us? Yet we are taught by the scriptures, and I hope by our experiences that He loves us and that Christ gave his life for us. Oh! I cannot describe my nothingness, and my unworthiness. I feel to be the dregs of the earth. So little can we fathom of the greatness, the goodness and the wonderfulness of God, so far beyond our comprehension!!! But "Known unto God are all His works from the beginning of the world."

Paul assures us in Romans 15:4, that "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." In Matthew 13:52, Jesus says: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

I believe God's people can worship in Spirit with the saints of all ages. Their experiences are essentially the same—some have had deeper experiences and understanding than others. Some are babes in Christ and desire the sincere milk of the word, while others

thrive on meat and the bread of life, but fundamentally they are taught the same way.

Psalms 102: 16-20. "When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generations to come: and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and His praise in Jerusalem."

The Lord builds up Zion when He reveals Himself to them as the one altogether Lovely, as their Savior, as their Redeemer. O, how precious He is to His redeemed, when they are enabled to see Him as such! The destitute is made glad, and is built up in Zion. The generation to come, and the people — the chosen of God are made glad when they are enabled to read His promises as laid down in the written word of God, attesting to the death of His Son that they might live; "For He hath looked down and beheld the earth, and has heard the groaning of the prisoner — the poor sinner who is imprisoned by sin and satan. But The Lord has loosed the imprisoned, those who were appointed to death, those who felt that death was their doom; they are then enabled to declare the name of the Lord, and declare His praise in Jerusalem. This is the experience of God's people.

Isaiah 43:19 tells us about this

new creation, when he says: "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. 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, I give drink to My people, My chosen. This people have I formed for myself; they shall shew forth My praise." This is the same people spoken of in the above scriptures taken from Psalms. They are His chosen people. He says, "Behold I will do a new thing: — I will even make a way in the wilderness, and rivers in the desert." How wonderful! When we are drifting in the wilderness, no food, no water to refresh our poor souls! But He comes to our rescue, He makes a way, He provides food and raiment, our souls again are brought to rejoice because there is a way in the wilderness, and rivers in the desert. His people are given drink—His chosen people. He has done a new thing, for everything has become new. Yes, new and wonderful! The earth has been watered, which maketh it bring forth and bud, that it may give seed to the sower and bread to the eater. The Lord said: "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." For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall

clap their hands." (see Isa. 55: 10 - 12.) With the child of grace, when every thing becomes new, all nature seems to be praising God and rejoicing in Him. This is a glorious experience! And He says "This people have I formed for myself; they SHALL shew forth my praise. What a wonderful promise!

Paul says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" 2nd. Cor. 5:17. John was also a witness. He said "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. —And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Rev. 21:1 and 5. Paul tells us further: "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle to groan, being burdened: Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."

The scriptures are written for our learning and comfort, if we are

blessed with the understanding of their meaning.

Yours in hope,

W. W. Sikes

RFD 2

Campbell, Texas

NOTHING LESS THAN NOTHING

Dear Readers of Zion's Landmark,

I am wondering if anybody gets along like I do. I feel so sinful wretched and unworthy! I feel to be nothing and less than nothing. I have been in this condition over a week now, and I feel to be forsaken by all on earth and in Heaven. What an awful helpless and undone condition I feel to be in. I went to church yesterday and not a thing did I receive. I remarked to some "Brother Jake Pucket was not blessed to preach today." Their reply was, "He preached the best I have ever heard him preach." I sat there with a bowed head most of the time, feeling so low and cast down and unworthy to be among those good people, Oh! if I had stayed at home where I could have been to myself and not have been seen! I feel that surely I am deceived in the whole matter I feel the need of the prayers of all good people.

A poor unworthy sinner

I can do nothing but weep and cry,

I cannot sing nor pray,

Wonder if I will continue thus and die?

I'm in a dark and lonely pit

To meet the saints of God, I don't feel fit;

Feeling I'm not wanted by anyone

Wondering if I'll ever see the
rising sun.

I'm a way worn pilgrim here below;
Traveling in trials, tribulations,
and woe;
I've had a rough and rugged way-
Many nights in my bed I cannot
stay.

Pray for me, Dear Saints, one
and all,
That I will be raised from this
awful fall;
If its the purpose of God, you
will
But if not, your voices will be
still.

My eyes are overflowed with
none in
From trials trembling and with
fears,
I feel in the world to be alone,
Fearing all presence of the Lord
is gone.

Written by a poor
unworthy one,
Gladys Wray
Patrick Springs, Va.

I THANK GOD

Dear Brother Adams:

I feel that we are kindred in tribulation at least. It seems only fitting that I come again to say, Thank God for sending you my way and thank you for so kindly sending me the little book of meditations. God does indeed move in a mysterious way, His wonders to perform.

After several months of not at-

tending church services and being so engrossed in darkness as not to see any way ahead at all, I felt that no one had ever traveled the path that I was destined to go. Knowing that God had carried me through many sorrows and tribulations, I felt that He would again deliver me; and in my weak and troubled mind, I had tried to imagine how the burden would be lifted, for all my ways had failed.

On Saturday, I received your booklet, but on Sunday I had to minister to the children and to some company so I did not get an opportunity to read much before bedtime, but on Monday morning after my children had gone to school, the darkness of my soul became so great I could not do my housework. I knew unless I had some help soon, I must surely die. I was afraid to read the book for fear it would further condemn me, but after sometime, I finished reading the part, Meditations on the Book of Ruth, and a sweet peace came over me and I felt I could share with you the wonderful experience you had. Surely it is the Master's melting pot to mold me and make me to His wish.

During that night I awoke from my sleep, filled with rejoicing and praise to My God. Oh! is it not worth the days and weeks and even months of tribulation to feel only a few moments of the Dear Saviour's love, and be enabled to praise His Holy Name, and shed tears for joy? May God give you to ask His continued mercies upon me and my little children? May He

bless you not only to continue to sow, but also to reap the sweetness of your sowing.

Gratefully Yours, a beggar,
Lillian Havner
R. F. D. 1
Carthage, N. C.

LOVES THE OLD BAPTIST

Dear Brother Adams,

I did resolve in my heart never to try to write again for I am nothing, yea less than nothing in a spiritual sense, yet I hope I love the Old Baptist - I mean the real Old Baptist.

Sometimes I go among some that carry that name, but according to my mind they are no akin to the real Old Baptist. Some of them never sing an Old Baptist Hymn; others sing the words but the essence or Spirit is not there. I believe the Bible says some place, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" I Cor. 14:8. Then if the Old Baptist give an uncertain sound—and if some way-worn pilgrim seeking rest should pass that way and hear such, he would know not to turn and come in.

I had a precious dream some few months ago that has lingered with me and caused me much concern about this matter. I will try to write it if I can, yet I know I can not cause you to understand the sweetness there was in it to me. In my dream I was walking alone along a lonely road through the woods in the dusk of the evening hours, in an effort to go some where to catch the bus; when I heard the sweetest old time singing in an old house by the side of the

road. I said, "Even though it is getting dark and I am alone. I am not afraid to venture in for I know an Old Baptist is there."

I walked up, pushed the door slightly open, and put my head inside. There I saw the sweetest bright face of a small elderly lady! She looked up and smiled. I told her I heard her singing and was not afraid to turn aside and come in. She said, "Are you an Old Baptist? I answered, "No, I am nothing, but I do love them." I then looked down and saw I was barefooted, I said to her, "I wish I had not come out like this for I have to catch a bus." She turned and walked out into her garden and brought me the prettiest pair of shoes and gave me some pieces of silver money and walked with me the remainder of my journey.

I did not know who this Dear Sister was until this fall—I think it was the first Sunday in October—while at Matrimony Church at an association when this little Sister came walking down the aisle. I said to Sister Dyr: "There is the little one I saw and talked with in my dream." Sister Dyr remarked that she was Elder Young's wife—I just had to tell her my dream before I left. I cannot tell you, My Readers, how I was drawn to her. But a feeling that went out of my heart to her cannot be put in words. It was one of affection-love and tenderness, for she was dear to me.

When Old Baptist members leave the true principles and practices of our forefathers it is regretful that they do not also leave the name, that those seeking for

the true church as I have had to do, would not be confused and deceived by them. No part of the service is sweeter to me than the song service, when it is done in the old time way.

Yours in bonds of love,
Mrs. Fosco Williams
133 West Over Street,
Danville, Va.

LORD HAVE MERCY

Dear Brother Adams,

I feel like writing a few words of my experience; however, I will never be able to tell it all. God called me at the age of eleven years, and I am now seventy-six. I went down under the hill beside a tree and tried to pray because I was miserable; but all I could do was to beg God for mercy on me. When it was night, I wished it was day, and when it was day, I wished for night.

The first sermon I was able to comprehend was once when I attended church and the preacher's text was about the three Hebrew children who were cast into the fiery furnace, and not a hair was singed on their heads. I sat and cried, wondering if I could ever have that faith.

Later on in years, I began to feel so unworthy it seemed that with every breath I drew I was saying "Lord have mercy." One day I was coming home from work and a voice spoke so plainly to me, I stopped and looked, for I felt sure it was the voice of my God. It said, "Your soul is free at last." Well, I went rejoicing for sometime but I finally began to doubt, and I had a vision soon after that.

In my vision I was carried down to a great river. When I got down there, I stepped into the water and started wading out. It became so steep, my feet did not touch the bottom, although I kept going and finally the water came up to my chest. By that time, I was midway the stream. Here I was commanded to stop and a voice spoke saying, "this is Jordan Stream." He showed me how I could cross it. I was enabled to trust Him.

Later, I again had a vision. It seemed to be judgement day, I saw it. I saw God in the midst of every nation. He was tall and in a white robe. People were coming from every direction, and down in a hollow, I heard the devil howl and I saw God quiet him until He got his number. I was in the midst trembling with fear. I knew God had dealt with me but I was not sure until He struck the dividing line, then I had no more fears. It seemed we were marching on toward Glory. I looked back and saw a long row of cars carrying people to hell and they were waving back to us saying farewell.

I had never seen a car nor heard of one, until 1900. Sometime later, I joined the Missionary Baptist Church but I could not be satisfied. After I had been a member thirty-five years, I began to worry. I asked the Lord to show me the way He would have me to go. And I believe He showed me, for I was shown the Primitive Baptist Church was the way. I found out that I had to be baptized again, if I joined the Old Baptist so I said, "That will not happen." I was standing one day, doing my ironing, when

it seemed like something spoke to me. It said: "You must go at my command or else depart to hell". That really disturbed me, but I tried to get it off my mind, and I began to feel better thinking I was getting alright, when I heard a voice within say, "If my soul is sent to hell, Thy righteous law approves it well. I could not stay away from the church any longer. I went the following Sunday to church, and when I walked in the door, the preacher was quoting these words: "If my soul is sent to hell, Thy righteous law approves it well." My readers can imagine how this made me feel, because they were the same words that were said to me a few days earlier. I offered to the church that day and was baptized in February. Oh! what a glorious time it was with me! I will never be able to tell how wonderful it was.

Your sister in Christ,

I hope,

Sister Jena Cummings
1230 Rhode Island Ave.
N. E.

Washington 18, D. C.

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?
Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-doz. \$15.00 Postpaid \$15.60. 1-doz. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham. N. C.

NOTICE

We; The church at Bethany, bow in humble submission to the will of our Heavenly Father, who does all things well, Who saw fit to remove from this life, our beloved Sister, Sallie Johnson Narron.

She was received by experience at Healthy Plains Church June 11, 1903. She moved her membership to Bethany Church 25 years ago. She was 83 years of age.

Surviving are four daughters, three sons, and one brother

Elder Westbrook, her pastor and Rev. A. B. Stephenson officiated.

Resolved:

1st. That a copy be sent to Sister Narron's Family. 2nd. A copy be spread on the Church records. 3rd. A copy be sent to Zions Landmark for publication.

Written by Daniel and Bessie Peedin, Committee.

Elder M. F. Westbrook,
Moderator
W. H. Woodard, Clerk

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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EPHESIANS 1:1 THROUGH 6.

Pauls's salutation to the brethren at Ephesus. The apostle first announces his name, and that he was an apostle of Jesus Christ by the will of God, and to whom he was an apostle. He was so explicit in his introductory, that there was no reason to judge him wrongly. He blesses God for their calling and adoption by Jesus Christ in whom they have redemption through His blood. He shows that it was through the wisdom and tender mercy of God that they had been called into a state of salvation; and that they had received the Spirit as the earnest of their inheritance, and were sealed with the Holy Spirit of promise.

"To the saints which are at Ephesus, and to the faithful in Christ Jesus." Verse 1. By the term saints, we understand to be the same as those to whom the apostle referred, when he said, "Giving thanks unto the Father,

which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Colossians 1:12, 13, 14. Those at Ephesus who were termed saints, evidently had made religious professions and had become church members. The word "saint" denotes holiness, and such are all who have been redeemed by the blood of Christ. This doesn't mean that even the saints have obtained this degree of holiness in the flesh, but that the blood of Christ that cleanseth from all sin, has so defaced their record that they are without blame before God.

"And to the faithful in Christ Jesus." who were in Christ, not only by profession, but by electing grace. All that believed that Christ was the promised Messiah that was to come into the world, and "Continued stedfast in the apostles" doctrine and fellowship and in breaking of bread, and prayers." ACTS 2:42. In John 8:31, "Said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." Not only by profession and electing grace, but also by manifestation. "Not forsaking the assembling of themselves together, as the manner of some is," but regular attendants at their church services. It seems to me that church members in former days were more faithful and devoted to their church and brethren than they are today. Faithfulness becometh the household of faith,

not only to the church and brethren, but to God who called us by His grace.

No greater benediction could be pronounced upon a people than Paul pronounced upon the saints and faithful. He said, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Verse 2. "Grace," and unmerited favor. And in this chapter, there is a great exhibition of the kindness and mercy of God toward the saints and faithful in Christ Jesus. God, Who loved them before He called them, even from eternity, and will continue to love them; which love is the source of all blessings of grace, the consequence of which is peace. Peace with God through Jesus Christ; peace with the brethren, and peace in our souls. And it is worthy of note, that peace is not only from God the Father, but from the Lord Jesus Christ, through Whom all blessings of grace and peace must come. In John 14:27 Jesus says "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" No greater peace is to be desired, than peace from God the Father, and from the Lord Jesus Christ. May God grant it to all the household of faith.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." verse 3. God is the giver of all blessings; whether they be temporal or spiritual, and He blesses His people with them because He is their God and Spiritual Father. God blesses His church and people with all the gifts and graces of the Holy

Spirit, sanctifying, justifying, and building them up, in the faith of the gospel. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. God blesses His people with peace, sanctification, and a good hope, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. HEBREWS 6:19,20. And one day the saints and faithful will hear "The King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

But the greatest blessing with which God has blessed His people, is the gift of His Son, in Whose mouth no guile was ever found, and when reviled, reviled not. "He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." ISAIAH 53:7. "Who of God is made unto us wisdom; and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth let him glory in the Lord." 1-CORINTHIANS 1:30 31. He died that they might rise, and shine as the stars of heaven.

"In heavenly places in Christ." The margin says, "In heavenly things," but I'm persuaded that wherever we are when God be-

stows one of His blessings, it is a heavenly place. When we go to church and hear the gospel preached in its purity, it is a heavenly place. If we are reading God's word, and He gives us an understanding of what we are reading, it is a heavenly place. Wherever God's ministers are blessed by the Spirit to preach, it's a heavenly place. If we are blessed to pray in the Spirit, it's a heavenly place wherever we are. All these blessings come:

"According as he hath chosen us in Him before the foundation of the world," what for? "that we should be holy and without blame before him in love." Verse 4. Yes, God decreed before the world was created, that a portion of, both Jew and Gentile would be brought into the saving knowledge of the Lord Jesus Christ, and, "That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." PHILIPPIANS 2:10, 11. The Jews consider themselves the chosen people, but they reject the one by Whom salvation comes. The apostle shows in this chapter that God had the Gentiles as much in mind as recipients of His goodness and mercy, as He did the Jews. "It was necessary" says Paul, "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. The church is composed of both Jew and Gentile, thus, God had in view one as the other, when He chose them in Christ before the foundation of the world.

"That we should be holy and without blame before him in love." Love is the fulfilling of the law, and is the source from which all blessings flow; therefore love must fill the hearts of the chosen toward God in order to fulfill the law. A lawyer said, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." MATTHEW 22:36 through 40. John says, "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." 1 - John 3:1. The love of God infused into the hearts of God's people, is like a ball thrust against a wall, it automatically returns to the source from whence it came. The saints and faithful in Christ Jesus love God, because He first loved them, and manifested Himself to them. The love of God was so great for them, that He gave His only begotten Son to die for them. This inclines us to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1-John 3:1. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the

good pleasure of his will." Verse 5. The word predestinate is understood to be the decree of God from eternity respecting all events; and this I do not deny. Here, the word is used to show God's predetermination to bestow on the saints and faithful in Christ Jesus the blessings of adoption of sons, by Jesus Christ. He that is born of God does not need adopting to become the son of God, because he is a son by birth. It is necessary that these bodies which are not born of God, be adopted in order to become "Heirs of God, and joint-heirs with Christ." ROMANS 8:17. This adoption, was in pursuance of God's original design; not because of any goodness or merit in themselves, but 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." Verse 6. In 2 - CORINTHIANS 3:9 Paul says, "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Meaning this, that if God's justice and holiness are made glorious in the giving of the law; how much more are His mercy and grace made glorious in the instituting of the gospel. Continuing in this chapter, beginning at the 11th verse, Paul says, "For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ." Verses 11 through 14. Ignorance veiled and blinded so much the minds of the Israelites that they, even after the giving of the gospel, did not understand that Christ was the end of the law, nor did they behold the glory of the gospel. God's grace was glorified in the adoption of children, in the resurrection of Jesus from the dead, and His resurrection is proof of the resurrection of the body, of which He is the head. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." ROMANS 8:11. The washing away of the sins of the adopted children by the blood of christ, makes them accepted in the beloved.

If we were going on a journey we would want instructions to help us reach our destination with as few difficulties as possible. We would prefer a guide in whom we had confidence, one that would not direct us in the wrong way. Such a guide was Paul to the EPHESIANS. In his instructions to them, he assured them of their adoption, salvation, and glorification by grace. Such instructions should guide and comfort them on their pilgrimage as a great army with and homeward. Each verse in this chapter is as a neon sign, directing and illuminating the way.

H. O. Nash

JOSEPH

Elder Adams, Dear Brother,

I have a problem I cannot solve to satisfy my mind. You know when John was in prison, he sent two of his disciples to Jesus saying, "Art Thou He that should come? or look we for another?" Luke 7:19. He was perplexed and find myself very much so. I would like for you to satisfy me, if you can and have the mind to try through Zion's Landmark.

Was Jacob's Joseph the supposed father of Christ, or was it another Joseph? Some wanted me to write you and get your views on the subject matter.

I would like to discuss a few verses of scripture, but space will not allow it.

I remain a brother, I hope, in Christ, but if one, I am the least.

J. T. Hollingsworth
RFD 2, Ellisville, Miss.

No, Brother Hollingsworth, Joseph, the husband of Mary of whom Christ was born, was not the same Joseph that was born of Rachel, the wife of Jacob. Joseph, the son of Jacob, the husband of Rachel was a grandson of Isaac and a great grandson of Abraham.

There was a space of about seventeen hundred years or near forty-two generations between the birth of Joseph, a great grandson of Abraham, and the Joseph who was the husband of Mary of whom Christ was born. This is recorded in the first chapter of Matthew, beginning with the first verse: "The book of the generation of Jesus Christ, the son of David, the son Isaac; and Isaac begat Jacob; and

Jacob begat Judas and his brethren." A complete account of the descendants of Abraham down to Christ is found in his first chapter of Matthew, verses one through sixteen. These are the generations of the ancestors of Jesus Christ, which includes Joseph as well as all of Jacobs sons. (Twelve in all-see Genesis 35:22-26.)

The 15th, 16th. and 17th. verses of the first chapter of Matthew read as follows: "And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph, the husband of Mary of whom was born Jesus, who is called Christ. So "From Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." Matt. 1:17.

The Father's of the two Joseph's had the same name-Jacob. They were of the same lineage, yet their births were several hundred years apart.

T. F. Adams

**IN MEMORY OF SISTER
CHELLIE W. McCRACKIN**

This dear sister was born September 25, 1885 and died October 15, 1960. She was a daughter of Needam and Nancy Harrelson Stephens. Sister McCrackin was twice married. First to Daniel Lewis and to them were born three children. Mr. Lewis preceded her in death. Then she was married to Gilbert McCrackin who still survives. She was a faithful wife, mother and neighbor and is missed by the neighbors as well as her family.

Sister McCrackin joined the Primitive Baptist Church about 1911 and remained a member until death. She loved the doctrine of salvation by Grace. She enjoyed the full fellowship and confidence of the brethren and sisters.

In her later years she was afflicted and could not attend church regularly. She bore her afflictions bravely and pa-

tiently, ever looking unto Jesus, the Author and Finisher of her faith. She leaves her husband, Gilbert McCrackin, two daughters, Mrs. Mana Byrd, and Mrs. Marie Strickland all of Gallivants Ferry, S. C., a son, Wilson Lewis, Mullins, S. C. Two sisters, Mrs. Eddie Henderson, New York, N. Y., Mrs. Jim Jolly, Nichols, S. C. The church and a host of friends. Her funeral was conducted by Elder H. Grady Cox, her pastor. She was afterwards laid to rest in Sandy Plain Cemetery near her home.

Resolved:

1. We desire to submit to the will of God in parting with our sister.
2. We extend our sympathy to the bereaved in their loneliness.
3. That a copy of these resolutions be sent to the family, a copy be placed on our church record, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference Saturday before fourth Sunday in November, 1960.

Elder Lane Horne, Mod.
Naomi Harrelson, Clerk.

ANGIER UNION

The next session of the Angier Union is appointed to be held with the Church at Angier, in Harnett County, in the town of Angier, N. C., fifth Sunday and Saturday before in April, 1961. Elder T. F. Adams was chosen to preach the introductory sermon and Elder W. D. Barbour 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.

LAUREL SPRINGS UNION

The Laurel Springs Union meeting will be held with the church at New Hope, the Lord willing, the fifth Sunday and Saturday, before in April, 1961. Services to commence on Saturday at 11:00 a.m., and on Sunday at 10:00 a.m.

We invite our brethren and sisters to visit us in our Union Meeting. This church is located in Carrol County, Va., and may be reached by following Hwy. 52 to Fancy Gap. Turn on Route 775, and

go to second paved road which is No. 701. Go about ¼-mile to church.
Elder Joe Boles, Mod.,
G. L. Badgett, Clerk

UNION NOTICE

The next session of the White Oak Union is appointed to be held the Lord willing, with the Church at Bay Sea Level. Fifth Saturday and Sunday in April 29 and 30, 1961. The church is located on 70 highway up the coast from Beaufort, N. C.

All lovers of the truth are cordially invited, especially the ministering brethren.

H. A. Young, Union Clerk
R.F.D. #1, Box 91
Jacksonville, N. C.

APPOINTMENTS FOR ELDERS H. D. PRILLAMAN and LAYTON WINGFIELD

Tues. April 4, Morehead City 7:30 p.m.
Wed. April 5, Cypress Creek 11:00 a.m.
Wed. April 5, Upper Black Creek 7:30 p.m.
Thurs. April 6, Creech's 11:00 a.m.
Thurs. April 6, Bro. Liston Pate's Home, near Goldsboro 7:30 p.m.
Fri. April 7, Old Harnett 7:30 p.m.
Sat. April 8, Mingo (Regular Serv. Saturday) 2:30 p.m.
Sat. April 8, Primitive Zion 7:30 p.m.
Sun. April 9, Middle Creek 11:00 a.m.
Sun. April 9, Willow Spring 7:30 p.m.

FIFTH WEEKEND MEETING

The Lord willing there will be a fifth Saturday and Sunday meeting to be held with the Church at Russell Creek, Patrick County Virginia. April 29 and 30, 1961. Beginning Saturday at one o'clock and continuing all day Sunday. Russell Creek Church is located about one half mile East of #8 highway just North of the Virginia and North Carolina line in Patrick County, Virginia.

We invite our ministering brethren, members and friends to meet with us. Russell Creek is my Father's home church.

Sam. L. Gilbert

NOTICE – POSTMASTER

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

APRIL 15, 1961

NO. 11

PSALM XCI.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him in trouble; I will deliver him, and honour him.

He shall call upon me, and I will answer him: I will be with him: I will set him on high, because he hath known my name.

With long life will I satisfy him, and show him my salvation.

PSALM XCII.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High:

To shew forth thy lovingkindness in the morning, and thy faithfulness every night.

Upon an instrument of ten strings, and upon the psaltery: upon the harp with a solemn sound.

For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

O Lord, how great are thy works! and thy thoughts are very deep.

A brutish man knoweth not; neither doth a fool understand this.

When the wicked springs as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever;

But thou, Lord, art most high for evermore.

For lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

But my horn shalt thou exalt like the horn of a unicorn; I shall be anointed with fresh oil.

Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WHO AM I TO JUDGE?

I was born in the first month of the first year of this, the Twentieth Century, on a farm, of, (I feel safe in saying), Christian parents. They taught me throughout my childhood days: To be upright, honest, to pay my debts and to treat my fellow-men right. These principles were so profoundly impressed upon me that they became a part of my character, I am thankful to say.

Until I was seventeen years old I had never used a curse word. At that age, however, to my regret, it became one of my worst faults, and remained so until a higher power removed it. Usually, I had the presence of mind and respect not to use profane language in the presence of elderly people. At other times I would lose my temper and go into tantrums of profanity.

Morally speaking, other than the above mentioned, according to our natural or normal behavior, I lived a clean life, or so I thought. I believed I was living a cleaner life than some others. I knew who were members of the church. I went so far as to make the statement to to my wife, who is a Methodist, that some of the stewards in her church did things that I would not do, which was true from a normal or moral standpoint. But in later years I was to learn: "Who am I to judge? For whosoever shall keep the whole law, and yet offend in one point, he is guilty of

all."

I moved along in this stage of life until I was forty-three years old, having some set - backs and some down - falls in life, normally speaking, but I took it for granted that the cause was due to my own mistakes. Therefore, I would get up and try again, attempting to correct my mistakes and improve the job of living my life as I felt it should be lived.

On March 23rd, 1944, I was stricken with red measles, and almost died, it seemed: Consequently, I had to be absent from my job for three weeks, after which, I was barely able to resume my duties. However, I felt that I must go back to work in order to earn a livelihood for my wife and myself.

On June 1st, 1944, I was transferred from day to night duty. While busy working at my job one night, a soft voice spoke to me, asking this question: "Do you believe there is a God?" Before I realized it, I answered: "Of course I do". Then I looked up to see if anyone was around to have asked the question, but no one was near. This same voice spoke to me again sometime later, saying: "Roosevelt is a great man". I had been a bitter critic of Roosevelt up to this time, but this experience started me to thinking, and I said to myself; "I just may be wrong".

All these things weighed heavily on my mind, along with the fact

that my conscience was bothering me over things I had just come to realize or feel, for the first time, were sinful. So I kept planning to get out the Bible and read it, but it seemed I could never find the time. Also, I resolved to live better and to try to quit having these sinful thoughts.

On June 20th, my wife had to undergo a serious operation, which it seemed for awhile, would end her life. At that time it was impossible to get domestic help, so I continued to work at my job at night and spent most of the days taking care of my wife. I was already getting into such a nervous condition I could not sleep enough to get my rest any way.

Before my wife completely recovered, our landlady informed us she was selling the house we were renting, and the purchaser desired immediate possession. With everything else in reverse, we had to find another place to live, which, at that time during World War II, was almost impossible. Eventually however, we made the down payment on a comfortable little home. By this time my troubles had become so numerous and acute, and my burdens so heavy, I felt I could stand no more.

During the latter part of September, 1944, while in the process of moving into our new home, I made the following statement: "I know nothing else can happen to me for I have had enough". But it was not destined for me to know, at that time, it was only the beginning. I also made the statement, a short time before, that I did not know how I would get along if I should be

out of work for two or three weeks. How soon I was to learn just how!

On October 10th, I felt that I had gone just about as far as I could go, as I could not start any job and finish it. I would work at it a short time and think of something else that seemed more important than the job I was doing, and before I would finish that job I would go back to the first one. I was "going around in circles", so to speak. My patience was completely exhausted, along with my physical strength. Also, my ability to think was becoming difficult. Consequently, I went to see our family doctor, as that was the only thing I knew to do.

I asked the doctor to give me a certificate requesting my employer to allow me a three weeks vacation, (as we had to present a doctor's certificate to get off during the war), but he said: "I can give you some medicine that will make you sleep and you can continue to work". As I had no other alternative, I said: "All right". I was losing interest in my work and oftentimes when I came home from work I would wonder if I had done my work right that day, as the day would seem blank in my memory.

On October 12th, I arose to go to work, still not sleeping, despite the medicine the doctor gave me. As I was shaving and getting dressed to go to work, I was literally staggering from wall to wall and could not stand up. So I told my wife: "I cannot go to work in this condition." She called the doctor and he said: "Take him to Emory Hospital and I will see him there as

I am so busy I cannot come out to your house." At the hospital he examined me thoroughly and said he could find nothing organically wrong and he felt I would be okay after a few days rest. He proceeded to try to make me sleep, but for some unknown reason (to him), he did not succeed, even after three weeks of treatment with drugs.

On the night of October 20th, it was revealed to me that there were two distinct parts, of my being, instead of one, as I had always before thought it to be, and these two parts were pulling in opposite directions to each other, causing no pain physically, yet in a continuous warfare with each other. I could hardly wait until my doctor arrived the next morning to tell him. I had so much confidence in him about this new revelation. Upon entering my room he said: (Giving me the exact cue I needed), "Well, how is the old war horse this morning?" I immediately answered by saying: "The war is on", meaning, of course, the warfare was on between the two distinct and separate parts of my being; the spirit or soul, and the bodily flesh, one trying to do right and the other doing wrong, or in sin, all the time. He then replied, saying: "Yes, I know a terrible war is going on over in Europe." I realized then that he did not understand what I meant, and felt there was no point in my trying to explain it to him. Right then and there was where I went blank so far as my memory is concerned, as to what was said following the above.

About six months later my wife told me what the doctor said to her on the above mentioned morning, October 21st, 1944; which was something like the following: "You should have been here this morning and heard what your husband said about the Bible. He told me things about the Bible that I have never heard before, and talked for about a half hour, and, as busy as I am I just sat there and listened, spell-bound." I would never have known this had my wife not told me about it. Evidently, it was not the real me (in the flesh) talking, for I remember distinctly that I had given up the idea, of trying to explain my revelation to him, as hopeless.

I cannot give the exact date as I was beginning to lose track of calendar time at this point, but a few nights later, the small voice came to me again and repeatedly asked: "What are you?" I ignored this question for a day or two, thinking it was my imagination or an illusion, as the doctor said I was having illusions. Then, for the last time, the same voice became more distinctly and in a more commanding tone, **WHAT ARE YOU?** Before I realized what I was saying, I answered by saying: "I am a Presbyterian minister of the gospel." Immediately I realized what I had said and was mortified beyond description of words, even though I knew no human being heard what I said, because it was far into the night. Yet, I knew the Lord God of Heaven had heard it, for He knows and hears all things, even our thoughts. So I was humiliated beyond expression.

Suddenly I began to roll and tumble and say: "No, Lord, I don't want to be that, but anything else instead. Just let me be a plain member of the church. If I can be a church member I will be satisfied." Then and there is when and where I began to get deeper and deeper in trouble. I was placed before the judgment bar of God, if I have ever been, right there in Emory Hospital, Atlanta, Georgia. And everything that I had ever done wrong in all my life was shown on an imaginary screen right in front of my eyes. I tried at first to plead my case to God that all my sins were only sins against myself, and did not harm anyone else, but this "excuse" only brought up more and more of my sins until it seemed I had sinned against all the people in the whole world, and that I felt that I could never again face any of my people.

When all my sinful past was placed before me I could then see my real self for the first time in my life, — how low and filthy this old body was and is, and it reflected to me just as vividly as if a mirror was held in front of my eyes. Therefore, I like to call it "The Mirror of Life". It looked so terrible I would turn away, trying desperately to flee from it, but try as hard as I may to get away from it, it would reappear in front of my eyes in every direction I turned or looked. Many things I had done during my lifetime, thinking at the time they were right, were placed before me and shown to me as they actually were, — the blackest of sins. This made me

realize I had been blind all this time, thinking I was doing good when it was evil in the sight of God.

During the process of my "trial" before the judgment bar of God, I would, in my feeble way, try to enumerate the sins I thought I had committed. The Lord, I feel to say, confounded my tongue and I could not say what I wanted to or even what I was thinking. I would think one thing and say exactly the opposite and thereby I condemn myself even more than if I had said nothing at all. But regardless of whether I expressed myself, things remained as they were and could not be changed until it was God's appointed time.

Finally one night, while still at Emory Hospital, (where I stayed three weeks), and facing the great Judgment bar of God, — during the dead hours of the night — a great and strong light appeared on the ceiling of my room. It seemed to cover the entire width of the room. It was in a circular shape and was the brightest light I have ever seen or ever hope to see. It was so brilliant and blinding that it rendered me unable to see well enough to read again for several months. Just what the meaning of this light was, or even what the light itself was, I cannot tell, but it seemed to have ended my trying to defend myself before the Judgement bar of God.

About the first of November, 1944, I was transferred to another hospital where they tried for two weeks to remove the effects of all the "dopey" medicine given me during the three previous weeks at

Emory Hospital. My stay at this new hospital was quite vague in my mind except at short intervals. Those intervals, which I do remember, were torment in its extreme. I felt that my only way out of my condition was to "fight" my way out, — and taking it literally I suppose, I commenced to fight. They had to strap me to the bed. However, when I once realized that they wanted me to be calm, I tried to comply with their wishes, and from that day on I had no more "fight" inside me. I surrendered completely to the will of God.

Eventually, the doctor at this hospital gave me up and told my wife I would never live, and even if I should live I would never be able to work again, nor return to the job I was on last as I would be unable to pass another examination. He also advised her that the only hope at all for me to recover was to commit me to the State Hospital for the mentally ill.

I remember, very clearly, when they came for me. They told me they were taking me for a ride. I was so physically weak that I could hold my head up only for a few seconds at a time. When we arrived at the State Hospital I had presence of mind enough to know where we were, and my own brother, who was sitting beside me in the car, said: "We don't like to have to do this but we all feel that it is for the best." I said: "Well, I have faced everything else so I suppose I can face this." I felt that it could be no worse than facing the "Mirror of my own life".

After being placed in the State Building for the mentally ill, —

and my folk all gone, the doors locked behind me, — I was in prison, naturally speaking, — not to mention the prison I was placed in at about the same time, mentally, or you might say, spiritually. As the days passed I did not see my wife, and for some reason the doctors there withheld most of my mail, consequently, I was not hearing from nor seeing my relatives. So I began to feel that my own kin had forsaken me, and I could not blame them for I truly felt I was a disgrace to them all. I felt unfit to be called one among them any more. Then I began to realize that I had lost my "case", completely, before the Judgement bar of God and I was in total darkness. There seemed to be nothing left for me to do except to wait for a slow death, as I was already in the bottomless pit of hell itself, if ever a man were.

I continued on, in this state, for an indefinite period, expecting every breath to be the last. Sometimes I would not eat a bite as I was not hungry, in the first place, and besides, I felt it was useless to eat as I was convinced that I would be dead before the next meal. Time was fleeting by. Sometimes I felt that they were serving meals every hour, and it became so monotonous I could hardly bear to see them coming with the "slop".

I felt too mean and low down to even expect God to forgive me, so I just surrendered to my fate (death) and was waiting for the last breath to pass. I could not bring myself to ask God for mercy, for I did not feel that I de-

served it.

Then, at long last, the same soft voice was heard again to say: "No, you will not die; I have a job for you." Where this voice came from upon hearing it I was given a new lease on life, and I had so much faith in that voice that I felt that all the world, and the powers therein, could not prevent my living, at this point.

Upon receiving this message, I promised my God I would stand up for Him and uphold His name above all others in heaven and on earth. To the best of my ability I tried to pray, asking God to make me more humble and to teach me to be more patient. I also asked Him to give me the wisdom that He saw fit for me to have, or that I may need, for I was beginning to realize, for the first time, that He, God, was the source of all wisdom and without Him we cannot know anything or do anything.

A short time later my people began to come to see me, and when my youngest brother came and took me out for a short drive, I told him I wanted him to contact my wife and make arrangements for my discharge from that place, for I wanted to go home. He complied with my request, and on the 19th of December, 1944, I was taken to my Mother's home, who was still living at the time. My wife, who had gone to work in Atlanta, (to keep the wolf away from the door), met me there and it was one grand meeting for us. That was the happiest Christmas I have ever known, and I must have had less of the world's material goods than I ever had before — which fact

was proof to me, that "The unimportance of material things cannot be over-emphasized", as some celebrated author has so aptly expressed it. I was made to be thankful, for the pure and unadulterated fresh air which God alone can furnish me to breathe; the pure water which He alone can furnish to quench our natural thirst, and all the other innumerable things we need to sustain life.

My wife and I had to sell everything we had except one bedroom suit, to pay hospital and doctors' bills. We moved to the country and lived in the house with my wife's brother and family the following year, as I was not physically able to do any work until the following August. During the first few months of 1945 I was in complete darkness, trying to recall just what and all I had gone through, wondering if it were just an illusion or was it an actual real life experience? I felt condemned, and did not want people to see me for fear they could see me just as I had been made to see myself, which was a pretty bad picture.

One day, during this dark period in my life, while walking among the trees at the home of a brother - in - law of mine, a strange realization of the Crucifixion of Christ, came over me. It appeared that it seemed almost as if I were entwined in the performance. I looked at my own hands, and for a brief second, it seemed that I could see the scars made by the nail holes, in my hands. Since that memorable day I have never entertained the slightest doubt as to the reality of the Crucifixion of our

Lord and Savior, Jesus Christ.

Those were really dark days in my life, during the early months of 1945. I felt that my life was an utter failure, and as a result, I felt so condemned that I would go off into a room alone, close the door behind me and try to hide from sight. Yet, I could not feel that I was alone. Then I would wander off to the back side of the farm where I felt I could surely find privacy. But even then I could still feel the presence of someone else. Wherever I went, it always seemed to be "we" instead of "me".

My sister and her husband, who were Primitive Baptists, kept insisting that I go with them to Haynes Creek Church, an old Primitive Baptist Church. Finally, I gave in and agreed to go with them. On the third Saturday in April, 1945, my wife and I accompanied my sister and her husband to the above mentioned church, where we were blessed to hear Elder J. C. Hewatt, Sr., preach. I felt unable to make the trip, but made it. Elder Hewatt was in the pulpit when we walked in and were seated. I have no reason to believe that he had ever seen me before. He proceeded with his sermon, relating so much of my own experience. which, up to this time, I was convinced that no other mortal on earth had ever gone through — I said to myself, "Well, maybe I am not the only fool after all, and maybe it wasn't an illusion, but a real experience." It was then and there, and for the very first time, I began to find spiritual food for the painful hunger I had felt for so long. I could feel my long neglect-

ed hunger finding satisfaction — the kind of relief I had never before known.

Immediately after the conclusion of church services, Elder Hewatt came directly to us and said; "You all are going home with me." We went. He talked, (or if I am any judge, he preached the entire time we were there. What Elder Hewatt said was food for this poor hungry soul of mine. That was a time in fact, this experience with Elder Hewatt in his home, proved later to be the turning point in my physical recovery, and spiritual fulfillment.

We all returned home, and my condition began to improve. By August, 1945, I was able to pick cotton, for which I was eternally thankful. It had been so long since I had been able to do anything, that it was heavenly just to be able to do something, — anything. During the Fall of 1945, I picked five bales of cotton, with the dry, hot sun beaming down on my back. When I started picking cotton I was so weak that I could barely put one foot in front of the other. But, thank God, as I continued to pick cotton in the health-giving sunshine, my strength came back to me. Little by little, I grew stronger and stronger physically, as my vision of the future waxed brighter and more hopeful every day. God's presence and helping Hand seemed ever with me during those trying times. It was then that I learned to really believe, "For with God nothing shall be impossible." Chapter 1, Verse 37, the Gospel According to St. Luke.

During the Spring of 1945 I had

a "dream (or vision), of a large body of perfectly clear water. I could see myself far out in the center of the pool of water, just after being raised up from baptism.

I felt so thankful to God for sparing my sinful life, that I made a vow never to do anything else wrong, even if I had to refrain from doing anything at all, to prevent my doing wrong. But soon I was to be taught that it is beyond human power to live without sin, here on this earth, for we know not when we are right or wrong.

After being without a job for sixteen months, I returned to Atlanta, Georgia, on January 23rd, 1946, and applied for reinstatement to my job as Railway Mail Clerk. Due to some oversight or misunderstanding, my application was laid aside or misplaced, and it was June 1st, 1946, before I returned to my job. Thank God, I have been able to work continuously ever since.

I continued to visit different churches, (mostly Primitive Baptist), but could not be satisfied until I offered myself before the good people of East Atlanta Primitive Baptist Church, whom I feel that I dearly love, on Saturday, August 20th, 1949. For some reason, they saw fit to accept me, for which I am truly grateful. I was baptized the following day, August 21st, 1949, by our beloved pastor, Elder H. O. Nash.

Your brother in hope of a better world,
John M. Moon

751 Brownswood Avenue, S. E.,
Atlanta 16, Georgia.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. 1/2-doz. \$15.00 Postpaid \$15.60. 1-doz. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham. N. C.

UNION NOTICE

The Lower Country Line Union is appointed to be held with Mebane Church, beginning Saturday before the fifth Sunday, April 1961. Elder L. P. Martin was appointed to preach the introductory sermon, Elder Jack Hawkins, alternate.

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

Clyde Satterfield, Union Clerk

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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EPHESIANS 1: 7 THROUGH 13

In a previous article, I commented on the first six verses of the first chapter of EPHESIANS. Since then I've had some thoughts on the seventh through the thirteenth verses of the same chapter each of which, seems to place us a rung higher on the ladder; thus providing a clearer vision and understanding; "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph.1:18-21.

"In whom we have redemption

through his blood, the forgiveness of sins, according to the riches of his grace." Verse 7. We note that all God has done for His people, is not because of any merit in themselves, but according to the riches of His grace. Their redemption is "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." HEBREWS 9:12. The redemption of man is attributed to the blood of Christ; which was shed in a sacrificial way, just as the blood of goats, and calves, was shed under the law. The high priest entered into the holiest with the blood of the victim. Jesus, though He shed His blood, entered with His own blood into the holy of holiest. There are those who argue that as Jesus shed His blood, He rose without blood. This kind of reasoning is contrary to the inspired word of God. The apostle says "By his own blood he entered in once into the holy place," and that was after He rose from the grave. I had as soon believe that He rose without life, as to believe He rose without blood. He had as much power to resume blood as He had to resume life. God's grace was glorified in the redemption of the church by the blood of Christ, and in the forgiveness of sins; the evidence of God's eternal goodness and mercy.

"Wherein he hath abounded toward us in all wisdom and prudence." Verse 8. That is, in the dispensation of His goodness and mercy, He has given wisdom and prudence to His apostles and minis-

ters, that they may know how to take care of the church of God which He hath purchased with His own blood. Wisdom is that which enables men to judge rightly, and to ascertain the best way and means to right wrongs, to give counsel and direct according to doctrine and order. Prudence is wisdom applied in the right way, and at the proper time. Some men have wisdom, but are not very prudent. Others are blessed with a degree of prudence, but haven't much wisdom. But it is necessary that the ministers of God exercise under the influence of both wisdom and prudence if their ministry is to prove profitable to the household of faith. In Proverbs 2:10, 11 we read, "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee."

When Solomon was made king instead of David his father: he said, "Thy servant is in the midst of thy 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?" 1 - Kings 3:8,9. This request pleased the Lord, and He gave Solomon such wisdom and understanding that none before or after him ever obtained. It was not long after this superior knowledge and understanding was granted to Solomon, that he found use for it. Two women, to each a child was born, one child died and the other lived. Each woman claimed that the liv-

ing child was hers, and that the dead child belonged to the other. Instead of Solomon rendering judgment in the matter, prudence suggested that a test be made to prove to which of the two women the living child belonged. "The king said, divide the living child in two, and give half to one, and half to the other. Then spake the woman, whose the living child was, unto the king, for her bowels yearned upon her son, and she said, O my Lord, give her the living child, and in no wise slay it. But the other said, let it be neither mine nor thine, but divide it." 1 - Kings 3:25, 26. This test proved to which of the two women the living child belonged. Prudence is as necessary as wisdom and understanding. May the good Lord give us both.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Verse 9. A mystery signifies that which is hidden; but as soon as the thing hidden is revealed it ceases to be a mystery. Now that the Gentiles have been brought into a church state, without being forced to submit to circumcision, and all ceremonies of the Jewish law, which was hidden even to the apostles, until Jesus commanded them saying, "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." MATTHEW 28:19, 20. Jesus having "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; 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." EPHESIANS 2:14 through 17. But the great "Mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." COLLOSSIANS 1:26, 27. Christ, one of the three Persons in the Trinity, His divine Sonship, His incarnation, and becoming God as well as man, is a great mystery. But the apostle says God hath made this mystery known unto us, how? by Christ being formed in us the hope of glory. This revelation and formation does not come about because of some act of creature, but according to His good pleasure which He purposed in Himself.

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Verse 10. We have in the Scriptures mention made of three periods of time: 1st. death, 2nd law, 3rd gospel. death reigned from Adam to Moses, Law reigned from Moses to Christ, which embraces the dispensation of the gospel, during which time all things that

God hath purposed will be fulfilled in Christ, both which are in heaven, and which are on earth; even in Him: meaning that all the elect of both Jew and Gentile of every nation will in the final consummation be brought into the knowledge of Christ, and united into one church, by faith in Him. In the fulness of time God sent forth His Son, and the apostle says, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." PHILIPPIANS 2:9, 10, 11.

"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." Verse 11. An inheritance is not that for which one labors, but that which is bequeath. But some might ask, what is this inheritance? God says, "I am thy part and thine inheritance among the children of Israel. NUMBERS 18:20. Paul said to the CORINTHIANS "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 - Corinthians 3: 21,22,23. He who has Christ as his elder Brother, has God as his Father. He who has God as his part and inheritance, has every thing neces-

sary for time and eternity. "For it pleased the Father that in him (Christ) should all fulness dwell." COLLOSSIANS 1:19. If then all fulness dwells in Christ, and ye are Christ's; and Christ is God's, it means that life and eternal happiness are yours. How sweet it is to anticipate a life of joy and happiness that will never end; and of which inheritance there are no divisions made, but each heir receives the whole, Father, Son, and Holy Spirit as his own to enjoy throughout eternity.

"Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." God having defined in His mind the number chosen to salvation, the means by which it was accomplished was according to His purpose; and His purposes, are always wise and prudent. Some say that the predestination of God only embraces bringing the Gentiles into a church state equal with the Jews. Others say it only embraces the salvation of His chosen, and there ends. But I prefer to believe it as the apostle has stated it, that He "Worketh all things after the counsel of his own will." I had much rather have the task of proving that God "Worketh all things after the counsel of his own will;" than to prove that He didn't. It is necessary that He have power over all flesh, in order to protect the ones to whom He gives Eternal life. It was necessary that He have power to restrain every other fish in the sea except the one with the piece of money in his mouth; otherwise, another might have come up with no money in his mouth, the

disciple disappointed, and the veracity of Jesus doubted. So without any argument let us acknowledge with the apostle, that God "Worketh all things after the counsel of his own will. "

"That we should be to the praise of his glory, who first trusted in Christ." Verse 12. That "We" (the apostles) were the first to trust and believe in Christ. When Jesus "Asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." MATTHEW 16: 13, 14, 15, 16. Jesus chose the Apostles, and sent them forth to preach the gospel, and this they did to the praise and glory of God. JAMES says, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." JAMES 1:18. That is, that "WE" the Apostles were the first to receive the Spirit of the gospel, and the first to trust in Christ as their hope of salvation.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Verse 13. The Gentiles, to whom the Apostle was writing, having heard the word of truth preached by them, the doctrine of their salvation through a crucified and risen Saviour, and this truth applied by the Spirit, they also trusted in Christ. The

Gentiles who were afar off were made nigh by the blood of Christ, and have the same interest in Christ and the glad tidings of salvation as did the apostles. When the Gentiles heard the word of truth, they were glad, and as many as were ordained to eternal life trusted and believed that Jesus Christ was the Son of God.

"In whom also after that ye believed, ye were sealed with that holy Spirit of promise." But we observe that the sealing comes after belief. No one has any evidence by the Spirit that they are the sons of God, until they are given to believe in Christ as their Saviour. Paul says, "For as many as are led by the Spirit of God, they are the sons of God." ROMANS 8:14. He who is led by the Spirit, has God's seal that he belongs to the family of faith. "The Spirit itself beareth witness with our spirit, that we are the children of God." ROMANS 8:16. Being "Sealed with that holy Spirit of promise," means that the promises of God are applied to each child by the Spirit. No individual can apply a single promise to himself, though he may be in the very circumstance to which the promise is applicable, yet the promise must be applied by the one who made it, and He does it by His Spirit. Jesus said, "Ye shall know the truth, and the truth shall make you free." God hath said, "I will be merciful to sins and iniquities will I remember no more." Peter says, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the

corruption that is in the world through lust." 2 - Peter 1:4. The Scriptures are the seal of God, but they are not the sealer. A seal will never of itself make an impression; but when the sealer takes the seal in hand and applies or presses the seal upon an object, then an impression of the seal is made. Not until the Spirit takes the promises and applies them to the proper subjects, and seals that promise in their heart, have they any assurance that the promise belongs to them. As wax seals and preserves the fruit in the container, so the Holy Spirit seals and preserves the truth and promises in the hearts of His children. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 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: 16, 17. The Spirit of truth is the Spirit of promise. When the Spirit dwelleth within you, the promise of the Spirit is fulfilled with you. Thus, the promise is made sure to all the seed, both Jew and Gentile.

H. O. Nash

OBITUARY

George Alexander Walton, son of William and Eleanor Gurganus Walton, was born July 19, 1869 and died on May 3, 1960. Had he lived two and one-half months longer, he would have been 91 years old.

He left us lonely and sad, but we had seen him suffer so much and so long that we could not wish him back to this world of sin and sorrow. He enjoyed wonderful health until he was stricken with a heart attack about four years ago. This marked a period of decline and he was confined in the hospital much of the time from then on. His condition was

complicated by frequent kidney attacks that caused such intense pain it could be relieved only by frequent sedation.

He bore his affliction with courage and patience. He seldom complained and could always muster a smile, even when his pain was beyond bearing. His cheerful disposition and friendly attitude made him a favorite with the nurses in the hospital, and caused complete strangers to take a friendly interest in his welfare. This attitude made him an easy patient to nurse. The children and other members of the family gave him loving care and attention during his illnesses.

He lived all of his life in the vicinity of Jacksonville, N. C. and enjoyed a wide circle of friends and acquaintances. He was a hard working man and was liked and respected for his friendliness, generosity, honesty, and his willingness to lend a helping hand.

He never joined a church but was a firm believer in Salvation by Grace. He realized he was wholly dependant upon God for His mercy and that there was nothing he could accomplish without His help.

He married Cora L. Scott on March 18, 1896 and they were blessed with seven children, four boys and three girls. One boy, Ira, died in infancy. The others are: Mrs. Guy A. Lockamy, Jacksonville, N. C., Dr. C. L. Walton, Glen Alpine, N. C., Mrs. C. A. Sanford, Wynnewood, Pa., Mrs. H. L. Proffitt, Norfolk, Va., G. J. Walton and G. D. Walton of Jacksonville, N. C.

His devoted widow,
Mrs. George A. Walton

**IN MEMORY OF OUR DEAR PASTOR
ELDER W. A. WALTON**

Whom God has called home to await the coming of Christ. We feel the church has lost a dear and faithful servant. To us he was a good teacher. He served his churches so faithfully, comforted the sinners cry, and fed his flock so cheerfully. To us God has been so merciful as the years have gone by. Our church has been so peaceful with our pastor, Elder Walton. Our loss, we feel, is his eternal gain. It takes more than words to express our love for him. He served Muddy Creek Church for many years, and I trust we are all thankful for his love shown us during his pastorate here.

Muddy Creek Church has lost a dear pastor. We feel and hope that he is at rest, awaiting the resurrection when the graves shall give up the dead, and we all shall see God, be like him and be satisfied.

We, the members of Muddy Creek Church wish to extend to his dear wife and children our heart-felt sympathy in their troubles, and may He enable them to say, Thy will be done and to feel assured he now rests in the paradise of God's love. May God reconcile us to his will.

Done by order of the church in conference, Saturday before the fourth Sunday in February, 1961. From the members of Muddy Creek Primitive Baptist Church, Duplin County, N. C.

L. H. Southerland, Clerk

OBITUARY

SISTER BETTY C. ALLEN

Sister Allen departed this life November 21, 1960 at the age of 77 years. She was the widow of the late Preston Allen. Surviving are five daughters, one son, one brother, one sister, one half sister, 20 grandchildren and six great grandchildren.

Sister Allen was received into the fellowship of Clement Primitive Baptist Church by experience and baptism in October 1916. She was very faithful to go to Church as long as her health permitted. She was afflicted for several years, she bore her afflictions patiently in hope of eternal life.

Her funeral was held at Clement Church. Burial was in the Austin family cemetery, beneath a mound of beautiful flowers there to sleep until the second coming of Jesus to gather his jewels home.

Therefore be it resolved:

1. That the church at Clement bow in humble submission to the will of God believing our loss is her eternal gain.
2. That we extend our sympathy to her family in their sorrow.
3. That a copy of these resolutions be recorded in our church book, one sent to the family and one to Zion's Landmark for publication.

Done by order of the church in conference, January 7, 1961.

Elder Shepherd Langdon,
Moderator
W. A. Langdon,
Annie Langdon, Committee

**OBITUARY OF
SISTER RUTH COKER**

We, the Church at Lower Town Creek, attempt to write a few lines in regards to our dear Sister Ruth Coker.

Sister Coker was born February 16, 1904, and departed this life March 29, 1960.

Sister Coker was the wife of Elder C. L. Coker.

Sister Coker leaves to mourn her death her husband, two children, Lower Town Creek Church and many friends.

She united with the church Saturday before the second Sunday in April, 1949, and was baptized by Elder J. C. Smith.

She was a faithful member when her health permitted. In her last days, she was confined to her bed, but was blessed to have her devoted husband and children to care for her.

Sister Coker's bodily afflictions were great, but we read: "Many are the afflictions of the righteous: but the Lord

deliverith him out of them all." Psalm 34:19.

We feel that in her last hours she could witness with those of whom Paul was here speaking, "But now they desire a better country, that is, an Heavenly: Wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Hebrews 11:16.

We desire that a copy of this writing be placed on our church records, a copy be sent to the family, and a copy sent for publication.

Done by order of Lower Town Creek Church.

Elder C. L. Coker, Moderator
W. W. Stallings, Jr.; Clerk

OBITUARY

Our Heavenly Father has removed from our midst our much loved Sister, Maude Langdon, born October 16, 1897, and departed this life November 17, 1960. Age 63 years, 1 month and 1 day.

She united with Fellowship Church 1st Saturday in June 1932, and was baptized the following Sunday. She was a good wife and mother, and faithful to attend church when she was able.

She leaves to mourn her loss, her husband, Elder Shepard Langdon, three daughters: Mrs. Ruby Jones, Mrs. Lillie Edwards, Mrs. Rosalie Benson, one son, Shepard Langdon, Jr.; and other relatives and friends.

The Lord giveth and taketh away, may we be reconciled to God's will. Resolved:

1. That a copy of this obituary be sent to the family.
2. One put on the church records.
3. One be sent to Zion's Landmark for publication.

James C. Langdon,
Mayme Langdon, Committee
Elder Shepard Langdon, Mod.

RESOLUTION OF RESPECT

Our dear sister Rillie Williams, age 73, passed away January 20, 1961. She joined Great Swamp Primitive Baptist Church, Greenville, North Carolina, the 4th Sunday in August 1928, and was baptized the same afternoon by her pastor,

Elder S. B. Denny. In her passing, the Church has lost a devoted member. She seemed ever to carry a deep interest in the welfare of her church, was devoted to her family, and kind and tender toward her friends. We extend to her bereaved family our deepest sympathy in this hour of sadness, and pray the dear Lord will direct and comfort them.

Her funeral was conducted by her pastor, Elder Marvin Garner, and her body was placed in Bethel Cemetery under a mound of beautiful flowers.

Resolved that a copy of same be placed on our church record, A copy sent to Zion's Landmark, Old Faith Contender and to the family.

Done by order of the church in conference March 4, 1961.

Elder Marvin Garner,
Moderator
Lee West, Clerk

SKEWARKEY UNION

The Skewarkey Union is to be held with the Church at Old Sparta, Edgecombe County, N. C., the fifth Sunday in April 1961. The Church is located on the road from Coneto to Pinetops.

Elder W. E. Grimes was chosen to preach the introductory sermon, Elder A. B. Ayers his alternate.

We extend a cordial invitation to our Brethren, Ministers and friends.

E. C. Harrison,
Union Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Mt. Pleasant, Lee County, South Carolina, Saturday and fifth Sunday in April, 1961.

Mt. Pleasant Church is located about 4 miles from Bishopville, S. C. Visitors will come to Bishopville, S. C. Leave Bishopville south on #15 highway. Travel about two miles. Turn right at junction S-31-29 and go about 2 miles, turn left at pointers to Union.

Service will commence Saturday at 11:00 o'clock A.M., Sunday at 10:30 A.M.

E. L. Vaught, Clerk
Loris, S. C.

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

MAY 1, 1961

NO. 21¹²

PSALM XCII.

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.

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.

PSALM XCIII.

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved.

Thy throne is established of old: thou are from everlasting.

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

The testimonies are very sure: holiness becometh thine house, O Lord, for ever.

PSALM XCIV

O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

Lift up thyself, thou Judge of the earth: render a reward to the proud.

Lord, how long shall the wicked, how long shall the wicked triumph?

How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

They break in pieces thy people, O Lord, and afflict thine heritage.

They slay the widow and the stranger, and murder the fatherless.

Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

Reprint From Jan. 1-Landmark
1918

By Request

Person County, N. C. Feb. 1, 1868

Dear Brother Bodenheimer:

By the permission and help of God, I will try, in my weak and feeble manner, to write what I hope the Lord has done for my poor soul. I never thought anything about dying until I was about thirteen years old. Then I was very sick, and my dear old mother came to my bedside and asked if I thought anything about death. She told me I ought to study about it; that if I died in my sins I would be miserable. She told me that if I did not know what to say, to ask the Lord to be merciful to me a sinner; it was as good a thing as I could do, if I could ask him in earnest. I still did not think that I was going to die. But those words always lay heavy on my thought that I would try to do better and quit sinning. I went on so until I married at about nineteen years of age. I then said to my husband we had nothing else to think about, and now let us try to do better. He said I could do as I pleased, but he could not. I went on so for twenty years. Sometimes I was very much concerned about my situation in this life, and at other times I could not study so much about it, for when I did I was of but little use to my family. About four years ago when my eld-

est son started to the army I thought he was gone from me forever, for we were a poor wicked family, not worthy to ask the Lord to send him to us again. I verily thought that if I was a Christian to pray to the Lord, that he would suffer him to return home to me. I thought the morning he left that I would volunteer to find the Lord, if he was to be found by such a poor creature as I was. I thought if I died, I intended to die pleading for mercy. That I never intended to turn back to the world any more. I went so for near three years, and never forgot the promise I had made to the Lord, not a day at a time; and if I missed in the day, I would lay and beg for mercy at night, when my family was asleep. All my craving was for conviction. I could not believe that I was convicted. There was a meeting appointed at Mr. Jas. Socggins'. I felt desirous to go and hear Bro. McNealy preach. He was one of my old friends, and I thought something he might say would give me some relief. But my heart was so hardened that day, that I could not understand a word that he said to give any ease to my mind. I went that night to hear Brother Oakley. But still there was nothing for me. Brother McNealy preached at Wheeler's the next day. I felt bound to go, and sit where I could see him, and to understand something that he would

say that day. But yet there was nothing for me, for I felt unworthiness to look at him as he stood in the pulpit. I thought that God's people ought to view, but I ought not. After he was done, Brother Tuggle arose. He spoke from the Revelation about the end of time and the book of life; and while he was talking, I thought that my name was not sealed in the book of life; that I was one of the lost race; but God had surely viewed me a sinner from the foundation of the world, and this was the cause why I could not understand preaching. I thought I had surely received the mark of the beast. These were the sort of folks, I thought, that never need to pray. I thought sometimes that I had as well quit and never try any more for the day of grace had passed with me. From that time my heart was continually in prayer to God: "Lord be merciful to me a sinner;" "Lord save, I perish." I could not feel like the Lord would even hear such a wretched sinner as I was. It bore on my mind for about two months to go to Mr. Richard Hargis' family. I thought that they were God's people and I would ask them to pray for me. So I went one day, but did not tell my business. It was the first and last time I ever was in their house. But though all their talk was about religion. I felt proud while I was there that they did not name it to me. But after I left and went home, I felt condemned, because I did not do what I went to do. I still felt poor and distressed in soul and thought no one on earth cared anything for me. I could hear of

the good meetings going on at Brother Blalock's and I thought if I could go, there would be something done for my poor soul, for I felt the love of God had rested on his house. I went to a meeting there I believe on the first Sunday in last May. Brother Oakley preached. He surely told my feelings; just the way I was feeling at the time. His text was: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them." This text followed me constantly and I was delivered, if I ever was. After the meeting was over, one of my neighbors came to me and said she believed the Lord was at work with me. I told her I feared that he had turned His back on me. I would stop in my tracks sometimes, and study whether I ever did a righteous thing in my life, but could see nothing good; all was sin, shame and guilt in the sight of the Lord. I took my Bible one Sabbath morning, and sat down to read feeling like I had not a friend on earth. I read in Paul's writings, and I felt surely I was like he was when he was persecuting the church of Christ. I felt like I had persecuted God's people, and feared he never would deal with me as he did with Paul, for he made him a fit servant, but he never would such a wretch as I was. I promised the Lord if he would forgive me, I never would sin in His sight again if I could help it. I felt willing to serve Him the remainder of

my days in this world. I went on that way until the next Tuesday week. I felt that I did not want to spend one moment of my time in any other way, only in begging the Lord for help; and my thoughts were these: If I did not feel willing to forsake husband and children, and all things on earth, to find the Lord precious to my soul, I did not know my own heart, and these words passed through my mind: the Lord can work on a sinner's heart and none can hinder. Then I felt like I loved them that I once hated. Then my wicked thoughts were these: That I would confess before God; but thought that as He had made me love them thus, no human ever should know it. Then these words passed through my mind again: Never be ashamed of what the Lord has done, for he can work on a sinner, and none can hinder. I sat pondering and wondering, and hardly knew how I felt. I believed that the Lord had visited me to show me His power; but I did not take it for religion. But when I came to pray for my sins again, my burden was all gone. I prayed the Lord if I was deceived to undeceive me, and show me the right way to go. I went on so until Monday morning. I thought that I would go off to the old stable, and get on my knees once more before the Lord. I got about half way, when the thought passed through my mind to go back, my poor child that was subject to fits would get burned up. As soon as I turned to go back, a thought occurred to me again: The Lord would watch over her, go to Jesus. I went on, willing to trust

her in His care. I fell in the stable, and begged the Lord to show me the way, for I was a poor distressed soul the way I was. These words rolled through my mind while I was down there: That the Lamb of God was in heaven, making intercession for my soul. I believed it was so for a moment. I arose to return to the house and rejoiced in heart. I had gone but a few steps before I was begging the Lord to forgive me for having such wicked thoughts as to think He had ever heard such an unworthy wretch as I was. I could not think that I had ever suffered enough for the sins I had committed, I felt like the blood ought to be drawn from my heart that was shed for my sins then I could feel like I had suffered as I ought. I went on to the next day evening, when I was alone, the way I wished to be. I took my Bible and read, hoping I might read something that would satisfy my poor troubled mind. I received no comfort, and I thought that I would go up stairs once more to the Lord for help in prayer. My thoughts were, as I went, that I had no heart to pray for my sins; no, I had no heart to pray. But I believed that the Lord was able to give me a heart to pray in whatsoever way He would. I begged the Lord to teach me the way to go to him right; I felt fully dependent on Him for help. These words passed through my mind. Believe on the Lord Jesus Christ. Then I thought I did believe on Him and would believe for he had done wonderful works for my poor soul. I felt to rejoice for several days, and wanted to see some christian

persons and hear them talk; but did not see any one until Thursday, when a Baptist lady called and stayed all day with me. I told her my experience, when she replied she though I was a changed person, and that I ought to try to take hold of the words that had been given me. But I could not feel worthy, and she proceeded to tell me her experience. After this I was more distressed, if possible, for I was fearful that I was trying to take hold of that that was not for me. I read that night a chapter where the Lord delivered the five, two and one talents. It appeared that it bore on my mind that night and until next day, when it came to me, that the Lord had granted me what I had begged him for, one crumb of mercy. I believed that that would wash my sins away, and that he would remember them no more and that worthy of but one talent, and he had granted me that, and I was as the wicked servant, trying to bury the Lord's money in the earth. I felt like when He came that He would take from me and give to them that had more, and feared that I should still be cut off with the wicked. I then felt willing to try to take hold on that he had granted to me. Then I felt like my troubles were all gone, and I thought I should not be distressed as before, for everything looked pleasant that I looked on. As I walked the yard, it looked like every bough of the trees and blade of grass were bowing in praise to their Maker. I remained in that situation about three days, when I began to doubt and fear that I was

deceived. I then thought that if I could hear the gospel preached again, if I was a christian I would know it, and that I would not feel like I had done. I went to meeting the next day, and Brother Moore told my feelings. But I could not feel under his sermon like I thought I should, nor like others I saw. I returned home, fearing and doubting that I was no christian. I continued to feel worse all next day, and it seemed that my strength was leaving me, and that my joints were weakened. This frame lasted two days, and the thought passed through my mind, that I surely knew my heart well enough to know that I did believe God in all His works and ways, and that there was no human to compare with Christ, and He was tempted forty days. I then felt willing to trust God with my soul, believing that He would do right. I was then three weeks in joy and praise to God and the meek and lowly Lamb. Once at home, nearly by myself, I was so filled with joy that I could not conceal it. I sent my children from the house and told them not to return until I called them. I felt like I wanted to go to my lonesome place once more before night. While I was down, trying to pray the best I knew, it seemed like, by the eye of faith, I could view the meek and lowly Lamb on the river side, to subdue the beast that arouse to deceive the nation. It appeared like my faith flew above immediately, to see the power that God gave him to open the seventh seal of the book of life. Then I felt and believed that my name was seal-

ed in that book, and I never felt before as I did that evening. I thought surely it was the love of God in my soul, for I never had felt so much confirmed as I did at that time. Then my mind was impressed to join the persecuted Baptists. I felt like I wanted to live and die with them. I offered myself to the church and was received, and was baptized by Brother F. L. Oakley, at Upper South Hyco, in Person County, N. C., in September last. I desire the prayers of all God's people, for if I am one, I am the least.

Mary A. Hicks.

JOHN 9-25

"One thing I know, that, whereas I was blind, now I see."

My mind was led to this subject by the hymn we have just sung—488.

"I once was lost but now am found, was blind, but now I see."

Jesus had healed a man of his blindness and the Pharisees were telling him that the man who had opened his eyes was a sinner. The one who had been blind said he didn't know anything about that, but one thing he knew was that, whereas, he was blind, now he could see, and that the man who gave him his sight was called Jesus. That was one thing the Pharisees could not take from him: that he was blind, but now saw. There are some people who do not know what they believe, but the reason they don't know is because they have not had a real experience. If you go to a certain place, when

you come back, you may tell of something you saw there. Someone may tell you, you are mistaken, it is not so, but you will say, "I know it is there, because I saw it." On the other hand if you have only read or heard of a thing and someone disputes it, that one can very easily put a doubt in your mind. The Queen of Sheba heard of Solomon's wisdom and fame and riches. She came to him with hard questions to prove him. Solomon told her all her questions, and she saw all that she had heard was true, only it had not half been told to her.

There have been, no doubt, those who doubted that the doctrine of salvation by grace was what it was boasted by some to be but they have come to see and find out, and have confessed that it is so good, so glorious, that it is far more so than ever the report they heard, which was true, but the half was not told them. You cannot rob such people of it, they have had a real experience of it. So this man, one thing he was quite sure of, and that she could not see.

"And as Jesus passed by." It was no accident that Jesus was going that way, he had an object in going that way, and that was to come to this blind man. The steps of Jesus Christ were ordained of God, and he had a purpose in all he did. He had a purpose in going through Samaria, he must need go, because he had a lost sheep there. In prophecy it says, "He hath enclosed my ways with hewn stone," and here are some of the stones—one was to open the eyes of the blind, and another to heal

the sick, and raise the dead and so on.

"He saw a man which was blind from his birth." We are all born blind, spiritually. Jesus' Disciples asked Him, saying, "Master, who did sin, this man or his parents, that he was born blind? Jesus answered, "Neither hath this man, nor his parents; but that the works of God should be made manifest in him." Jesus did not mean that this man, or his parents were not sinners. Every member of the human race is a sinner. The Disciples thought that probably this affliction of blindness in this man was due to some uncleanly sex habits of his forebearers, but Jesus said that it was that the works of God might be made manifest in him. We don't know what this world might have been like if Adam had not sinned, but Adam did sin, and plunged all his posterity into ruin, and it was for this purpose, that the work of God in redemption might be made manifest. I would not minimize the enormity of Adam's transgression: because God's purpose was in it, does not take away man's accountability for his sins; but, nevertheless, the purpose in it was that the works of God might be made manifest. Jesus is God the Father, manifest in the flesh, and Jesus came to do the will of him that sent him. Jesus said he delighted to do the will of his Father. There was a delight for him to drink that cup of suffering and agony because he saw beyond it all in that it would bring his bride with him to glory, so that all that terrible agony was as nothing to

the pleasure beyond it.

"I must work the works of Him that sent me, while it is day: the work." Did Jesus mean that He must do this work of giving sight before the sun went down because He couldn't do it after it became dark? No, that is not what He meant at all: the biggest miracle He performed was while it was dark, and that was when He arose from the dead. Then what did He mean? The next verse tells us; "As long as I am in the world, I am the light of the world." Turn back to Isaiah and there you will find that it was asked, "Watchman, what of the night?" and the watchman said, "The morning cometh, and also the night." Here it is then, the night of Judaism, the night of all those legal ceremonies was at its end, and the Sun, Jesus, had arisen and it was day. He was the light of the world while He was in it: but the watchman said that night would follow the day: and so it has.

The night came when Jesus ascended into Heaven; but as the moon and the stars naturally give light in the night, so the church as a body is in the world as the moon, and the individual members as stars. They reflect the light of the Sun and shine as stars, until presently they "shall shine forth as the sun in the kingdom of their Father." Jesus said, "I am the light of the world, He also said, "I am the way the truth and the life." John said, "In him was life and the life was the light of men. After Jesus said he was the light of the world, he spat on the ground and made clay and anointed the eyes

of the blind man with the clay. Then Jesus said, "Go wash in the pool of Siloam (which is by interpretation, Sent.)" The blind man went, therefore, and washed, and came seeing. He went with the clay still on his eyes, and when he washed in the pool it washed away the clay and also he came seeing. It tells us in Second Kings and also in Chronicles that the King Hezekiah made a pool and a conduit to bring the water into the city. Instead of letting the water go just anywhere as it wanted to, he built this pool so that the people would not have to go outside the city after water. We are told here the meaning of the pool of Siloam, which is "Sent."

One use of the ministry of the gospel is to open the eyes of the blind. It is not to give life to dead sinners. The man was alive, but he was blind. We have many colleges in this land to supposedly teach and prepare young men for the ministry of the gospel: but the gospel cannot be taught by man, and the preaching they preach is "another gospel, which is not another," not the gospel. Young men and women are sent to college and are instructed so they shall have the same ideas and notions when they get through. Occasionally, there may be one who is not satisfied to swallow everything as it is handed out to them, they want to do some thinking for themselves, they will not run into the mould: but these cases are very rare. Most of them just take what they are taught.

The time of youth is the most impressionable age. It is the eas-

iest time to learn. As we grow older we do not retain things as easily as we did when we were younger. It is not so much the fact that we are older, but because, as we grow older, we have more on our minds, more responsibilities than in our youth. I find I cannot remember scriptures I read now, as easily as those I read twenty-five years ago: I cannot quote those I read now as readily as those I learned years ago. This shows it is good for us to be acquainted with the scriptures while young. The reading of the scriptures will not make true Christians of us but it will not do any harm: and if the time does come when we become really interested, we shall be very thankful that we have had in our earlier days at least a knowledge of what we might call the letter of scriptures.

The blind man went to the pool of Siloam with the clay still on his eyes. So it may be that some of those who have human notions of religion come under the sound of the Gospel by a man sent of God, and the Clay, these human notions and ideas, are washed away, their eyes also are opened to the truth. Paul was sent of God to preach the gospel to the Gentiles. When God stopped Paul, while persecuting the church, He said that he was a chosen vessel to bear his name before the Gentiles. Paul said a dispensation of the gospel was committed unto him: and Paul was especially the apostle to the Gentiles. It was given to him to open up things in the scripture which the other apostles could not do. He declared things which the others did

not declare. He was able to preach unto the Gentiles that Jesus had blotted out the handwriting of ordinances that was against them, which was contrary to them, and had taken it out of the way, nailing it to his cross. Paul also, said another thing which the other apostles could not do. He declared things which the others did not declare. He was able to preach unto the Gentiles that Jesus had blotted out the handwriting of ordinances that was against them, which was contrary to them, and had taken it out of the way, nailing it to his cross. Paul also, said another thing which the other apostles had not declared, "Behold I shew you a mystery." The scriptural meaning of mystery is, "secret," not something mysterious, or spooky, or ghostly: and this was the secret which it was given Paul to declare "We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye:" also, that we which are alive, or those that shall not die, or in other words, fall asleep, shall be caught up together with the risen dead to meet the Lord in the air. Paul says that he was sent to open the eyes of the Gentiles: and to Paul it was specially given to show how Jesus broke down the middle wall of partition which was between the Jews and Gentiles. A minister who is sent of God is enabled by the Holy Spirit to open the eyes of the blind. Paul says this, "How shall they hear without a preacher?" but he does not stop there, he says, "How shall they preach except they be sent?" When God sends a man to preach, he preaches what God bids

him, and he cannot die until he has preached the last sermon God has sent him to preach.

Elder Lefferts

March 25, 1934

Mt. Zion

**Reprint From Jan. 1 - Landmark
1918**

Elder P. D. Gold

Dear Brother:

Pardon me for my delay in writing you. I have been very sick the most of my time since the Association and had to go to the hospital at Raleigh. I came home the sixth of September. I am improving some but I suffer so much with rheumatism and neuralgia. I am a poor miserable sufferer, but I hope some day to be relieved from all pain and suffering here below. I have a sweet hope that all my trials and sufferings I'll leave behind and meet my God in peace. I have been in so much trouble about my son, my only dependence having to go to war I can hardly live under it, I feel that I can't bear it. Oh God give me grace to bear it, for I am a poor helpless creature, it seems that my suffering is more than I can bear, but God is a stronghold in the time of trouble a very present help in time of need. Oh Lord, what shall I do?

I will close, hoping to hear from you soon. Pray for me and mine.

Your sister I hope,

Rosa A. Fox

Roxboro, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

AN EXPERIENCE OF GRACE

Dear Brother Adams,

Inclosed is a letter I received from a dear friend. I would like for it to be published in Zion's Landmark, (It is with her permission.) Not because of what she said of me but because I feel she has an experience of Grace.

To me, when Jesus told Peter to feed His Sheep and Lambs, He was speaking of feeding them with Spiritual food and when they are drawn together and are blessed to hear the Gospel preached, it is food to their hungry souls and they are blessed to hear the Gospel preached, it is food to their hungry souls and they are enabled, through the Spirit to commune together in eating His flesh and drinking His blood.

I am glad to hear God's little ones say they have deceived others for in this I feel to have witnesses, for I, myself, feel from time to time that I have deceived the church and it would be better for me and the church if I could stay home and not go to church anywhere, but I trust it is in the providence of God that as the meeting time draws near I am made willing and anxious to go, never feeling worthy of the least of God's blessings.

Humbly yours in hope of
eternal life,
(Elder) A. H. Morgan
Smithfield, N. C.

Dear Mr. and Mrs. Morgan,

I just cannot keep going without letting you know that I have deceived you. I do not know what I have said or done to cause it, but

anyway it is done. I believe I do know that it has not been intentional.

I hope you remember telling me at Sandy Grove in March that you felt like we had communed with each other in the Spirit and that you hoped that we would commune as you had there that day. It had never occurred to me at any time before, so far as I remember, that I had ever communed with anybody; and for a person, such as I look upon you to be, to say a thing like that to me! I had the sweetest meditation that evening, I think I have ever had. For some reason I awoke before one o'clock that night and slept very little more during the night, for it was still sweet. The next morning, it all turned the other way. I had deceived you! and I realized it; and of all people to deceive, it would be a person in whom I have so much confidence - YOU. After a few days, the thought came to me that if I would tell you what I had done maybe it would help. I became more reconciled than I had been for a while, but it was soon back again. It had come and gone from then until now.

It so happened that when you were taken ill, I was down and out in my feeling. I wondered how I could wait until the third weekend to see you and tell you what I had done. Mr. Brown stopped and told us you were very sick. It is needless to try to tell you how I felt. The next day I was some better. It came to me that you would get better and that sometime I could tell you.

Usually when a person writes a

letter (if this is one) he or she hopes to receive an answer. I do not expect an answer to this one. I have been determined that I would not write but I know no other way, and I must tell you. If I could be with you a lot, I doubt if I could say a word about it. As I said in the beginning, it seems I must let you know some way. I would much rather to have told you in person, however, I sincerely hope that it does not worry you too much.

I am afraid this will worry you to the extent that you will feel that you should write or come. Please do not do either. Maybe I will get better when you read this and can pray for me.

I hope this will be kept confidential. I would not mail it, now that I have written it, if I felt that I could get by without it.

I still beg for your prayers.
Love to both of you
Pearl Dupree
RFD 1
Angier, N. C.

PREVIOUS FAITH

Dear Elder Admms,

I am enclosing \$3.00 for my renewal of Zion's Landmark. I look forward to each copy and rejoice in the beautiful articles contained therein.

During my working schedule, I seldom have the precious privilege of attending church, and there is such a few one can talk to on the scriptures, (In fact in my neighborhood there is none of the same precious faith.) It is good to read after the few that are scattered here and there; and those who are

witnesses of the true work of God, acknowledging He is all power, both in heaven and in earth. So few can seem to understand this fact. So you can see why Zion's Landmark is so important to me. It is a Restorer brought to my door.

I am also enclosing a new subscription to Zion's Landmark for my daughter, whose address is:

Mrs. Dorcas Ezell,
17 Hanford Drive,
Harmond, Md.

A little sister in an humble hope,

Mrs. Beulah Weese
Box 81
Jessup, Md.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

HOPE FOR STRENGTH

Dear Brother Adams,

I hope the God of all grace will give me—a poor humble sinner—strength to write a dream which I had for it has been very comforting to me. I have feasted on it ever since I awoke that night after having the dream. I dreamed my husband and I went into a building. Mama Wray was setting a beautiful table and everything was as white as snow. There were many people that I did not know. When Mama Wray started away, she looked at me and said, "Come on Gladys, we will go to Jerusalem, our happy home." I asked my husband if he were going too, but she said, "No, he cannot go." When we started, Mama Wray said, "We cannot go from here to Jerusalem, we will have to go down into the ground for a short distance and season." We went into a wall hole in the ground for a while, where our arms were big snowy white wings. It appeared that the ground opened. We flew to Jerusalem, Mama Wray went in and there was the greatest number of happy little people, I had ever seen. The Lord appeared to me and told me, as he had not long before in a dream: "All these little people are my saints, feed them enough food then you can go in and dwell in love and peace and happiness forever more.

Two boxes appeared before me the food began to fall down from heaven like bunches of snow white grapes. I picked them—one grape

at a time. When I had one box full on my left side, some large ark people came up and reached toward the food I had gathered. I told them their food was on a tree at the left. It looked like black heart cherries. My brother, C. E. Hopkins, younger than I, walked up on the right side of the box, picked up one little white grape and said, "This is enough for me, a poor little one." When I had filled both boxes, I began to feed the little saints. When I had fed them all sufficiently, I went into this beautiful Jerusalem. When I entered, I shouted and awoke my husband and myself too, shouting. This stammering tongue will never be loose enough to tell the joy, love and sweetness I received in this dream. I used to have a dream of some significance occasionally, but now I have them often. I see more love and beauty in them now than I ever did before.

This dream may not mean anything to any body else but it means more to me than the world and all its riches. I desire the prayers of all God's saints.

A poor humble one in hope,
Gladys Wray,
Patrick Springs, Va.

UNION NOTICE

The next session of the Black River Union will be held, the Lord willing, with the church at Mingo on the 5th Sunday and Saturday before in April, 1961. The church is located about three miles South of Dunn just off 421 Highway about one half mile.

All lovers of the truth are invited to attend.

Elder A. H. Morgan, Mod.
Alonzo Barefoot, Clerk

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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WILSON, N. C. MAY 1, 1961

VIEWS ON ST. LUKE 2:7

Dear Brother Adams,

I am enclosing \$4.00 for my renewal to Zion's Landmark another year, and \$1.00 to help some one that is not able to pay.

In Zion's Landmark, please give views on St. Luke 2:7. I would like to have your views on where Jesus was born. The world teaches he was born in a stable or feed barn with cattle and was laid in a trough where cattle was fed. I know manger means, where something is fed but can it not be where the Lord's little children are fed?

Pray for me when blessed.

A little sister in hope,

Mrs. Robert Arnder

Route 1, Box 68, Mount Airy,
North Carolina.

The 7th. verse of the 2nd. chapter of Luke reads as follows: "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger;

because there was no room for them in the inn." Luke 2:7.

The 2nd chapter, and fourth verse of Luke gives the name of the birthplace of Jesus — the incarnated Son of God. The country in which He was born was Judaea, and the city was Bethlehem. The manger, as well as many other things that transpired or took place from the time of His birth until He was twelve years of age, is also disclosed in these verses of scripture.

The coming of Jesus, the place of His birth, being despised and rejected of men, was foretold by many Prophets. Moses prophesied of His coming. "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 harken." Deut. 18:15. David spoke of his betrayal: "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psa. 41:9. (This expression had reference to Judas Iscariot.) Isaiah spoke of His birth: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah. 9:6. In Chapter 53:3. The prophet said, "He is despised and rejected of men; a man of sorrow, and acquainted with grief." The birth of Jesus; His reproaches by men; His betrayal, and crucifixion which was spoken by the Holy prophets were fulfilled during the time He remained upon earth, which appears to have been

between thirty-two and thirty-three years.

Jesus was born in Bethlehem, Judaea. This city is said to be the least among the princes of Juda See Matt. 2:6. This little city was the dwelling place of many noble people. It was the home of Boaz and Ruth; the place where Rachel, the wife of Jacob, was buried; also the city of David, the lineage of whom Jesus was born. The word Bethlehem means, "The house of bread." A very fit place for Jesus to be born who is "the bread of life."

Beginning with the first verse, it is said, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed "and all went to be taxed, every one into his own city. And Joseph went up from Galilee, out of the city of Nazareth, unto Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed, with Mary his espoused wife, being great with child, and so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Luke 2:3-7.

As we view the above scripture from a natural viewpoint, we can see that there must have been a large congregation of people present on this occasion. They came from different parts of the country to register or have their names enrolled according to the decree of

the King - Caesar. The wealthier people had taken the lodging places in the inn, (hotel). Joseph and Mary were poor, and in as much as all the room was taken up at the inn, and the days of her accomplishment to be delivered were about fulfilled, they were forced through necessity to occupy the lowest place - a stall. When her Son was born, He was laid in a manger. Another reason for Jesus being born in the little city of Bethlehem was in fulfillment of the prophecy of Solomon who said, "There was a little city and few men in 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." Eccl. 9:15.

Jesus is the poor wise Man that delivered the city. Paul said, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2nd. Cor. 8:9. Jesus was not remembered nor received by those of the natural nationality of which He was born. John said, "He came unto His own, 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." Jno. 1:11-13.

May we take notice that those that did receive Him were those "Which were born, not of blood,

nor of the will of the flesh, nor of the will of man, but of God." It is those that are born of God that represent the little few that the poor wise man (Jesus) delivered. The city was little, a type of the church of God, which is the least when compared with the many. Bethlehem, the birth place of Jesus—as before stated means the house of bread and the least of all the cities; a beautiful type of the church of Jesus Christ where all the chosen vessels of His mercy receive the bread of life. Would not the manger in which He was laid, represent the fifth of the flesh in which Jesus is formed in His people the hope of Glory? The city — Bethlehem — was little, the church is little, and each of those in whom Jesus is formed, feels to be the least in the church of the Living God. Gideon said, "I am the least in my Father's house." Judges 6:15. Paul said, "Unto me, who am less than the least of all saints is this grace given." Eph. 1:8.

With reference to the manger in which Jesus was laid our sister asked the question: "Could it be where the Lord's little ones are fed?" My answer is yes. When we see ourselves as we are before Christ, desperately wicked, in our nature, and realize that if we know Him in our hearts, it is because He is in our hearts, and abiding in our hearts, He is enclosed in our corrupt nature a filthy manger for one so pure. But He must be there, for Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16.

Christ feeds them and supplies

their need according to His riches in glory. David said, "I will abundantly bless her (the church) provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: And her saints shall shout aloud for joy." Psa. 132: 15, 16.

The hunger of the poor and afflicted in Christ is abundantly satisfied with the bread the Lord provides. This Bread is the body of Christ on which His people subsist. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." They trust in the true and living God. The prophet 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. Jesus is the bread of life. He said of himself, "I am the living bread which came down from heaven; if a man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. Jno 6:1. Again Jesus said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Who-so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in Him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as

your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." Jno. 6:53-58.

T. F. Adams

OBITUARY

We, the church of Bear Grass, bow in humble submission to the will of our Heavenly Father, who does all things well, who saw fit to remove from this life our beloved sister, Margaret Keel Meeks, January 6, 1961. She was 81 years of age.

Sister Meeks united with the church at Bear Grass, Saturday before the third Sunday in September, 1913, and was baptized on Sunday by Elder B. S. Cowin. She was faithful to her church when able to attend.

Her first marriage was to Robert Keel. Unto this union were born three children, two girls, and one boy. She also leaves one sister to mourn her death. Her second marriage was to John Sam Meeks who died September, 1944. She made her home with her children.

May God comfort and console them in their sad and lonely hours. Funeral services was held in the Scotland Neck Funeral Home by her pastor, Elder A. B. Ayers.

Done by order of Conference on Saturday before the third Sunday in January, 1961.

Elder W. E. Grimes,
Moderator
Elder E. C. Harrison, Clerk
Roy Harrison, Committee
Lavenia Harrison,

RESOLUTION OF RESPECTS FOR SISTER LOUIE E. NORRIS

Sister Norris was born November 1, 1872, and departed this life October 8, 1960, making her stay on earth eighty seven years, eleven months and twenty-two days.

Sister Norris united with the Primitive Baptist Church at Bethsaida in Harnett county, North Carolina, on Saturday before the First Sunday in August 1896, having been blessed by the Grace of God.

She lived in full Fellowship with the church sixty-four years and two months. Sister Norris was held in high esteem by her church and all that knew her. She leaves to mourn, one brother and a host of friends.

We, the Church of Bethsaida, resolve first to bow in humble submission to the will of our God who doeth all things according to His own will and to His Glory. Second, that a copy of this resolution be sent to her bereaved family. Third, that a copy be spread on our Church book and one sent to Zion's Landmark for publication.

RESOLUTION OF RESPECT

We, the church at Sandy Grove, do humbly submit to the will of our heavenly Father who makes no mistakes, who saw fit to take from our midst, our beloved Sister Lida Allen; from this earthly life on October 28, 1960.

She was born April 7, 1897, and was later united in marriage to David Monroe Allen. They were blessed with ten loving and devoted children who mourn with us.

Sister Allen united with the church at Sandy Grove by experience and Baptism in August, 1934, was a devoted and faithful member whom we, along with a host of relatives and friends, loved very deeply. Our hope is that our loss is her eternal gain. We extend our sympathy to her bereaved family. May God comfort and console them in their lonely hours.

Be it resolved that: A copy be recorded in our church record, a copy be sent to the family, and a copy be published in Zion's Landmark.

Done by order of church in conference third Saturday in January, 1961.

Elder A. H. Morgan, Mod.
Committee Sister Lennie Dupree
Sister Eurice Ogburn
Brother C. Lee Ogburn,

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham. N. C.

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VOL. XCIV

MAY 15, 1961

NO. 13

PSALM XCIV

Understand, ye brutish among the people: and ye fools, when will ye be wise?

He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

The Lord knoweth the thoughts of man, that they are vanity.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law;

That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

For the Lord will not cast off his people, neither will he forsake his inheritance.

But judgment shall return unto righteousness: and all the upright in heart shall follow it.

Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?

Unless the Lord had been my help, my soul had almost dwelt in silence.

When I said, My foot slippeth; thy mercy, O Lord, held me up.

In the multitude of my thoughts within me thy comforts delight my soul.

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

They gather themselves together against the soul of the righteous, and condemn the innocent blood.

But the Lord is my defence; and my God is the rock of my refuge.

And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.

EDITOR

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

ASSOCIATE EDITOR

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Devoted To The Cause of Jesus Christ

WRITING ON 1 JOHN 2: 1-2

Dear Readers:

For the last few days, I trust that I have been impressed to write on I John 2: 1,2. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." These words were written by the Apostle John by the inspiration of God to the saints of God for their edification. II Peter 1:21, we read "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." And Paul says "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

The Apostle John knowing the folly of sin, is here warning and admonishing the babes in Christ. Therefore, he says, "My little children, (the young in Christ) these things write I unto you, that ye sin not." Paul said, "Knowing therefore the terror of the Lord, we persuade men." The more we sin, the greater are our sufferings before God, but when we do sin, and certainly we do, "we have an advocate with the Father." This advocate is Christ, who intercedes

for his people, and how often we feel the need of this Interceder! Sin dwells in our flesh, thus we sin in the flesh. This is the thorn that dwelt in Paul's flesh, as it does ours, that is why he said, "For the good that I would, I do not; but the evil which I would not that I do." Again "Now then it is no more I that do it, but sin that dwelleth in me." This advocate we have with the Father, is Christ who intercedes for us with the Father, because He—Christ — is the propitiation for our sins. He has taken our sins upon Himself and died that we may live. But our unworthiness and guilt before Him cause us to beg and beseech our God for His long-suffering, forbearance and forgiveness for all we have committed, and restraint that we may be kept by His mighty power not to commit the sin that we hate.

He is not only the propitiation for our sins, "But also for the sins of the whole world." Does this mean He died for the Whole Adamic race? It does not. It means He is the propitiation for the world He has under consideration—the ones that were chosen before the foundation of the world, the spiritual world whom He came to save. Paul attests to this when he said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 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." Eph. 1:3,4.

"The whole world" has reference to only those for whom Christ is the propitiation for their sins. The scripture tells us "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Certainly these wicked ones who were made for the day of evil were not included in the "Whole world" mentioned here. He certainly was not the propitiation for the sins of the wicked whom He made for the day of evil, but only for His Elect, 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. 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. 6:37-39. This number composes the world that Christ died for.

Now after the birth of Jesus within the souls of His people, there is a Spiritual man, which is spoken of as the inner man, in which dwells the Spirit of God. (One writer—Paul—said, Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16.) The Apostle John said, "Whosoever is born of God doth not sin; for His seed remaineth in him; and he cannot sin, because he is born of God." The inner man is not carnal, that is why we hate the sin we so plainly

see in our-selves, but this carnal man, how sinful, how sinful! It causes us to mourn and pine. Paul's words do express our feelings: "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" Rom. 7:18-20. But now the sinning is in the flesh and not in the Spirit and "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." After regeneration, there is no sin committed by the inner man—the soul having united with the Spirit and become one in perfection and one in spirit. Only the carnal man that remains in the flesh until the death of this natural man or body does the sinning.

There is great comfort in the words of Christ and in the experiences of the Apostles and Prophets of old those to whom the scriptures are revealed when we are blessed to witness with the testimonies contained therein. They build us up when we are low and in doubt. But in our daily walk, He often withdraws His face and causes us to be doubting Thomases.

I often feel to be the chief of sinners as expressed by Paul to Timothy, his son in the faith. This life is so full of sin, our daily contacts yearn for in the Spirit. We feel so alone, even in large groups of people. We are, in a sense, imprisoned, as was John. When he had heard in the prison the works of Christ, he sent two of His disciples, and said 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." Matt. 11:1-4. I believe we occasionally have a similar deliverance. This is when we become low and depressed, not able to claim any of the promises, but when He shines in our hearts and shows us the beauty in the promises and causes us to feel they are meant for us we again see those things which we have "heard and seen." When we are given a hearing ear and an understanding heart, we are enabled to receive the heavenly manna that soothes our souls and builds us up into that Holy faith. This is sometimes our experience when we are fed the truth from the pulpit from God's servants. The message from on high builds up our weary souls and we can rejoice in the promises.

The gospel is sent to feed the sheep and lambs of God, not to make them. After His crucifixion but before His ascension, Christ said to "Simon Peter, Simon, son of Jonas, lovest thou me more than these? Peter said, "Yea, Lord; thou knowest that I love Thee. He said unto him, "Feed my lambs." He said unto him again the sec-

ond time, Simon, son of Jonas, lovest thou me? He said unto Him, "Yea, Lord; Thou knowest that I love Thee. He said unto him, "Feed my sheep. He said the same thing unto Peter the third time, and Peter said, "Lord, Thou knowest all things; Thou knowest that I love Thee, and again Jesus said, "Feed my Sheep."

There is a certain saving in the gospel in the sense that it comforts and brings relief to one who feels forsaken! and it gives security and assurance to those of His people who are in doubt. There is also a saving from false doctrine and practices in the preaching of the gospel. However this particularly applies to the babes in Christ, who are not able to discern between good and evil, or law and gospel. As in the case of Paul in writing to the Corinthian brethren: "And I, Brethren, could not speak unto you as unto Spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now care ye able to bear it, I Cor. 3:1,2. Bitter experiences, strong doctrine and a heart to understand brings growth in grace and an understanding in the truth. Paul in Hebrews says, "For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of us have their senses exercised to discern both good and evil." In nature, only the new born babe is properly nourished from the mother's breast, but as it grows and devel-

ops it must have a stronger diet.

In closing, may I call your attention to the latter part of the subject. "And He is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world." It is clearly understood here that Jesus came to offer Himself for the elect only, the ones God gave Him. Christ in praying to the Father 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." John 17: 1,2. Again He said, "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."

The "Whole world" mentioned in this subject, does not embrace the whole Adamic race. It has reference only to Christ being the propitiation of the sins of all believing children, those who were caused to own power. Not only did Christ appease the wrath of God for the ones in John's day, but all those before and after whose names were written in the Lamb's Book of Life before the foundation of the world. These are God's people, and God's people are the ones for whom He died and no others, so they are the "Whole world" under consideration.

R. L. Fish,
Fuquay Springs, N. C.

PROMISES OF OUR SAVIOR

BUT THEY THAT WAIT UPON THE LORD, SHALL RENEW THEIR STRENGTH: THEY SHALL MOUNT UP WITH WINGS AS EAGLES: THEY SHALL RUN AND NOT BE WEARY: THEY SHALL WALK AND NOT FAINT. Isa. 40:31.

This Scripture gives us one of the great promises of our Savior. Like all of His promises, it is addressed to a certain people, rather than to all men of the world. This promise is to "They that wait upon the Lord." Our chapter begins with another blessed promise and statement. "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." So from the very beginning of the chapter we notice the characters addressed as "My people," and as "Jerusalem" and as those "who wait upon the Lord." To this people, the Lord is declaring that she is to be comforted, that her warfare is over, that her iniquity is pardoned and that she hath received double for all of her sins. Even more, He declared that her strength shall be renewed, that she shall mount up as eagles, that she shall run and not be weary, and that she shall walk and not faint by the way.

In contrast to this small band who have such promises, we find in the 15th. verse: "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." All the nations of the whole world and all of the peoples and beasts and creatures therein that are of the world, are as nothing to Him, even as the small dust of the balance! What a great and immense nothing! All of the greatest works and accomplishments and feats of man are but dust and being under the sentence of death, will soon be no more. All of the fine trees of Lebanon are insufficient to burn, and all of the beasts of that forest are not sufficient for an offering that would be acceptable to Him. Behold, what a tremendous nothing!

Look again; out of the millions in this world, and the millions that have passed before us, and probably the millions to follow; and out of all the square miles of land and sea upon the face of this earth, there is a small "My people" and a "chosen ones", and a "My Jerusalem" those that wait upon the Lord. Yet it is that people that shall have no warfare, that shall be comforted, that shall be pardoned from all their sins, that shall mount on wings as an eagle and fly high above the dust of the earth, and that shall not be weary or faint or in any manner, form or fashion, fail to be gathered into the fold in heaven. Behold, what a small thing! But my dear Brethren, this small thing is multiplied by ETERNITY, and the product becomes so great, so eternal, so sov-

ereign that all the world is, in comparison, but the small dust of the balance, and as nothing!

But let us look at the 31st. verse quoted above. In this scripture, the Lord's people are compared with three things; first, with eagles, second with a racer or runner, and third, with the walker or pilgrim.

Now the eagle is to birds of the air as the Lion is to beasts of the field, and as the Lebanon cedar is to the trees of the forest, and as the rose is to the flowers of the garden. So are the Lord's people the salt of the earth, and the chief was found in a waste howling wilderness; the Israelites were found in bondage around the fleshpots of Egypt. For four-hundred years they had lived in this next of Egypt, but now it was time for them to be led out. The Lord made their burden heavy upon them; they cried unto Him because of that burden; the Lord increased again and again that burden, until finally they were glad to leave the old nest that has long nurtured them to seek something better. Egypt is as the nest in which the eaglets were born and nurtured. There they had been wormed and fed; there was their home for indeed they had never lived anywhere else. But now the mother eagle flaps her wing and strikes the old nest. One side is torn away, it is broken and battered. Do the eaglets leave the nest? No, they snuggle down on the opposite side, and seek harder for protection there. But then the mother eagle comes again and a third time until the old nest is destroyed and the little birds find themselves falling through space,

and destruction is surely their end. So it is with the Lord's people. We are at first at ease in this old body; in the low grounds of Egypt. When the Light shines upon us, when burdens come upon us on the one side, we seek harder to find shelter on the other side. We see our sinfulness and set about harder than ever before to establish our own righteousness with which we hope to be justified. The prodigal son did the same. He, after he had spent all, began to feel want, and he set about to earn his own needs. He did not return to the Father at that time, but hired himself to a citizen of that country. In every case, we come to find that all of our works are as filthy rags in the sight of our Lord, and that we must come to Him, begging and in these filthy rags. Now the mother eagle did not let the eaglets fall all of the way and dash themselves to pieces upon the crags below; when they had fallen far enough, and had learned that they could do nothing of themselves, she flew swiftly beneath them and lifted them again upon her wing to the lofty rock on the top of the mountain cliff. So it was when Peter was walking upon the water and began to sink. When Peter cried out "Lord save me", the Lord extended His arm of salvation underneath Peter and raised him again, and said unto him "O thou of little faith, wherefore didst thou doubt?" So it is over and over when we would faint, and become weary and fall by the way, our Lord and Savior reaches forth His arm and brings us back to Him and upon the Dock.

The eagle likes to build her nest

on high. "She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place." Job 39:28. The Lord's eagles would dwell and abide upon their "Rock of Ages," and in the high and strong place of the sovereignty of the Lord. Also the eagle loves to fly high above the earth, and of all things would not be caged or tied down or bound to the earth. My Brother, do you long to soar above this old earth of self? Do you cry to rise above the foolishness of this world, earth and self and flesh? Are you ever enabled to pray indeed and in truth "Thy will be done, Thy kingdom come"? O what a prayer there is in that expression! What a desire to sore, even though the flesh be crucified! David cried "Quicken Thou me, O Lord for my soul cleaveth to the dust." Psa. 119:25. "Bring my soul out of prison, that I may praise Thy name." Psa. 142:7.

Then secondly, the Lord's people are compared with the runner or the racer. Now the racer runs for but one thing, to win the prize. If he falls short of winning, he loses all for which he ran. There is but one thing—to win. So the Lord's people are racers for but one thing — the Lord and our Savior with His mercy and loving kindness. Jesus is their ALL in ALL. Without Christ they have nothing. Without Christ, they starve for the Living Bread; they have no wisdom for the lack of a Prophet; the child of God has no salvation because he has no Priest; he cannot cope with his sin because he has no King; he can never reach heaven for Christ is his Way; he can never

be clean for Christ is his Fountain; he has no righteousness without Christ for his Robe; he finds no cure, for Christ is his Physician; he finds no peace with God, for Christ is his Peacemaker; he has no justification, no sanctification, no glorification without Christ.

Then the Lord's people are described here as pilgrims. Now the pilgrim is one who travels who is on a journey, who has no home here, but is seeking for something more secure in the future. He is that stranger that the Lord commands be taken care of. He is a so—journer and a stranger in the land through which he travels. David in Psalms 39:12, "Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears; for I am a stranger with Thee, and a so-journer, as all my fathers were." Thus we find David and all of his fathers and the seed of Abraham as pilgrims and strangers and so - journers in a land that is not their home.

But what about the promise here? The racer of this world soon becomes weary, and the pilgrim becomes faint. Thus the racer that is weary will not win the race and the prize, nor will the pilgrim find the Mercy - seat if he is faint and falls by the way. In the verse above our scripture quoted, we read, "Even the youth shall faint and be weary, and the young man shall utterly fail." Thus it is with the world and all of the nations that are but the dust of the balance. The youth represents the strongest of these nations: those who can withstand the most; those of all the millions that are most

likely to win. Yet, we read the word of the Lord, "The young men shall utterly fail." Then if the strongest and the youngest shall utterly fail, surely there is not one that can win, but all will utterly fail. In contrast, the Lord promises to those that wait, a renewing of strength, and that there shall not one be weary or faint, nor fall by the way.

"But they that wait upon the Lord, shall renew their strength." The little word "But" which introduces our scripture, is the wall and separation between those who shall utterly fall, and those who shall not be weary and shall not faint, because they shall renew their strength. What is meant by "Wait upon the Lord?" "Wait" means to remain or dwell in a place. "Upon" means up on a resting place; upon the Lord, upon the Rock of Ages; being supported by or resting on that Rock. We may wait as a penitent, acknowledging all of our guilt and sins and filthiness; we may wait as a beggar, having nothing of which to boast or with which to offer as any justification for our guilt. You may consider "Waiting upon the Lord," as an active thing instead of a passive one. It may be a searching of God's Word; or a seeking for the mercy seat; it may be a seeking for the communion with His little ones; or a seeking for the will of God in earnest prayer; or it may be a blessed hungering and thirsting after the righteousness of the Lord. Most assuredly, it is not a "Waiting upon" the world's religion and worship of man and his idolatry. This waiting is a depending upon

and a looking unto and a seeking for the love and mercy of a Sovereign Savior! In the words of Jehoshaphat's prayer unto the Lord, it is, "Neither know we what to do: but our eyes are upon thee." II Chro. 20:12.

They that wait upon the Lord shall renew their strength, signifies that they once had strength and have lost it or apart of it. All strength is in the Lord. When the Lord turns His face from us, we lose our Spiritual strength and our flesh triumphs over us. It is when the Lord turns again that our strength is renewed. To renew our hope in Christ is to renew our strength. With that hope given in our hearts we can run every race set before us, stand every affliction called upon to bear and not be weary nor faint, nor fall by the way, for indeed Christ in the Way, and we travel in Him, in whom is no such thing as weariness nor fainting. So long as we are enabled to wait upon Him, and rest upon that Rock of Ages, all its strength is available unto us; we are strong in His strength. Paul said, "In Him, I can do all things." With the renewed strength the little one will mount above the earth of this flesh, and he will run the race set before him and continue the sojourning through this wilderness. He will "Sing as in the days of his youth, as in the days when the Lord brought him up out of the land of Egypt."

May the Lord enable us to wait upon Him, to rest on that Rock of Salvation, to go in His strength, for indeed, He is the open Door and the Way. In that Way we shall al-

ways find every needed strength to face and to overcome every trial, affliction and temptation that Satan can beset us with. To wait upon the Lord is to stand upon the very fountain of strength!

A. D. Alston
Atlanta, Ga.
30 March '50

TIME FOR RENEWAL

Dear Brother Adams:

September has come and gone, the time I always renew my Landmark subscription. Brother Adams I was so sick, I went to the hospital and thought I would not have any use for my paper. However, I do rejoice that you did not discontinue my subscription, for that is all the preaching I have received during my illness. The last preaching I have heard, was at the Association held at Flat River church on Saturday night. I was ill when I went home from there, and have not been able to attend church since. Christ said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I get so hungry, nothing gives me more pleasure than going to my church and meeting with God's humble poor and hearing them tell of their joys and sorrows and shaking their hands in love and fellowship.

I am not well yet, Brother Adams, please pray for me that I may be submissive to God's will I have not yet reached the point that I know I am going to heaven and if it is my lot to go there, there is nothing I have done to merit such a wonderful mercy or cause it to be so, for my good

works are as but "fifthy rags," I hope it is His will to lead me through the dark valley and shadow of death; and receive me into that eternal home not made with hands. I have so many doubts and fears, but if He will cradle me in His love and receive me into glory, it will be a happy death. I do want to be reconciled that His will be done. He has promised that He will never forsake the poor and needy — they that love and obey his will. "'Tis a point I long to know, Am I His or am I not?" I often wonder if I have caught the shadow and missed the substance. (They saved my Landmarks and I have read all of them and enjoyed them.)

There are many attributes or attainments with which we are favored as children of God. The fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, righteousness, godliness, patience, kindness, humility, and forbearance. The possession of faith brings freedom, when we realize we have been justified by His grace, and not because of our innocency but mercy, for the scriptures say, "All have sinned and come short of the glory of God."

This glory, this experience is so magnanimous! I can not tell it as I feel it, but we are told "Blessed is the people that know the joyful sound: they shall walk O Lord, in the light of Thy countenance." Psa. 89: 15. I feel that I am not long for this earth, but I desire to be submissive. A knowledge of the joyful sound and the light of His countenance is attended with the

Spirit of submissiveness.

I trust that God will remember you with His richest blessings and keep you in His service. I believe the prayers of the righteous avail much 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." What would our hope be and in what would we have faith, if God had not sent His Son to be sin for us? For the son came to save that which was lost. "Marvel not that I said unto thee, Ye must be born again!"

I am sometimes brought to witness with David when he said: "Thou art my hope, O Lord God: Thou art my trust from my youth. —Cast me not off in the time of old age; forsake me not when my strength faileth." Psa. 71:5,9. And I oftentimes feel to say with David, "O Lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens. I will praise the Lord according to His righteousness: and will sing praise to the name of The Most High." "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

May God's richest blessings rest with you in all walks of life. Pray for me.

Saved by grace, if saved at all,
Mrs. Henry Fox
R. F. D. 4
Roxboro, N. C.

IT IS THE LORD, NOT MAN

My dear Brother and Son in the Faith of our Lord Jesus Christ:

The Lord graciously favored us with extra good meetings Saturday and Sunday at Frying Pan despite the fact that your absence made a vacancy in our midst which caused us sadness; yet we want to feel that, not the Army, but the hand of the Lord is moving you about. There is no comfort in thinking that military authorities are managing your life, nor are they. It is He who holds the stars in His hand. (Rev. 1:16) It is He who gives gifts to the church, the stars reflecting His glory to the body of the Church, and these gifts or stars, are subject to Him, not to man, He moves them about from place to place as pleases Him. I love to think this way about you, for it is the only true way to think about you. It is the Lord, not man. Oh, may we be able to bow in submission to His Holy Will and say: "Let Him do what seemeth Him good. "

Of course, Carolyn will write you about the meeting and you will know that Arthur Carter came home to the church at the close of Sunday's meeting. But no sooner had he came forward and had been received unanimously, to be baptized next month, than the tempter began to beset him. After the meeting closed, he said to me that he feared he had done wrong, and that if it is wrong for him to have taken this step, then might the Lord put something in the way to hinder the baptism. Arthur has come to us by a hard and rugged way, he has been sorely tried, his trials are

not over by any means. His sisters, Mrs. Wells and Lunsford, were present. Mrs. Wells could scarcely refrain herself from coming forward. She made as though to get up and then sat back in her seat. All of them are deeply tried. We have a few in the church who have had to travel as rough a path as they are traveling.

To say, dear Son, that I missed you yesterday and Saturday does not half express it; but I have no wish to add to your burdens by expressing what your absence means to me personally. Did I not feel the Lord is in this whole matter. I should not be able to patiently endure your being absent. But I feel you are being schooled, not to be a good soldier of Uncle Sam but to be a good soldier of Jesus Christ. Your path is appointed for you, nothing can come to you except it be through the will of your Captain and Leader. He is teaching you hardness and the endurance of it, as only He can. All to prepare you for arduous days ahead of you in His vineyard, either as a deacon or as something farther up. The issue belongs to Him. He will bring it all victoriously right in His own time and way.

We are looking forward to your being with us at the May meeting, the Lord favoring your plans and ours. We enjoyed our visit in your home with Carolyn and with Mildred and Saralyn. All of you are precious to us. Carolyn makes no reserve in her untiring faithfulness to us. Whatever should we have done without you and Carolyn, and the girls? The Lord brought you in among us just when

we needed so much, just what you have brought into our lives.

I trust that you attended the meetings at Harris Springs and that you were helped thereby, as well as they were so glad to have you. Aunt Ella joins me in love to you. The Lord direct you always, make you obedient to His will through love to His Name, strengthen you by His grace, feed you with meat the world knows not of.

Yours in Faith and Hope,
(Elder) H. H. Lefferts
Leesburg, Va.

HAVE FAITH

Dear Brother Adams,

I am enclosing my renewal to Zion's Landmark for another year. Brother Adams, will you please publish these few lines through which I desire to entreat you and every child of God who reads them, to pray for my dear sister, Minnie West, who is my sister in the flesh, and I hope in the Spirit. She was stricken September 7th. 1960, with a severe stroke, and she is as helpless yet as a new born babe, She cannot speak one word except "Yes and no." She lies on her back, cannot be moved because of the pain it causes her, and cries and tries so hard to talk to me every time I go to see her. It almost breaks my heart that I cannot do anything to help her, nor understand her when she tries to talk to me, and it seems to disturb her too.

She also has kidney poisoning and is severely swollen. We are told in God's word that the fervent prayers of a righteous man avail much. So please dear Brethren,

sisters and friends join me in prayer in her behalf. Oh! if she may only regain her speech. She is a great concern of mine.

Sadie V. Barnes
R. F. D. 1, Box 161.
Columbia, N. C.

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

NOTICE

Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham. N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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WILSON, N. C. MAY 15, 1961

COMFORT IN THE OLD COPIES OF LANDMARK

Dear Elder Adams,

I have had a mind for a long time to write and thank you for continuing my Landmark, after I was unable to pay for it. But I did not find words nor time to do it. I am so mixed up and disturbed so much of the time, burdened with the task of staying home all the time - seldom ever being able to get out, and for so long I did not have any desire to pick up a Landmark, Bible, nor Hymn book, and no desire for what was in them. I feel like I have been a long way off from everything and everybody. I have had but little comfort and inspiration from above. Anyway, it has seemed to be very little to me, but apparently it has been enough, even though I feel to be famished. God knows when and how much we need of such comforts and inspiration as I am referring to, and He promises

to supply our need, but not our wants.

I have at times really felt I wanted to be closer and nearer to the Old Baptists and to have more contact with you good people. But most of my time I have been fairly content to just sail along alone on my way, receiving a bit of peace and comfort now and then.

During the last month or two, I have had some awakening and found comfort from time to time in reading the old copies of Zion's Landmark that I kept taking out of my mail box and stacking away-away out of sight. When I first started picking them up to read one occasionally, it was because I had so much time on my hands with nothing to do but think, worry and to be dissatisfied with my present lot in life. But I did not ever get enough out of reading at any one time, for when I would lay my reading matter down, and pick it up when I returned, to resume reading, it would take a long time to find where I had read to the last time. Meaning that my mind just was not absorbing or taking - in what I had read. My mind was on so many other things, mostly feeling sorry for myself.

My mother is getting weaker, gradually, but for the most part she is getting along much better than she was when I wrote you last. She is being kept here for a reason, only God knows why, and so sometimes I find myself searching for the reason, and wondering why any poor soul is bound to linger on in such an unwanted condition. In several instances, I have been commended on how well I

have taken care of her and most of the time I feel myself resenting people giving me any credit for my work, because I know my inner feelings and my inner, seemingly, uncontrollable thoughts at times, and my unexplainable actions much of the time. Occasionally, I have found myself telling people that "Mother is taking care of me." And believe me that is the real truth to some extent. As unreasonable as it may sound to others who do not know what I have been through the past nineteen years since Mother has been an invalid. My saying that Mother is taking care of me must sound quite far-fetched—when she is a bed ridden woman who can not chew, can hardly swallow, her hearing and sight being very poor, and her voice is very weak and hardly audible, and she can not turn herself over nor even move her feet with any controlled action, yet there is a sense in which she is to some extent a balance wheel for me. I can not imagine what life would be like without her, and the confinement and responsibility I know only. So there is a sense in which my life is controlled by this responsibility and the duties involved. This I sincerely know.

An article I have just read contained in June 1, 1960 issue of Zion's Landmark by Major A. D. Alston inspired me to write this letter. He was writing a letter to his wife and daughters, and he knew when he wrote, what I know right now. He surely must have felt the way I feel so much of the time or else he could not have put such thoughts on paper. He said,

"And yet I must know that if I were satisfied with my ways, I would be in a miserable condition." Edler Adams, I am so glad that letter was printed. It seems it was published just for me. Yes, I feel to desire for things to be different in my present state of life, and yet I find myself wondering if it were not for mother needing me so desperately, and I being so dedicated to her, as God would have it, and to her needs and comfort; I wonder where I would be today. I dread to think of what I would have done these past fourteen years — even further back than that — if my mother had not been here in an almost helpless condition, needing me so! Yes, there is no doubt in my mind, my Mother is taking care of me through God's way, and has made life more tolerable for me for the very reason that I have known she so badly needed me. God gave me the will to stay with her and look after her and thank God, He has made a way for us. Even in the dark hours and in the worst kind of situations, He has made a way for us thus far. And I know that He will continue to make a way for us as long as it is His will for her to live with us.

My fourteen year old daughter does get worried and somewhat impatient sometimes, because of this confinement. She naturally wants more freedom and wants me with her, but Verna Jo is very devoted to me and very understanding. She is old enough now that she can care for Mother when I must be away for errands and she took care of her for me to undergo min-

or surgery last July, when I was away for three days.

I do not even try to go to church or any where else, except because of absolute necessity. For sometime now I have not felt such a great urge to attend church, realizing that it is better that I be reconciled to my lot, and I know God is at the helm, and will provide that conditions be different at His own time. However I often feel that I am mixed up, disturbed and so much of the time I am disgusted with myself for the way I feel and think, as well as act! I am not contented with myself, the way I feel, and think, and am, but how to go about changing myself is something I do not, know, but desire to do. Is that the work of the Spirit? I hope it is, for in me, I find no good thing and I cannot do the things that I want to do. As Mr. Alston wrote, "Surely it is a mercy from God, that the individual is not allowed to feel any ease and rest in himself."

Yes, Elder Adams, I do greatly appreciate you having sent me the Landmark without price. This copy alone has been worth so much to me. Some day I hope to be able to help someone else get it and to find comfort that I have found today. Come to see us if you ever can. I hope you are all well.

Sincerely,
Bessie Jo Pittman
9 Roy Street
Selma, N. C.

To the above Sister I will say:

I believe God's people are often brought low and are brought to see themselves oh! so guilty be-

fore God! But in this dilemma, we find many witnesses in the scriptures and they are left on record for our comfort. The prophet Ezekiel was commanded by God to prophesy to the Israelites and in this prophesy, 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." Eze. 36:31.

David said: O Lord, rebuke me not in Thy wrath: neither chasten me in Thy 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 gone over mine head: as an heavy burden they are too heavy for me. Psa. 38: 1-4. Again he says, "My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long." Psa. 38:5,6. David was a man after God's own heart, so says the scripture. If this were a daily experience with him, certainly it is an evidence of a growth in grace for us to be able to see our nothingness, because when we see our nothingness, we also see the greatness, the purity, the loveliness of our Rock, our Redeemer, our Savior. When we find such great and Godly men as David, Job, Paul, Peter and many others proclaiming their leanness, their unworthiness, their vileness, and saying too that they feel to lothe themselves, then it is some comfort to us, be-

cause we have witnesses in them of our own condition and convictions. The blessedness of it is that we, like they, do not stay in this condition all the time. David was able to say, "The Lord is my shepherd; I shall not want." Job was able to say, "I know my Redeemer liveth!" We have these experiences too. We do not always have to proclaim our unworthiness, because we are enabled now and then to see that Christ is our worthiness, and that we through Him are worthy, and that we have a Savior, one who died that we might live with Him who was resurrected for our sakes.

Editor.

NATHANIEL SHEPHERD JONES

On October 24, 1960, Nathaniel Shepherd Jones passed away at his home in the Mineral Springs community of Anson County, thus bringing to a close a long life of usefulness to his family, friends, community, church and to all who were influenced by him.

Brother Jones was born November 10, 1872, in Anson County, and therefore lacked little more than a month being 88 years old. On December 7th, 1897, he was happily married to Miss Ida Virginia Edwards, and they reared a family of worthy sons and daughters.

Surviving him are his wife, two sons; Manes G. Jones and Wilson Jones of the community; three daughters, Mrs. Ola Jones Huntley of Concord; Mrs. Mattie Jones Groves of Charlotte and Mrs. Gladys Jones Wright of the Deep Springs community. Two children, Mrs. Mary Jones Griffin and a young son Clyde Jones, preceded him in death. He is survived also by seventeen grandchildren and sixteen great-grandchildren.

Brother Jones was a faithful member. Christ said: "He that is faithful in that which is least is faithful also in much." Luke 16:10. He united with the Lawyer Springs Primitive Baptist Church in the year of 1922, and contributed liberally in every way to its support. He served for many years as church clerk. He was faithful in attendance and promoted in every way the activities of the church.

Brother and Sister Jones are one of the few couples who are privileged to celebrate a sixtieth wedding anniversary. This they did December 7, 1957 with a large attendance of wide-spread friends and relatives.

Funeral services were held in Lawyer Springs Church with Elders Oscar Boom, Jason Eudy, and James T. Jones officiating, followed by the burial in the Mineral Springs Church Cemetery. The large display of lovely floral offerings were a tribute to his memory from friends and loved ones, who will miss him.

Approved by the church in conference, February 25, 1961.

Written and submitted by,
Sister Vivian Edwards Jones
R. L. Huneycutt, Church Clerk

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VOL. XCIV

JUNE 1, 1961

NO. 14

PSALM XCV.

O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

For the Lord is a great God, and a great King above all gods.

In his hand are the deep places of the earth: the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord our maker.

For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice.

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

When your fathers tempted me, proved me, and saw my work.

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

Unto whom I swear in my wrath that they should not enter into my rest.

PSALM XCVI.

O sing unto the Lord a new song sing unto the Lord, all the earth.

Sing unto the Lord, bless his name shew forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people.

For the Lord is great, and greatly to be praised: he is to be feared above all gods.

For all the gods of the nations are idols; but the Lord made the heavens.

EDITOR

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

ASSOCIATE EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE "HILLS THAT SHALL BE DIGGED"

"And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle." Isaiah 7:25.

As in many of the scriptures, we have here two things in contrast, the one set over in comparison to the other. On the one hand, we have here all of the land that was left to become briars and thorns; then on the other hand we have the hills that are digged.

The 23rd. and the 24th. verses describes the lands, so rich and so fertile, when left to themselves, become briars and thorns. "With arrows and with bows shall men come thither; because all the land shall become briars and thorns." We might purchase the very finest vines and we might plant them with great pains and carefulness and we might fertilize them with the finest plant food, but unless they are constantly digged around and watered, and the briars and thorns and kept away, there shall be no fruits of the vines found. Consider the vineyard described in Isaiah 5:1-6.

The vineyard was fenced, the stones were taken up and cast out, the choicest vines were secured and planted, but left to itself, the vines brought forth wild grapes.

And what did the Lord do to His vineyard? He said, "I will take away the hedge thereof, and it shall be eaten up; and break down the walls thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned nor digged: but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it." Oh what vineyard could stand the wrath of God? or where is the vineyard that can exist without His mercies, His hedging and enclosing; His protecting from the wild beasts of the field; without His prunings and His diggings around; or without His watering; How quickly do the wild beasts of this old nature trod us down and lay us waste? How quickly do the briars and thorns, the evils and the temptations spring up to choke out every vine and to take possession of the ground out of which the vines would grow? "With arrows and with bows shall men come thither —" or to this place of briars and thorns. Now arrows and bows are implements to fight with, and briars and thorns are those things that would prick and wound the tender conscience of a new born soul. There is fighting and wounding and there is death in all of this land. He with a tender conscience and with a heart made humble by the knowledge of the righteousness of God, cannot live in this land. Rather it is a place for

those who live by the bow and arrow, and those who love by the weapons of this world among the thorns and the briers.

But let us turn to examine the "HILLS THAT SHALL BE DIGGED." The Lord's people are often referred to in different terms; sometimes they are called sheep, or lambs; again it may be children or babes; often they are referred to as the oxen or the calves; here they are referred to as "Hills that shall be digged" and cultivated and kept and preserved for a certain purpose. It says ALL HILLS that shall be digged: that includes every church and every flock and every single one of the redeemed family of the Lord; all of them.

Then He says, "All these hills SHALL BE DIGGED:" there is not a single one of them that shall escape this digging. Now digging is a process of tearing to pieces, turning upside down, destroying the smoothness of the surface and of exposing to view all the stones and roots and ugliness of the land. There may be a smooth meadow covered with a soft grass which would be very inviting to the traveler to tarry there. The land feels secure, and very proud because its surface is good to look upon by man; it is smooth and pretty and firm and secure. So is man in his natural state. He sees himself very smooth, very attractive to his fellowman, very firm and very secure in himself. Indeed he sees that he needs no improvement and is very proud and satisfied in himself. But if he is a vessel of mercy, there comes a digging, for our scripture says that these hills SHALL BE

DIGGED. So there comes a tearing up of that smooth, pretty, secure and firm surface; there comes a turning upside down, and an exposing of all the ugliness of sins that were covered and unseen before; the surface is now unsightly, rough and such as would not only soil the feet of the traveler, but also bruise and make them sore; every traveler now would avoid this field, for it is unsightly and despised. So is the flesh of the child of grace in the eyes of the world; he is avoided and he is despised for he is ugly and uncomely.

Also we read that these hills shall be digged with THE MATTOCK. Those of us who have seen the turf turned over by the turning plow in the spring of the year, year, know that surface sometimes turns in great clods. Often a shower of rain will cause it to take hold again and the grass to live and grow again. The large roots have been cut off, but the finer roots still live in the clod and begin to grow again. But now consider the plot in the flower bed or in the garden or even the fence corner, that is digged with the mattock. The mattock is a hand tool, and it digs the ground into very fine parts, or pulverizes the soil. There, all of the roots of the grass or briers and thorns are cut off and separated from the soil; there the surface is made very soft and a very thorough job is done. The grass is killed and cannot grow again. "All the hills that shall be digged with the mattock" are the hills of the Lord's; or in other words, all the hills that are the Lord's and that are preserved for a certain purpose

and to a certain end, shall be digged with the mattock! There is no chance about this digging, for those hills SHALL BE DIGGED, and with the mattock rather than with a turning plow.

And who shall do this digging? Can the hill dig itself? Is there any possible means or ways in which the hill can bring about or prevent a digging? No, the hills are just as helpless and just as passive in the matter - either to bring about a digging or to prevent a digging as a hugh stone would be to take feet and move itself to another field. It is indeed the Holy Spirit of God that wields this mattock; nor does the Holy Spirit consult with or ask the hill whether or not it desires to be digged or cultivated. It is indeed at the will of the Master that the hill is or is not digged. "Which of you, by taking thought can add one cubit unto his stature? "

"There shall not come thither the fear of briers and thorns." What? Do we not at times fear that our hills shall be taken over and ruled at last by the briers and thorns and the evils of this flesh? Do we not sometimes - most of the times - fear that our hope is false and that we have fooled the brethren and shall at last fall by the way? Yes, we do; and yet why do we fear? Where did we learn of these briers and thorns, these men with bows and arrows? Could we hope for something that we had never heard of? Could we seek one, had we never known of Him? "O Jacob! Why asketh thou after my name?" Saith the man that wrestled with him. "How did you come to know

me, Jacob? Why do you ask after me and seek to find me? Is it not because I have come to you, and wrestled with you, and made you to know of me? Ye have the earnest of the inheritance, are ye not seeking the whole of it? And if you had not the earnest of the inheritance, are ye not seeking the whole of it? And if you had not the earnest of it, would ye be seeking the whole of it?" Again, can you by taking thought, lay down the hope that has been planted in your breast? Can you cause the "digging with the mattock" to be discontinued? And should someone declare to you that the Word of the Lord and that Salvation by Grace is in danger of falling, would you have any fear of its falling, or would you believe the heresay? Is there any doubt or any fear in your mind of the Sovereignty of God in His plan of salvation by grace? Oh no, you would rise up in defense of His Sovereignty. Here we read, "The fear of briers and thorns." Now the term "Briers and thorns," as used here, refers to that land that was not digged, or in other words that part that was not chosen. There is no fear in our hearts that the part he has chosen will ever fall back to the part which is left to the briers and thorns.

Now let us consider the purpose for which these hills shall be preserved. They "shall be for the sending forth of oxen, and for the treading of lesser cattle." They shall be for the trading of the oxen and the lesser cattle. Now here the Lord's people are referred to as the OX and the LESSER CATTLE. The

OX is referred to as the beast of burden and as a servant, and as one who treads out the blessings among the Lord's humble poor. The OX is of the cattle just as the cows and the calves are of the cattle, and when we refer to the oxen, we are including the lesser cattle.

The OXEN is a beast of burden; he treads out the corn; he pulls the heavy plow; he draws the loaded cart; and in the old scriptures he stands in a place of major importance. For this reason, laws were given that he be protected and preserved. He shall not be muzzled (Deut. 25:10); He shall have rest on the Sabbath (Ex. 23:12; Deut. 5:14) he shall be equally yoked (Deut. 22:10.); even God takes care for the oxen (I Cor.9:9). If he fall in a ditch even on the Sabbath, he shall be taken out. Yet, he is a servant and a beast of burden. When there is work to be done, the oxen is not consulted in the matter. The Master decides when and how much work is to be done, and takes from the pasture the oxen, hitches him in a manner that seemeth good in His sight. It is the Lord and master that determines when the burden is to be sent upon one of His children or servants; it is He who determines the extent of that burden, how heavy the load, and how long it shall be borne and under what conditions and circumstances. Who is the man who can change his burden or in any wise shift it or alter the circumstances surrounding it. Nor does the Ox have any word as to what field he shall work in. The heavier the load or the yoke upon him, the lower he

holds his head. Often the oxen are guided by the whip. There are no reins in his mouth to turn his head as with the horses, but rather the crack of the great whip makes him turn his course to the right or to the left. If the load is heavy and he does not pull hard enough, the whip is applied, and he has to go, for the suffering of staying is greater than that of going. Then finally when his work is done, when his task is finished, he is again unyoked and turned into the pasture to feed and to drink and to lie down and rest. This feeding and drinking and resting is pleasant indeed after the work has been done.

Now all of this has its spiritual meaning and unless we can trace that out in our experience, we find little comfort or little food in the scripture. O my dear Brother! if we are the oxen that shall tread upon the hills that are digged with the mattock; and if our dwelling place is in the pasture of His choosing; if we find food and drink and rest in His pasture, then there are burdens and tasks and heavy loads for us to bear. Nor are we to be consulted in the matter. It is our Lord and Master who shall choose our paths and our goings, set the fields for our treadings and set the bounds for our work . . . Also it is the Master who puts the whip and the lashes upon our backs and the fire within our hearts when we would hold back or refuse to go forward on the course set before us. It is those lashes that guide us and direct our ways and that act as the thorny hedge to keep us on our course. But Oh! sweet it is, when the work is done, when the

Master removes the burden of that yoke, and we can lie down in peace to feed and to rest in the green pastures and beside those still waters! Our Master feeds us and protects us from danger and from those things that would devour us; He yokes us with our own kind and causes us to tread the hills that are with the proud and the prudent in this life. The blessed of the Lord shall not walk in the counsel of the unGodly, not stand in the way of sinners, not sit in the seat of the scornful. But he shall dwell in the Lord's pasture like a tree planted by the waters that bringeth forth his fruit in his season, and in the times that seemeth good in the sight of the Lord. Our burdens and our feedings and our restings are in His hands and our seasons are set in His hands!

The little children and the lesser cattle shall tread upon that digged hill also. Their burdens and their feedings and restings are measured unto them according to their understandings and their gifts. If they are weak, the very bearing of the lesser burdens cause them to grow stronger and stronger. Finally the lesser cattle become even as the strong oxen. The oxen move slowly, deliberately and with great strength. The yoke may be heavy; his head may be low; but his strength is great and his movings are sure. So the child of grace at first feeding upon the milk of the Word, shall travel the path set before him, and shall one day grow strong and firm in the knowledge of the Lord, and become as a "Father in Israel"

May we ever be found treading

out the blessings upon the hills that are digged with the mattock; toiling and feeding and resting on those hills. May we be made to understand that it is through this toiling and bearing of burdens, through trials and searchings and blessings of our Lord's Kingdom.

"Lord! submissive make us go
Gladly leaving all below;
Only Thou our Leader be,
And we still will follow Thee.

Watts.

A. D. Alston
Atlanta, Ga.
12 July, 1950

**Reprint of Zion's Landmark
July 1, 1893**

"PRIDE HUMBLED"

(The following remarkable incident has been sent us for publication. It may not be amiss to give great and growing evil.

The following incident is told, as part of the unwritten or traditional history of Elder John Leland:

During the latter part of his life Mr. Leland traveled much over the country on preaching tours, on foot. One occasion he had been warmly solicited, in writing by a widow lady, to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a.m. The lady was a wealthy planter, in Appomattox Valley. She regarded herself as one of the most pious and exemplary persons to be found

anywhere. She had been raised in the high circles of life, and knew nothing about poverty, nor had ever associated with laboring classes. She was at this time about thirty five years of age, and knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was, that she might make a display of wealth, and thus have the applause of all her associates; not only to show her wealth but her piety as well; so she went to a great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting; no expense or pains had been spared, not only to have the best and finest of everything, but to have everything in the very best style.

On the evening preceding the meeting several carriages had already arrived, to be in good time and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady; the servant ran down the broad carpeted hall to a door from which proceeded the

sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone:

"Old man, what do you want here? I have nothing for beggars."

Mr. Leland in a very soft and unassuming tone, said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered, "No; I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house; so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel further tonight, will you allow me to stay in one of those cabins?" pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said "Yes you may stay there with the negroes if you want."

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he

found anyone to whom he could speak, to ask permission to stay, but came at least to the smallest, but neatest of all the huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to her very gently: "Good evening, aunty."

His greeting was answered with, "Good evin', mosta."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Bless de Lord, mosta, what can that be, fo' pleas God I'se got nuffin to give any one!"

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further, and so I have come to see if you can allow me to shelter in your house."

"Bless de Lord, mosta, I got no 'commodation for any one; but 'fore a fello' mortal shall stay out-does, I lets 'em stay in my cabin sho' ef da can put up wid my plain hut. Uncle Ben be in directly, den he can keep you company while I fixes you sumpen to eat, for you looks as do you had not eat a morsel for a long time, at the same time pointed to a three legged stool by the side of the door, saying, "set down dar and rest yourself, for you looks so wore out."

Mr. Leland took the seat as directed saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges anyone yit for sich

'commodations as I could giv 'em for God knows it's poor enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in: Well, you must 'cuse her, for she's lookin' for a mighty heap o' company tomorrow: dar's a great man to be dar tomorrow, what's gwine to preach in her house, an' a good many folks done come a'ready, an' heap mo' comin', tomorrow, so missus is mighty busy fixin' for 'em. But here's Uncle Ben" she continued as an old gray headed negro came around the corner, muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had a long time lived in a small, but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, and etc. When he saw Mr. Leland he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying "Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out travelin', and come to stay in our cabin, kase missus, can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "We's commanded dat if a stranger comes along we's got to take him in an given him sech as we have to set before him."

While Aunt Dilsey was preparing

supper Mr. Leland learned much about the lady of the mansion from Uncle Ben; he learned, with other things they were a very religious family, but the hostess had been raised in the city of Richmond and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. Leland had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke His protection through the night; that if it would annoy them, he would retire to someplace out of doors.

"Bless God" said both the old folks at the same time, "we allers likes prayin' in our house, and nebber goes to bed 'thout one of us tries to pray."

Mr. Leland then took an old well-worn Bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bless de Lord." When upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say no more than to fix their eyes on their guest, as though they felt that he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep.

When morning soon came he was up early; Aunt Dilsey soon had him a good, plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon anyway, and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, mosta, stay jist as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our far."

Mr. Leland seated himself under a shady tree in the cabin yard, with his Bible, waiting to see what the finality would be.

About nine o'clock everything was in a bustle at the stone mansion; all the servants were called to dress in their very best. Carriages began to arrive by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So everyone was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half-past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said:

"Bless de Lord missus, why don't you git that ole man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he pray-ed in our cabin last night and dis morning,' a 'fore God in all my born days I nebber heard sich prayin' afore. He's settin' right dar now, under de tall pine tree; an' as de preacher's not come, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talk-ed of among the congregation when it was agreed to have that old straggler, as they called him, come and pray before the congregation broke up. So Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mosta, de folks all dispinted bout de preacher comin': he am not cum and da wants you to go down an pray for 'em, 'for da all beaks up. Mosta, I wants you to pray jis like you did las' night."

Mr. Leland walked down to the front door, and standing on the steps, repeated a short hymn by memory sang, then engaged in prayer; by the time his prayer was ended all eyes were fixed upon him, with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation, or starting point he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for there-by some have entertained angels

unawares." When he had spoken for twenty to thirty minutes, the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at his feet and would, had he allowed her to have done so, have washed his feet with her tears. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing and became a humble and plain Christian. Though she was a professor before, her whole department underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact it was said that if preference had to be given to any, it was always in favor of the poor and needy.

"THE WORD IS GOD"

Dear Brother and Sister Adams,

My wife and I really enjoyed seeing you at Mr. Malcom Whittington's home. I hope the Lord continues to bless you with natural and Spiritual blessings.

I have had a mind to write you a few lines for sometime, and you may do as you wish with it. I wish I could find words to express my feelings of love and gratitude to the brethren, sisters and friends far and near.

St. John 1:1,2 says, "In the beginning was the word, and the word was with God, and the word was God. The same was in the begin-

ning with God." I believe that the lamb — Christ Jesus — the word of life, was with God in the beginning of time, and I feel that there was a "Beginning" in my mind and feelings of this hope, the same Christ Jesus, when I was made to call upon Him, the great I Am, the Lord God Almighty, the King of Saints, and He heard my cry.

I am wondering most of my time if I am deceived, and I hope that if I am deceived that God will undeceive me. I feel that God keeps His little children through fear and trembling, in an humble and peace loving spirit. I feel this Word is the life of the church, the body of Christ. This is a perilous time that we are in nowadays. I love to meet those who are enabled to believe on Jesus Christ, and the doctrine of salvation by grace first, last and all the time.

Grace is the unmerited favor of God and this grace will keep the church humble and at the feet of one another. Saith John 1:11-13, says, "He came unto His own, 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." It is the work of God that you believe on Him whom He sent into the world. The angel of God said unto me, "My Father sent me here," and it stood with its feet in my hands. When it departed, I had to stand on earth and see it fly back to that heavenly land. It was neither male nor female and it had the most beautiful white

wings, I have ever beheld.

There is a better land waiting for those who love God. I have a little hope that when my race is run here on earth and my work on earth is over, and I have sung my last song, tried to pray my last time and tried to preach the last time, I hope that I can say, "Farewell Brethren, Sisters, Kind Friends, and vain world, I am going home to join the angel band.

I trust that God will keep me so I can live and die in the love of the brethren, sisters and friends everywhere, and when you are at a throne of grace, I trust you will be enabled to remember this sinner.

Elder J. S. Sechriest
1934 Welch Rd.
Mount Airy, N. C.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

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JEREMIAH 10:1-6

Dear Brother Adams,

I have been somewhat disturbed about the scripture - Jeremiah 10:1-6. Some say this scripture has reference to the Christmas trees and that we should not have one in our homes. I do not wish to be contrary, but I would like your views regarding this scripture, either through Zion's Landmark or a letter. Please remember me when at a throne of grace.

A brother in Christ I hope,
Max Hipp
720 Troy Rd.
Collensville, Ill.

The scripture of which Brother Hipp requests my views, reads as follows: "Hear ye the word which the Lord speaketh unto you, O House of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the

customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither is it in them to do good. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. Jer. 1:1-6.

The word of God spoken by the Prophet Jeremiah was directed to the house of Israel. National Israel was in bondage under Pharaoh four hundred years, and at the end of the four hundred years, was delivered by Moses from the Egyptian bondage, after which Moses led them through the Red Sea. Following their deliverance from the Egyptians, they wandered in the wildernesses forty years. God gave them laws which were delivered by Moses, one of which says, "Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath: or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I, the Lord, thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:4-6 The heathen (or unbelievers) made images and worshipped idols,

and the children of Israel were not free from worshipping false gods. For example, The Lord said to Moses: "Come up to me into the mount, (Mt. Sinai) and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." (Meaning the Israelites) Ex. 24:12. "Moses went into the midst of the cloud, and gat him into the mount forty days and forty nights." Moses was so long returning from the Mount, "The people gathered themselves together unto Aaron, and said, unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me." This they did and Aaron fashioned them into a molten calf: And they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt. When Aaron saw it, he built an altar before it." Ex. 32:1-5. The Lord said to Moses, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, Ex. 32: 7,8.

Israel became a corrupt people, and the Lord said they were a stiff-necked people. They worshipped the idol rather than the Creator. Not all of them did, for there were

a few that worshipped the true and living God, which will be seen by the words which God spoke to the prophet, Elias, when he made 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 sayeth 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 at this present time also there is a remnant according to the election of grace." Rom. 11:3-5.

Israel had almost a dispersed people at the time of this prophecy. The Chaldean army had captured many of them. They were subjected to the heathen's way of life who worshiped idols. It was to His chosen people that the prophet Jeremiah directed his words, by the dictation of the Holy Ghost. God spoke to them by his prophets. To this people, the prophet said, "Hear ye the word which the Lord speaketh unto you, O house of Israel. Thus sayeth the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." Which means that Israel was not to think of the sun for any other purpose than to give light by days and years and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. Gen. 1:14,15. To imagine that they were placed in the firmament to control the birth, death and action of men, as well as many other things to which the heathen were addicted (which were as gods) would

be idolatry.

Israel was not to imitate the heathen; "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workmen, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." Jer. 10:3,4. The meaning of which is; the heathen went into the forest, cut down a tree, took a part of the trunk, hewed it down and made an image in the form of a man, with head, eyes, ears, body, arms, hands, legs and feet. They decked the image with silver and gold to make it glitter and shine. They fastened it with nails on a post or pillar or on some secure place to make sure it was secure.

The prophet gave a further description of this image by saying that "They are upright as the palm tree, but speak not: thy must need be borne, because they cannot go." The statue of this image is compared to the palm tree, as to its height and particularly as to its erectness. There is no life in it, therefore it cannot speak, if it were to be taken from one place to another it had to be carried upon the shoulders of men, conveyed on a cart or moved with whatever conveyance they had. The heathen were dismayed at the sight of it. It must have been a terribly frightful looking image. Why should Israel be dismayed, seeing that it had no moving parts, and therefore could not move at all within it self. Eyes and see not, ears and hear not. There was no life in it. The image was nothing more than

the work of cunning craftsmen. The prophet further said, "Be not afraid of them; for they cannot do evil, neither is it in them to do good."

Israel was taught to trust in the true and living God, the one that made the heaven and the earth, the beast of the field, the birds of the air, the fishes of the sea, the one who divided the waters from the waters and made the dry land appear, the one who made the earth and hanged it upon nothing. Job said, "He stretcheth out the north over the empty place and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds; and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end." Job. 26:7 - 10. He concludes by saying, "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?" Job 26:14.

Joshua, the servant of God who led Israel across the river of Jordan after the death of Moses, was perplexed with these unbelievers (heathen) who worshiped false Gods. He said, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served on the other side of the flood, or the gods of the Amorites, in whose land ye now dwell: but as for me and my house, we will serve the Lord." Joshua. 24:15. The choice was not to be made between the true and living God and the false gods, but between the

false gods whom their fathers served before the flood or the gods of the Amorites in whose land they were then dwelling. The meaning of which is, if it seemed evil unto them to serve the Lord, then take their choice between the others for they were all false gods. The same is true today, those who do not believe in salvation by grace can take their choice from among all other religious orders set - up by man. Any doctrine that does not give all the honor, praise and glory to God in the salvation of the sinner, is false. Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Our brother said that some people believe that the tree mentioned in the third verse has reference to the Christmas tree; contending that we should not have one in our homes. The prophet had no reference to the Christmas tree. Christmas trees are not made in the form of images, and so far as I know they are not worshipped as idols or false gods. Those that I have observed are principally used for decoration, under and around which gifts are placed to gladden the hearts of friends and relatives who receive these gifts at Christmas, both old and young.

It was the tree that was cut down and carried out by cunning craftsmen and was made into a graven image which was worshipped as a god. The prophet warned Israel concerning this false worship by say-

ing, "Learn not the way of the heathen." A command of God's law to Israel is: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven images, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Ex. 20:3,4. Leviticus 26:1 says: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it, for I am the Lord your God." And in Duet. 5:7,8 we read, "Thou shalt have none other gods before me. Thou shalt not make thee any graven image or any likeness of anything that is in earth beneath, or that is in the waters beneath the earth." This tree was taken from the woods, made into an image, decorated, fastened with nails by the use of hammers, that it move not, but made upright as the palm tree, and worshiped as a god. As quoted above: "Thou shalt have none other gods before me."

T. F. Adams

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

OBITUARY
ADDISON STUTTS

It was the will of God to call from our midst, our dear father and husband, Addison Stutts, we desire to write a few lines in his memory. Father was born and reared in Moore County, N. C., and moved to Siler City in 1922, there he spent his remaining years. On October 15, 1960, he passed away in the Chatham County Hospital, making his stay here 75 years and 10 days.

Father was a faithful husband and parent, and he was kind to all his friends and fellowman.

We greatly feel the loss of our father and husband, but we believe that our loss is his eternal gain. Father was a true and firm believer in salvation by grace. He had a strong hope, that one day he would enter that great city whose builder and maker is God. His desire was to give God the honor and praise for a finished salvation, which was perfected by Christ, the Saviour of sinners.

He was received in the fellowship of Brush Creek Primitive Baptist Church in October, 1924, and in 1939, he moved his membership, by letter, to Gaines Grove Primitive Baptist Church. He was a faithful member for 36 years, and served as a deacon of the same church for 18 years.

He was united in marriage three times of whom the third wife survives. Surviving are five children, two-step-children, 12-grandchildren and one great-grandchild.

The funeral services were conducted at Gaines Grove by Elders A. B. Braham and S. T. Atkinson. Interment was held in the church cemetery under a beautiful spray of flowers.

We desire to express our appreciation to the many friends for their kindness to us. May God bless each and everyone of you.

Written by his wife and three of his daughters.

Mrs. Thelma Stutts,
Siler City, N. C.

MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to be held with the Church at Mill Branch, to begin on Friday before the first Sunday in November, 1960, and continue through Sunday, the Lord willing.

The church is located about six miles east of Tabor City, N.C., beside unmarked paved road that leads off Hwy. 701. Visitors coming by way of Whiteville will follow Hwy. 701 to Sidney. At Sidney turn left to association. Visitors coming by way of Tabor City will follow Hwy. 701 eastward to Vinegar Hill. At this point turn right at second paved road, and continue to association. Pointers will be stationed for your convenience.

All orderly Baptists are invited to be with us. Those desiring further information, write A. D. Cox, RFD #1, Tabor City, N. C.

E. L. Vaught,
Loris, S. C.

MILL BRANCH UNION

The Mill Branch Union Meeting is appointed to be held with the Church at Tabor City, N. C., to begin Saturday and fifth Sunday in October, 1960, the Lord willing.

The church is located at the eastern edge of the Town of Tabor City, N. C., on the main Hwy. 701, and is easy to find.

All orderly Baptists are invited to attend. Anyone desiring further information will write Otto Wright, Tabor City, N. C.

E. L. Vaught,
Clerk, Loris, S. C.

NOTICE

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VOL. XCIV

JUNE 15, 1961

NO. 15

PSALM XCVI.

Honour and majesty are before him: strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

O worship the Lord in the beauty of holiness: fear before him, all the earth.

Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.

Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

A fire goeth before him, and burneth up his enemies round about.

His lightnings enlightened the world: the earth saw, and trembled.

The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

The heavens declare his righteousness, and all the people see his glory.

Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

EDITOR

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

ASSOCIATE EDITOR

ELDER H. O. NASH 431 Hardendorf Ave., N. E.,
Atlanta, Ga.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SAVED BY GRACE

Dear Sister Hall,

I read your letter in the Zion's Landmark and did enjoy it. It was wonderful. I have been wanting to write you and Brother Hall for a long time. However, I am a poor hand to write. I hope you both are well although I know that you are both afflicted in health and I know what it means to be afflicted. I am much better now. My doctor has told me I can now work some. The Lord has promised to supply our needs and not our wants.

Dear Sister, I am a sinner saved by grace if saved at all. I know if I am saved it is for nothing good that I have ever done, for in my flesh dwelleth no good thing. When I was a little boy ten years old, I dreamed that I had just one day to live and as the day went by, I became weaker until I was down on my hands and knees crawling toward the west. I looked at the sun and it was almost down, I felt that I would never see it rise again for my strength was being taken from me. As I lay on the ground with my face down on the earth, I could not move my body, but my tongue was loose. I said, "O Lord have mercy on me a sinner," I felt that I was gone. Then all at once I saw myself a grown man among the people I now love. I thought they were the dearest people I had ever known. I loved them with all my heart. Then I awoke,

As I grew up, I felt that I would live to be a grown man. When I was sixteen years old, Daddy, my brother and I were working in the field together. My brother became very mad at me, and Daddy took his part against me. I felt that I was right in what I was contending for, and I felt cast down with not a friend in the world and worst of all, not one in heaven. I went to the spring to get some water. I do not know how long I was at the spring but when I returned they had gone to the house. I fell on my knees and I tried to beg God to have mercy on me, a poor helpless sinner, but all I could say, was, "Lord have mercy on me." I got up and went to the house. I told Mother I was leaving home. Mother said, "George, don't leave." I packed my suitcase ready to leave when I observed tears running down Mother's face. I love my Mother and Daddy. So I told Mother I would wait till morning before I left. I had a mind to get away from home, for I felt to be the black sheep of the family. And too, my heart was bleeding within me, and all I could say was, "Lord, have mercy on me." I lay down and dropped off to sleep and I dreamed that I was standing out in the yard. I looked out just a short distance in front of me, and their hanged Jesus on the cross with His hands stretched forth and His head bowed. I saw a large

star at His right side. The star was shining on the cross, and those golden curls that hung around His neck. My strength left me and I fell on the ground as a dead man. I thought Mother was standing in the door. I said, "Yonder comes Christ, it is the end of time." Then I awoke, however, I did not yet understand. Oh no, for I was a wretched sinner, vile indeed! The next morning I was in so much trouble that I wanted to talk to Mother. Yet, I felt that she knew how mean I was and that she would not believe me. I did not see how anyone could have any confidence in me, although I felt that she could tell me what it was all about. When I finally told her, she just smiled with tears in her eyes and said that was a good dream. But Oh, how wicked and undone I felt to be! I felt that if I died that hell would be my home. I went in that condition for three weeks or more. I would slip out at night and beg God to have mercy on me and to save me, for I felt that I had sinned enough to sink a world like this, but my prayer did not seem to go higher than my head. I would get up and go back into the house feeling forsaken although I felt that God was just if He sent my soul to hell.

When I would get to bed at night, I would wet my pillow with tears and promise God if He would forgive me I would do better. As time passed, I got worse instead of doing better. I got married at twenty-two years old, and it seemed for a while that I forgot all about the past. Then in 1930, I had another dream on the third

Saturday night in May. I was traveling and came to a log across the road. I picked it up and put it out of the road and a colored man would put it back. I did this three times. Then some one said that a man was going to be hanged. I thought I had to carry the news. I was turned around and I started back. I came to a house and went in. There sat an humble lady. I said to her, "A man is going to be hanged, She said," Since you have told it, they will hang you." I turned and saw two men on horses shaking hands and I went out by them into the wilderness. I felt that they would hang me and that I was lost and without God in the world. I came to a branch or a small stream of water in the wilderness and I had a log in my arms which was the height of a man. Jesus was standing on the other side of the branch. I dropped the log and it fell across the branch. Jesus said, "A good job." I said, "Yes, but too short." I fell with my arms around His feet.

I awoke in a new world and if I had had ten thousand tongues, I could have used them all in praise to my Lord. I felt as free as if I had never committed a sin in the world. I started going to church, after this. I went three long years desiring a home with the Old Baptist. Yet, I felt so little and unworthy to ask a home with them! In 1942 I joined the church and was baptized by Brother George Hill, a man I dearly love.

Sister Hall, I know what it means to be away from the people that I love. I was in the hospital a year and five days. I sure did miss go-

ing to church. But the Lord was so good to me in many ways. I had several good dreams that encouraged and comforted me. One Sunday night after I was operated on, which was on the thirteenth day of November, I dreamed that Brother Boles came walking in the air and stood over the foot of my bed. He preached as good as I have ever heard him. Then he drifted back out of sight. I awoke with tears running down my face. I said, "Thanks be unto God who has given us the victory through our Lord and Saviour Jesus Christ." Dear ones in Christ, I feel I could just go on and on but I must close.

May the rich and reigning grace of our Lord and Saviour, Jesus Christ, be with you all till we meet again.

A Brother in hope, if at all
George W. Throckmorton
RFD 2
Mount Airy, N. C.

TWO POTS

"Set on a pot, set it on, and also pour water into it: Gather the pieces thereof into it — fill it with the choice bones. — Make it boil well — see the bones of it therein." Read Ezek. 24:3-2

Ezekial here speaks a parable as a lesson to the rebellious house of Israel. The subject matter of this parable is furnace work, and spiritually considered, the means afflictions and trials.

There are two pots being considered; two pots being set on the fire; into the first pot is placed all the choice pieces, the chosen pieces, the choice bones. Into the sec-

ond is placed all the bloody pieces of the city. Both pots are set on, but there is still another difference, a very important difference. The first pot has water in it and the second pot has none; the one is set on with water, and the other is set on dry. Heat is applied to both.

What is the effect of heat upon these pots? It is afflicting to the pieces, whether they be choice or whether they be bloody; whether they have water or whether they are dry. But Oh, what a difference this affliction brings about! What a different result is made manifest!

In the first pot with the choice pieces and the water, the fire was laid and kindled and the pot was heated and made to boil well, "Make it boil well, and let them seethe the bones of it therein".

The boiling is an afflicting process. Considered naturally, the meat would lose its strength and its toughness, and it would no longer cling so firmly to the bone; but instead would become very tender and ready to fall away from the bone and even to turn loose one fiber from another. Spiritually considered, our self-will is represented by the bones. It is that self-will and self-plans that give shape and form to us. When we have been sufficiently afflicted and boiled in the pot long enough, all of this self-strength and will, and determination, righteousness and false goodness and works and all such filth of the flesh, is boiled out from between the fibers and the bone, and rises to the top as scum to be taken off and cast away.

Then why must we be in this fur-

nance of alliction? How else would the scum and vileness of this flesh be removed? How else would we be cleansed and washed and washed and made tender? The Lord says, "Make it boil well, seethe the bones, "Cause the scum to rise and the pieces to become tender. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness to them which are exercised thereby."

And who is exercised thereby? Suppose there were no water put into the pot; there would not have been a surging and a circulating and a penetrating and a softening, caused by the removing of that which holds fiber to fiber and fiber to bone; there would have been only a burning of the whole in the same condition when placed into the pot. There would have been only a searing and a scorching and an awful stinch. Who is exercised thereby? He that is within the water; he that is within the boiling water! The heat brings about the exercise, causes the water to circulate in and out between the fibers and bones; causes it to turn into steam and to penetrate every fiber and every bone. Thus the exercise. Without the water, could there be any exercise? Then what is the water or what does it represent spiritually? "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is," says David. In Revelation 22, we read of the "pure river of the water of life" clear as crystal flowing

from the Temple of God. Water represents the Spirit, the righteousness, the salvation of our Savior.

With water, the furnace causes purification and saves; without the water, the fire only sears, and burns the impurities within. Consider natural meats put into a pot without water; how it turns blacker and blacker! How it chars and sears! How it gives off an awful odor! How it becomes harder and harder!

So it is with an afflicting experience to the man who is not exercised by the grace of God. Instead of yielding the peaceable fruits of righteousness, it yields a hardness and a hatred and a bitterness in the worst form.

"Woe to the pot whose scum is therein! Heap on wood, kindle the fire, consume the flesh — let the bones be burned!" Oh! but the scum of sin shall be burned and destroyed, and if it is not seethed with the water, then it is burned together with the flesh and the filthiness of it may be molten in it," and they both together be consumed by the heat, because "her great scum went not forth out of her."

I guess I have not been given the liberty to write lately. I know that I have been in the midst of confusion, but when the Lord wills, the confusion will not hinder, for the words come forth with sweetness regardless of all things - there is no power to stop them. I started to say, "I guess I have lost the ability to express a thought," but I would not say that. It was never any ability of mine, and the Lord has never lost anything - the abili-

ty is given and taken away as seemeth good in His sight. It is true I have to stop over and over for this and that, breaking into every thought, but I have been witness to the fact, that a few times the thought has stayed with me and on my mind and has been put into words, and I am ready to testify that the Lord can do all things as He wills. He can do it again and faith tells me that He will do it again. He gives me these crumbs of mercy, and they are sweet in my mind; possibly He restrains me from writing them. Possibly I am trying to write them too much.

A. D. Alston

THERE IS A PURPOSE

Dear Elder Adams,

I do not know whether God has a purpose in my writing this letter but somehow today there is such an unrest and such a desire within me to speak to someone who can understand, that I find it hard to refrain after reading your comments on portions of the scriptures and hearing some of your experiences, I feel that you have learned of a God who delivers from the Belly of Hell. However, if I speak out of terms, please chastise or correct me. For six years now, I have been made so disturbed over the evil that is in so evident in this nation of ours. Yet, I am given to know that the vilest foe I ever have to combat is this old sinful self of mine.

It is not the heartaches though, that I desire to speak of but of the goodness and the wonderfulness of God's love that sometimes shines through to lighten the darkness

with me. Though I have not been a gifted singer during my life, yet many times in recent years as I go about my work, I catch myself singing lines that I have never heard. Some months ago some lines came to me as I ironed. Saturday these words came back to me, so forcibly, I had a great desire to write them to you. I have since continued to feel that desire; so I will endeavor to put them on paper. Whether they will mean anything to you, I do not know:

They are as follows:

Pilgrims, Pilgrims, look up yonder!

Can you see the Star above?

It's a symbol of God's goodness,

It's a symbol of His love.

It was sent to guide all wise men
To-ward the everlasting day;
For the Christ-Child is the Saviour,
Sent to show the only way.

Pilgrims, Pilgrims, have you worshipped

With the Christ - Child as He lay
In the manger, quietly sleeping,
Even before the light of day?

Have you shared the crucifixion?
Have you waited at the tomb
For the rising of the Saviour,
Given strength to go on?

If you've lived the life that He lived;

Shared His joys and His sorrows;
Then my friends you'll be numbered

In the hope of tomorrow.

Lillian Esther Havner

R. F. D. 1

Carthage, N. C.

I WAS ABLE TO REJOICE

Dear Brother Adams,

Sometimes I go to church and see the good people, and they look so good to me, but I feel too unworthy to call them Brother and Sister. Then we begin to sing those wonderful hymns such as "Amazing grace how sweet the sound that saved a wretch like me," the preacher begins to preach so wonderfully on this Amazing Grace, this free grace, and I am lifted up and made to rejoice and to feel I have had a little taste of that free grace and am made to believe, as Elder Whitley so wonderfully put it in the November first Zion's Landmark, that God is.

As I read his article, I was enabled to rejoice. I do not get to go to church as often as I would like, and when I get my Zion's Landmark and sit down and read such sweet epistles as Brother Whitley wrote, it fills my soul with what I believe is the love of God. His subject was Faith. He so wonderfully explained the word Faith that I was made to rejoice in my home and to feel as he said that Faith is not of ourselves, but it is a Gift of God. I feel like the Poet expressed it:

Hungry and faint and poor,
 Behold us Lord again.
 Assembled at Thy mercy's door,
 Thy bounty to obtain.

Thy word invites us high,
 Or we must starve indeed;
 For we no money have to buy,
 No righteousness to plead.

If we had all the money in he

world we could not buy this Faith. We can buy if we have money, and we can remember birthdays, Christmases, the poor and the sick, with worldly goods, but God, and God only, can give you and me this Faith and make us believe there is a God and that He will save His people from their sins.

I hope Elder Whitley will write again soon. His writings have been so comforting to my poor soul, and I believe, many others.

Brother Adams, I had the pleasure of hearing you and others preach at our association at Lamm's Grove in August, and it was wonderful. You, like all the rest who preached portrayed a God that has all power in Heaven and earth, and His people are saved by that Grace, and Grace alone, and that faith comes from God. Sometimes I feel so low down in the valley that I feel I do not have that Faith. I fear I am mistaken, then I am carried back to the time when I was about twelve years old and something happened to me and I was made to rejoice. It seemed a burden like a black cloud was lifted. I was so young then, and I have so little to go on, or that I can accept as evidence; I have fears, but I do know that God is God, and He never makes a mistake and if I am not in that number that God has chosen it will be alright. It was His will. It was the purpose of God before the world began.

Brother Adams, I started out to apologize for not sending in my renewal for this wonderful little paper earlier but I was made to rejoice and believe I had witnessed

a little of what Brother Whitley had made so clear, and pointed out so plainly just what I believe — Salvation by Grace and Grace alone, and that Faith is a Gift.

I hope you will forgive me for taking up so much of your time. Pray for me that I may continue to believe in an All Powerful God and a God that never makes a mistake.

Your sister in hope,
Mrs. R. L. Johnson
RFD 4, Box 103
Siler City, N. C.

ANOTHER EXPERIENCE

Dear Brother Adams,

While sitting by the bedside of my sick wife, out of work, and feeling very low in heart, I have written some of what I feel to be an experience of grace. I am sending it to you and if you think it worthy of publication you may publish it in Zion's Landmark, if not, just discard it.

As far back as I can remember, I had respect and reverence toward what I am satisfied are the people of God - The Old Baptist. I wished I might have an experience of grace like my mother and father. When I was around fourteen years old it seemed a small voice told me I was going to die. Then I became scared I was going to die. So I was stricken with a feeling of sorrow for awhile, and then my worry seemed to subside somewhat. I would think of it occasionally when it would become fresh in my mind and I would become worried.

One night after I had gone to bed, I saw something that was

large and black, which appeared like a black smoke, and behind, it was as it were, the end or edge of the earth; which was like stepping off of something that suddenly ended, and going down into darkness forever. The blackness was death, and the end of the earth was hell to me, and it seemed to be coming toward me.

I could see this every few nights and each time it was a little closer to me. One night I cried out for fear. My mother called to me and asked what was wrong with me. I told her my stomach was hurting. This went on for sometime, off and on. Finally I became condemned over telling her these falsehoods. So I would try to avoid making any noise at those times. But one night it seemed so close, I cried out in fear and Mother said, "Clarence, what in the world is wrong with you? I said, "Ma, I am afraid to die. I do not want to die and yet I have got to. Her reply was if you would live right you would not be afraid to die. O how those words did hurt for I did not know how to live right! I had tried to live better and was getting worse all the time; feeling to be dying and knowing in my feelings that hell would be my doom. I heard Mother say one day, she would give anything to see everyone of her children in the fix Clarence was in. Oh! I feel like she did not know what she was talking about or did know how I was. I was condemned to die and no way out. I felt all alone for it seemed no one cared anything about me. No one wanted to be around me, I thought. I would stay out alone as much as

I could.

One day while I was plowing in the field, I was trying to beg God for His mercy, the best way I knew, and there came a blowfly and hummed around my mouth, and the thought I had was, "The best I can do is so filthy the flies are trying to blow it." Oh!, Dear Child of God, I would have been glad to exchange my life with a dog, so when death came that would be the end of me, for I would have no soul to be sent to hell. I could witness with Job of old and say, "Why died I not from the womb? — or as an hidden untimely birth I had not been; as infants which never saw light." Job 3:11, 16. I would have never known the great trouble I was in. This I went on getting worse all the time.

One evening as I was returning to the house from feeding the hogs, the sun was almost down and as I looked at it, I bade it good-bye, saying, "Farewell Old Sun, I will never see you rise again, for I will be dead and in hell before you rise again. I went on to the house and as soon as I could, I went to bed. I wanted to tell all my family farewell, but I could not for crying. So I just said nothing.

It did not seem long before this blackness I had been seeing - where the world ended — again appeared, and I was in hell and could see the fire falling all around me like sawdust on fire. I turned and called on the Lord one more time, and as I cried, "Lord have mercy on my poor soul;" lo and behold an angel flew over me as white as snow and so bright! until it made the entire room where I

was lying as bright as the noonday sun, and as the angel flew over my bed, it spoke in a small still voice: saying, "Clarence, your sins are all forgiven." Oh! Dear Child of God, I was out of hell and in heaven and if I had ten thousand tongues, I could have employed them all to the praise of my God. He had delivered my soul from hell and the sun light of God was shining in my heart. When I got up that morning the birds were singing a new song, and everything I looked at seemed to be praising God. It was like being in a brand new world. I thought I would never sin again and would live in this state of mind forever. But it was not long before satan was back telling me I was mistaken and it was just an imagination. Yet there has been something about it that I can not give up. It is still fresh in my mind at times, even till now. I was then seventeen years old.

There were times when I would think I would love to be a member of the church. But it did not bother me too much. One Sunday at High Ridge Church, when the Pastor - Elder W. C. Edwards — announced an open door of the church. It struck me with such force, I could not hide my emotion, and cried aloud. Immediately, my mother began to shout and it seemed they waited for me to come to the church, but I could not go. When they had dismissed, I walked up to shake hands with the Pastor, and before I knew what was going on, he had called the church back to order and was receiving me into the church. This

was the third Sunday in February, 1938. I was carried into the watery grace on the next third Sunday. I have been a member of that church since that time.

After reading this over, it seems that I have not told half of what I wanted to tell: but I realize as did the Queen of Sheba when she met the great King-Solomon. Having been told of his greatness before seeing him, she evidently felt prepared to see him without much surprise, but not so, for when she saw him she said: "Howbeit I believed not the words until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." I Kings 10:7. I know the half concerning my Great King can never be told. We just hint at it.

Because the greatness of our God is so extensive, so magnanimous, we get lost in amazement and wonder why God ever looked down from His throne on high, to pity and have compassion on such a worm of the dust as I feel to be.

Elder C. S. Mills
911 Marie Ave.
Kannapolis, N. C.

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired? Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

ASSOCIATION NOTICE

The Fifty-Fifth Annual Session of the Lower Country Line Association will be held with the Church at Wheeler's, Person County, N. C., beginning on Saturday before the first Sunday in July, 1961, and continuing through Monday, July 3rd. Elder L. P. Martin was chosen to preach the Introductory Sermon and Elder J. W. Hawkins, alternate, at our last session.

The church is located on an unnumbered Highway that links Highway 49 at Gordonton with Highway 157 at Hurdles Mill, N. C.

We would like to extend a cordial invitation to our ministering brethren to visit us at this meeting as well as all of our other brethren and friends who love the doctrine of Salvation by Grace.

Ruben Bowes, A.C.,
Roxboro, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER H. O. NASH,
431 Hardendorf Ave., N. E.
ATLANTA, GA.

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WILSON, N. C. JUNE 15, 1961

SOLOMON'S SONG

Dear Brother Adams:

Inclosed is a money order for the subscription that was due February 1, for Zion's Landmark another year.

Sometime in your comments in the Landmark, will you give your views on the scripture, "For Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land" Solomon's Song 2: 11,12.

A little one, if one at all,
Alice Hill
Newport, N. C.

I am glad to submit my views on the above scripture for the consideration of our sister, as well as others who may read.

Solomon was a man who possessed wisdom. Not just wisdom of the world which man teaches, but the wisdom which was given to

him of God, which included both natural and Spiritual wisdom. He observed the things of nature. He could behold many beauties in the vegetable as well as the animal Kingdom which portray the experience of those who are taught by the unearring Spirit of God.

The scripture which is before us, implies darkness as well as the light which is felt in the souls of those who are born of the Spirit of God. "For Lo, the winter is passed, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

The word "Winter" accompanied by rain signifies a cold, desolate and barren state. Plants are often covered with snow and ice. The buds are dormant. The streams are swollen, the roads are often muck and mire, by reason of rain and snow. The voice of the birds are seldom heard. But "Lo, the winter is past, the rain is over and gone!" How different things are in the spring of the year! The chilly weather is over. The earth warms up. The south winds blow. The plants take new life. The roots go downward; the branches shoot forth upward, and soon the flowers appear. The birds begin to sing. The voice of the turtle which has been silent so long because of cold, chilly winds, is heard again in the land.

The effect of cold and heat upon plants as well as birds portray in many ways the experiences of the chosen vessels of God. There are times when they feel cold and lifeless. They may sing with their

tongues, when there is no melody in their souls. The ministers may speak in the letter, but not in the demonstration and power of the spirit. The words may be heard with the ear, but not felt in the heart. Surely the servants of God as well as all the household of faith must know something about these chilly, dark, and cloudy days.

How different when spring comes in the soul! Just as there is a change in nature, there is a change in the Spirit of the child of God. The sun—Christ in our souls illuminate the souls of them that are His. His radiance emanates from the hearts of those in whom He dwells. The heart is made tender and soft, for it is a heart of flesh. Tears of joy are seen to flow. The heavenly plants enlarge, the flowers appear. The love of God is manifest in new born babes. Their hearts sign His praises, their souls (meaning the turtle dove) is heard again in the land. There is an extent of sacredness associated with the turtle dove It was considered clean and was used in sacrifices during olden times. Because of this they were sold in the temple courts. The dove is the symbol of gentleness and innocence. See Matt. 10:16. The dove is defenceless, faithful to its mate, and home-loving. The dove is used as a symbol of the Holy Spirit. (See Matt. 3:16.) When Jesus, after having been baptized by John, saw heaven open and the Spirit of God descending like a dove and lighting upon Him, and "Lo," a voice is proclaimed, which brings tidings of great joy to the lonely and weary travelers, whose souls have been enshrowd-

ed in darkness, and long to see the light of the sun—Christ. The ground is prepared before sowing the seed, even so the Lord prepares the heart to hear His word. Solomon said, "The preparations of the heart in man, and the answer of the tongue is from the Lord." Pro. 16:1.

The heavenly trumpet is blown. The sound goes through the natural ear and lights upon the inward man. Which is in accord with the writings of Isaiah 9:8: "The Lord sent a word into Jacob, and it hath lighted upon Israel." Has this not been the sacred experience of all of those enabled to hear? When the Lord makes the preparation in the heart and the trumpet is blown, it is music to the ear, as well as food and drink for the hungry and thirsty.

I have only hinted at the sweetness that is felt in the souls when the "Winter is past." Words are ineffable to describe the joy, peace and love of those who have a hope through grace that they have been delivered from the power of darkness, and translated into the Kingdom of His dear Son. See Col. 1:13. This scripture is expressive and descriptive of the refreshing seasons of deliverance when He comes to His people and when it pleases Him to shine into their souls and reveal Himself the Savior of sinners, the Great Redeemer, who hath delivered, doth deliver and will yet deliver.

Here, I will add that, I have in days past been assured that my sins were forgiven. I rejoiced in darkness and made to wonder if I will ever have another refreshing

season. To the Inquirer, Sister Hill, I feel to advise that as the seasons change from hot to cold, even so it will be summer and winter, or winter and summer in your experience again and again as long as these seasons are not pleasant, but they are needful.

This causes the soul to pant and search for the return of His love and favor. We are brought to witness with David of old when he said: "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? Why art Thou cast down, O, my soul? and why art thou disquited in me? hope thou in God: for I shall yet praise Him for the help of His countenance." Ps. 42:1,2,5.

In prayer to God you will witness with David, "Restore unto me the joy of Thy salvation," but the desire of his heart was for the restoring of the joy. When once we have tasted the restoration of this joy, we will better understand the meaning of these words by David. When this joy returns they again mount upon eagles' wings. I have heard it said that eagles are not entirely free from the danger of their prey during their moulting season, but when they feather out they soar far above the clouds. Even so when this love of God flows so sweetly in the souls of His chosen vessels they soar above the cares of this world.

T. F. Adams

CONTRIBUTION FOR INDIGENTS

Mr. S. A. Prince, Rocky Mount, NC	\$3.00
Mrs. Robert Arnder, Mount Airy, NC	1.00
Mr. N. R. Roberson, Robersonville, NC	2.00
Mr. B. C. Clinard, Winston-Salem, NC	2.00
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OBITUARY OF DEACON A. M. McCRAW

He has pleased our Heavenly Father to call from our midst Brother Alexander Moran McCraw. He was born October 2, 1879 in Carroll County, Virginia and departed this life December 23, 1960. He was united in marriage to Sarah Emma Marshall December 24, 1901, who preceded him in death February 9, 1959. To this union was born two children, one son James McCraw and one daughter, Mrs. W. C. Hill both of Cana, Virginia.

Brother McCraw united with the Primitive Baptist church at Flower Gap on Saturday before the first Sunday in May 1936, and was baptized the following day by Elder George Berrier. On Saturday before the first Sunday in September 1936 he was ordained a Deacon, in which office he served the church well. In June 1941 he was appointed church clerk and served in this office also until his death. Besides the two children he has six grandchildren, eight great grandchildren, one brother Robert McCraw of Mt. Airy, N. C., Rt. #5.

His funeral was held at Flower Gap Primitive Baptist Church on Christmas Day 1960. Services were conducted by his pastor Elder J. S. Sechriest and asst. by Elder R. H. Payne. Burial was in the family plot in the church cemetery. He was loved and respected by his brethren, sisters, neighbors and friends. We feel that the life he was blessed to live in the church and community was in the light of the Lord Jesus Christ.

Elder J. S. Sechriest and Brother Rush Leonard, were appointed to write this obituary. Therefore be it resolved: That

we the members of Flower Gap Church with our Pastor extend our love and sympathy to the family. Be it further resolved that a copy of this obituary be sent to Zion's Landmark and Old Faith Contender for publication, and one given to the family and one filed on our church records.

Done by order of the church while in conference on Saturday before the first Sunday in February 1961.

Elder J. S. Sechriest,
Moderator
Rush V. Leonard
Church Clerk

OBITUARY

Sister Bettie Rawls Walton was born January 29th, 1882, daughter of William and Catharine Rawls. She was united in marriage to Henry L. Walton February 10th, 1909, to this union was born seven children, four boys and three girls, one boy died at the age of six, surviving her are: Mrs. Edith P. King of Norfolk, Va., Mrs. Myrtle C. Koonce, Wilmington, N. C., Mrs. Emma E. Brunjes, Newbern, N. C., Lester G. Walton, Norfolk, Va., Herbert E. Walton, Wilmington, N. C., C. Franklin Walton, Wilmington, N. C., eighteen grandchildren, and eight great grandchildren, three sisters, Mrs. J. S. Edens, Verona, N. C., Mrs. G. F. Scott, Jacksonville, N. C., Mrs. B. H. Wooten, Maple Hill, N. C.

Sister Walton united with the Church at South West February 4, 1919 and remained a faithful member until her death on January 24, 1961. She was a loving wife, a kind and affectionate mother, a good friend and neighbor, to know her was to love her, she was a firm believer in Salvation by Grace and Grace alone together with her dear husband who preceded her in death several years ago. We humbly pray the dear Lord to reconcile her dear family and church to His Divine Will and may they be given to emulate the many traits of character she possessed. We have that hope for her that she is now resting in the paradise of God, there to await the second coming of the Lord and Savior Jesus Christ, when he shall call their sleeping dust from the tomb and take them home to that Eternal City whose maker and builder is God.

Her funeral service was held at South West Church, where her body was laid to rest beneath a beautiful mound of flowers, Elder L. L. Yopp and the writer officiated.

Written by request of her family and church by one who loved her.

J. B. Pollard

OBITUARY

It has pleased our heavenly Father to remove by death, our beloved Sister, Julia E. Salter. She was born April 9, 1871, and departed this life January 29,

1961, at the home of her daughter Mrs. Tom Salter. She was married to Brother Edward Salter December 25, 1889 and to this union was born seven children. Four girls and three boys. Her husband together with two of the children preceded her in death many years ago. Surviving are the following children, Mr. Leon Salter, Mr. Edwin Salter, Mrs. Elva Mason, Mrs. Tom Salter all of Atlantic, N. C., Mrs. Sudie Gurthie of Harkers Island.

Sister Julia received a sweet hope in Christ and united with the Hunting Quarter Primitive Baptist Church Wednesday before the second Sunday in July 1910 and was baptized by her pastor Elder L. H. Hardy. She was a true and faithful member and always filled her seat as long as her health permitted. She was in poor health for many years and confined to her bed most of the time. She bore her afflictions with patience ever looking to Jesus the Author and finisher of all her faith. As her body grew weaker her faith grew stronger. Her conversation on the love and mercies of God was a manna from on high.

We extend our heart felt sympathy to her children who were so faithful in taking care of her. The family has lost a precious Mother, the church a faithful member. But we hope to bow in humble submission to God and say, "Thy will be done." Her funeral was conducted in the Primitive Baptist Church in Atlantic, N. C. by her beloved pastor Elder L. B. Godwin and her body was laid to rest in the family cemetery.

Sleep on dear Sister
We believe you're at rest
Safely with Jesus
Forever blessed

Written by the order of the church in conference Saturday before the first Sunday in March, 1961.

Eva M. Hamilton,
John Smith, Committee

OBITUARY OF BROTHER R. C. OGBURN

Brother Ross C. Ogburn was born October 18, 1880, and was deceased February 10, 1961. He was therefore 80 years, 3 months, and 22 days old. Brother Ogburn was married to Sister Lilly Ogburn, December 16, 1916. Sister Lilly survives him, as does their son, James; and their daughter, Mable -- Mrs. J. B. Surles, Greenville, N. C., a grandson, J. B. Surles III, and a granddaughter, Gail Ogburn Surles, of Greenville, N. C., and one sister, Mrs. Minnie Barber, Clayton, N. C. also survive him.

Brother Ogburn was received into the Church at Willow Springs by experience and baptism, the fourth weekend of April, 1947. He was a lover of the truth. We saw this love manifest many times, and especially during his later days, when services were held in his home at his request. Here he rejoiced in hearing the

word preached and the hymns sung; his trembling voice gave utterance to the inward Spirit and his dim eyes gave vent to the tears that filled them.

David said, "Precious in the sight of the Lord is the death of His saints." We believe Brother Ogburn was one of these saints, and is now resting in the Paradise of God. His funeral was conducted in Willow Springs Church and interment was in the church Cemetery.

A copy of this obituary will be sent to the family, a copy sent to Zion's Landmark for publication, and a copy will be recorded in the records of our church.

Done by order of the church in conference, the fourth Saturday in March, 1961.

Sister Samantha Pollard,
Sister Virgie Dean,
Sister Pauline W. Adams,
Committee

RESOLUTION OF RESPECT

We, the Church at Tarboro, regret that time has come to pay our respect to a dear Mother in Israel, Sister Mamie Grimmer.

Sister Grimmer was born March 4, 1888, and died February 18, 1961, making her stay on earth 73 years. For many years, she attended our church and on May 31, 1958, she was blessed to ask for a home with us. She was received in full fellowship and to know her was to love her. She was faithful to her church and she loved her brethren. She believed in salvation by grace and that God had all power over man. She loved to praise her God and was always giving thanks for her blessings.

Therefore we resolve:

1st—That three copies of this writing be made, one for our church record, one to be sent to her family, one to be published in Zion's Landmark.

2nd—That we, the members, bow in humble submission to God's will as we trust she is resting in peace awaiting the resurrection morn.

3rd—May God reconcile her family and may they follow the path of righteousness that she has tried to set before them.

This done by order of conference in March, 1961.

Elder D. B. Stokes, Mod.
John L. Coker, Clerk

OBITUARY

ELDER W. A. WALTON

Be it resolved:

First: That we bow in humble submission to God, who doeth all things well,

who in His great mercy and love has seen fit to remove from our midst our beloved Brother and Pastor, Elder W. A. Walton of Maple Hill, N. C., on February 19, 1961, after a long time of much afflictions, in which he was not able to attend church meetings as he desired, yet he was so faithful and did attend so many times when in much physical distress. His Spirit seemed to us always willing, and his every conversation, in sickness or health, was of the goodness of God, and of his, our dear brother's devotion to the church and his great love of all people.

Second: That we pray to be able to follow his worthy example to the church.

Third: That we extend our sympathy to his sweet wife, and his dear children and grandchildren, knowing that he was so dear to them.

Fourth: That a copy of these resolutions be sent to the family, a copy to Zion's Landmark for publication, and a copy on our church book.

Done by order of the Newport Church in conference on March 18, 1961.

Eld. H. A. Young, Mod.
Sister Maye Mann,
Sister Annie Higgins,
Sister Alice Hill,
Committee

RESOLUTION OF RESPECTS FOR SISTER LOUIE E. NORRIS

Sister Norris was born November 1, 1872, and departed this life October 8, 1960, making her stay on earth eighty-seven years, eleven months and twenty-two days.

Sister Norris united with the Primitive Baptist Church at Bethsaida in Harnett County, North Carolina, on Saturday before the first Sunday in August, 1896, and was baptised the following day, having been Blessed by the Grace of God. She lived in full fellowship with the Church sixty-four years and two months. Sister Norris was held in high esteem by the Church and all that knew her. She leaves to mourn one brother and a host of friends.

We, the Church of Bethsaida, resolve first to bow in humble submission to the will of our God who doeth all things according to His own will and to His Glory. Second, that a copy of this resolution be sent to her bereaved family. Third, that a copy be spread on our Church book and one set to Zion's Landmark for publication.

Brother T. B. Barefoot,
Sister Eva Stewart,
B. F. Wood, Church Clerk,
Committee

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**RESOLUTION OF RESPECTS FOR
SISTER MEDIA IVEY**

Whereas, it has pleased our Heavenly Father to remove from our midst a faithful and a devoted, Sister Media Ivey.

Sister Ivey was born September 30, 1876, and departed from this life December 25, 1960, making her stay on earth 84 years, 3 months and 25 days. Sister Ivey united with the Primitive Baptist Church at Bethsaida on Saturday before the first Sunday in July A.D., 1935. Sister Ivey lived a faithful and a devoted member as long as she lived. She was held in high esteem by her Church and all that knew her.

We, the Church, feel that our loss is her eternal gain. She leaves to mourn four sons, two daughters, and two foster children. First, the Church at Bethsaida bows in humble submission to the will of our God, and that a copy of this resolution be spread on our Church book. Second, that a copy be sent to the bereaved family. Third, that a copy be sent to Zion's Landmark for publication.

Written by order of the Church.

Brother T. B. Barefoot,
Brother H. G. Barefoot,
B. F. Wood, Church Clerk,
Committee

UNION MEETING

To be held with Little Flock Church in Bakerfield, California. Beginning Friday and Saturday before the first Sunday in October, 1961.

All lovers of the truth are cordially

invited to be with us, of our faith and order.

Done by order of Little Flock Church in conference assembled 1st Sunday in May, 1961.

Elder T. B. Jefferson,
Moderator
Sister Bertha Wright,
Committee

**A MEMORIAL NOTICE OF
MRS. MATILDA SHREVE ALLEN**

Mrs. Matilda Shreve Allen, born January 1872, died March 1961. She was the youngest child of Elder Robert Shreve's fourth wife, Sallie Cox. Grandfather's four wives begat him twenty-three children.

Aunt Till, as she was known, married Thomas Allen when she was around forty years old. She had no children of her own, but some faithful step-children of Uncle Tom's first wife. She like Uncle Billie, her half brother, never joined the Militant Church, but were true believers in Salvation by the Grace of God. Their general life of deportment in keeping with the faith of God's elect, far surpassed the life of some who have their names on the church book, because, they prove their faith by their works.

Her body was laid to rest at Wolf Island Churchyard, where she attended during her whole life. Services were conducted by Elder Hayward Wray, her nephew, and Elder Roy Smith.

This testimony furnished by request.

John R. Smith, Nephew

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NO. 16

PSALM XCVII.

Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.

For thou, Lord, art high above all the earth: thou art exalted far above all gods.

Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

PSALM XCVIII.

O sing unto the Lord a new song; for he hath done marvellous things; his right hand, and his holy arm, hath gotten him the victory.

The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

With trumpets and sound of cornet make a joyful noise before the Lord, the King.

Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Let the floods clap their hands: let the hills be joyful together.

Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved.

The Lord is great in Zion: and he is high above all the people.

Let them praise thy great and terrible name; for it is holy.

The king's strength also loveth judgment; thou doest establish equity, thou executest judgment and righteousness in Jacob.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

BOW IN THANKSGIVING

Dear Kindred in Christ:

I have had a mind for sometime to write a few thoughts, among many that are constantly passing through my mind. However, my writing is so poor and my mind so clouded with fear and doubts, that I feel I am imposing on any that would try to read what I hope to be enabled to set forth.

As we reach this portion of our journey over which the road is appointed unto us, we bow in humble submission and thanksgiving to the Heavenly Father for His precious love, and wonderful mercies He has bestowed upon us in days now past and gone. On this lonely Christmas eve, I stand, I hope, as Solomon stood (in a limited way) when it was spoken by him: "That which hath been in now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:15.

My mind turns backward here to days long past and gone. In the exploration of the storehouse of my memory, I recall certain outstanding scenes, which to me now show forth a pattern that was drawn by the eternal hand of God for me alone; and presenting the rough and rugged road that I was to travel. In this I am carried back to childhood joys, and disappointments, which I could not understand then. The bells of memory are now ringing. I can hear the

voice of my mother who is now sleeping the sleep of the just, which to me represents the call of the church in Christ. I can recall the aroma of the flowers that bloomed around my childhood home, representing:

"The sweetest flower that ever bloomed,
Opened on Calvary's tree,
Where Jesus' Blood in rivers flowed
For love of worthless me."

I hope I behold in the turning of the wheel of time in its circle, that it is only bringing to pass and making manifest to us in this day that the same hand that led the Fathers of old, is the same Hand that is leading the lonely and distressed, the blind and the lame through the fiery furnace of afflictions, on their journey upward in this day, for "That which had been is now." The same that has ever shielded His people in all generations. In those earlier days I could not see the dreadful scenes and sore trials that awaited me, though I could not see them then, yet, certain visions and dreams that have been given me, pointed to the very things I have witnessed in my journey here.

The first dream I ever remember that pointed to things of Spiritual matters, occurred when between the ages of eight and twelve

years. In my dream I was with two of my brothers playing on the porch of the old home in Virginia. Suddenly the heavy hand of destruction was laid upon me, and a heavy darkness filled my very being, and my eyes were opened and I beheld that in all points I had transgressed the Holy Law of a sin avenging God. I separated myself from them and sought a place to plead my cause where none but God could hear. "Come ye out from among them and be ye a separate people." I was bowed low, begging for mercy when suddenly a light shone that was brighter than the noonday sun. I was lifted up and a new song was placed in my heart, "And I saw a new heaven and a new earth." As returned to where my brothers were, I was singing, but I know not what.

Upon awaking I was caused to feel that my sins, which were many, were all forgiven. From then till now, there have been dark and dire troubles that have brought doubts and fears. I oftentimes inquire if the Lord has ever remembered me. So often I seriously doubt that I have ever been called to feed the sheep and lambs of God. I have now come to the place where my mind is almost constantly dwelling upon things eternal and beyond this natural orbit. I travel almost constantly in fear and dread, wondering what dreadful scenes await me, while I spend my allotted time here on earth. Yet, I feel that a dim ray from the star of hope is leading me onward, I hope, to a better day beyond the grave. When the Lord of

Glory shall appear again to call His children home to die no more, we shall not be separated by hills nor mountains, rivers and valleys; but will be forever with Him who saved us by His grace, in Christ our Saviour, when we shall see Him for ourselves and not for another. The ministers of God's eternal truths will mourn for Zion no more. Instead they will abide forever in that heavenly city not made with hands, and with the called of the Lord.

Praise the Lord, O, my soul! Let all within me praise His Holy Name.

(Elder) Sam L. Gilbert
Box 2629
Winston Salem, N. C.

GRACE ABOUNDED!

Notes of a sermon delivered by Elder Lefferts at the Broad Run meeting house July 2nd, 1933.

Romans 5:20 — "Where sin abounded, grace did much more abound."

Grace abounded! where? in the same place that sin abounded, not somewhere else. Verse 19 tells us "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Why did Paul say "many" were made sinners, instead of "all"? Because it is the same many that shall be made righteous which were under consideration. The one who was obedient, the Lord Jesus Christ — the one who was disobedient, was Adam. Adam was created sinless, and lived in a beautiful paradise. God gave him a law, but Adam broke it, and so lost his paradise. This

was no surprise to Adams Maker. God did not have to change his plan because Adam transgressed, for he knew Adam would transgress, and had provided for the salvation of the elect of Adam's posterity. Jesus stood as a lamb slain from the foundation of the world, which was before Adam was created. Although the fall of man was in God's purpose, man is the sinner, and the child of God cannot hide behind predestination as the cause of his sin. Some have sought to prove Cain a child of God, but Cain said after he killed his brother, "My punishment is greater than I can bear." He thought he was getting more than he deserved, but God's Children know that they deserve the pains of hell. When David's sin was discovered to him that is, it was revealed to him he said "Against Thee, and Thee only, have I sinned." There is such a thing as embracing predestination with the natural understanding without being a partaker of God's grace; but such an understanding is but to allow one to live as one lists. The believer is dead to sin by the dead body of Christ, so how can he live any longer therein? It is true we do sin—our nature is not changed—but another mind is given us, warring against the old man of sin. The Scripture says, "If we say we have no sin, we deceive ourselves and the truth is not in us." Living in sin is very different from being plagued with it. When God spoke to Adam of his transgression he said, "The woman Thou gavest me, she gave me and I did eat." Eve said, "The serpent beguiled

me and I did eat." Not much repentance there! They had made themselves aprons of fig leaves, sewed together to hide their nakedness, but before they transgressed they knew nothing about nakedness. How foolish to think such a garment could hide them; but see the goodness of God! He made coats of skins and clothed them. This meant the shedding of blood—life to be laid down; for, "without the shedding of blood—there is no remission of sin." What is grace? We have often heard it said, it is the free unmerited favor of God: But it is much more than that. If a tramp should come to our door, asking for something to eat, there would be no reason why we should give to him. We might give to him, but that would not be grace, but kindness: but should the tramp beat us and ill-treat us, and then we rise up and put a meal before him, that would be gracious. So it is with God's favor. Not only is there no reason, no merit in us, why God should be gracious unto us, but there is every reason why he should not. Not only is there no merit, but positive **Demerit**. Grace did not merely abound where sin abounded. Man lost his earthly paradise through transgression; and had grace only man would only have been placed whence he fell; so would still be where he could fall again: but grace much more abounds and places the elect of God, beyond the reach of sin, and into the presence of God, to go no more out. This grace abounds unto us through the suffering, life and death, of our Lord Jesus Christ.

Going back to Adam we find that God told Adam that because of his transgression, "Cursed is the ground for thy sake." When we view the sufferings of the Son of God how much more did grace abound than the guilt and consequence, thereof of man! Jesus was made a curse for us, for "Cursed is every one that hangeth on a tree." Though he knew no sin, yet our sins were imputed unto Him, and as such (with all reverence we say it) in the sight of God, Jesus became an "accursed thing." In agony Jesus cried out "My God, My God, why hast Thou forsaken me?"

Some say that God did not really forsake him, that Jesus only felt forsaken; but, for one awful moment God really did turn his face from him, for Jesus had to endure the hell due his people, banishment from God. The just desert of their sins. "In sorrow shalt thou eat of it all the days of thy life." Jesus was a man of sorrow and acquaintance with grief. One of our modern writers, considered among the best, has said that Jesus had "no sense of humor"!! Oh! who would with such a terrible weight on him, such a life of sorrows, see the funny side of things! We have no record that Jesus ever smiled. Only once does it say he rejoiced in spirit, but even then it does not say he smiled. In all the pictures we see painted of Jesus, he is portrayed as a good-looking man, but he was the homliest man who ever lived. The Scriptures tell us his visage was so marred more than any man, and that, "When we shall see him there is no beauty

that we should desire him." We looked upon him as smitten of God, when all the while he was smitten **for us**. Thorns also and thistles shall it bring forth to thee." When Jesus was delivered to be curcified, they plaited a crown of thorns and placed it on his head. They also smote him on the head and blood streamed from him. Oh what thorns! "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" — and Jesus, in the garden of Gethsemane, was in such agony for sinners that his sweat was as it were great drops of blood falling on the ground. "For dust thou art, and unto dust thou shalt return." You may say, "But Jesus' body did not turn to dust." Let us turn to Psalm 22. This Psalm is testifying to the sufferings of Jesus, and Verse 15 says, "Thou hast brought me into the dust of death." Those of us who in days gone by went a long way at a funeral with horses in hot dry weather, will remember how we would be covered with dust. It was in our eyes, in our nostrils, in our mouths, and we were covered in it from head to foot. This is nothing compared to the dust of death into which Jesus was brought. Wretches, who, but for the suffering and death of Jesus, would have been doomed to eternal suffering. Dead in sin — and Jesus was brought into this very dust of death.

While the book of Genesis records the beginnings of things, Revelation closes the sacred cannon with the final consumation of things. Many things, in Genesis records the beginnings of things.

Things are verified and rounded out in Revelation, the last book, and Revelation closes with this awful warning, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away his part out of the book of this prophecy, God shall take away his part out of the book of life." God verily said to Adam that in the day that he ate of the fruit of the tree of the knowledge of good and evil, he should surely die. To this command Eve made an addition. She reported God to have said that they must not "touch" the tree. God had said nothing about touching, but did expressly forbid their eating of it. No wonder then that the human race has had added unto them all plagues, wars and pestilences promised them in the word of God, seeing that our federal head had the temerity to amend God's word. Also, from God's original command, Eve made a subtraction. She reported God to have said that they might die, whereas God plainly said they should "surely" die. Eve's report of the command was "lest ye die." "Lest" carries with it the thought of "mayhap" perchance." No wonder, then, since our federal head had the temerity to substract from God's word, that the same federal head and each and all of his posterity had no part in the book of life. This does not mean that sinners are not saved: surely, they are and none but sinners are saved, but it is no credit to them that they are saved. "They have no part in the work". It is not of

him that willeth, nor of him that runneth, but of God that showeth mercy." Salvation, or our having a part in writing our names in the book of life, is not a co-partnership work between the sinner and God. The sinner has no part in it. He is the blessed recipient of it, but no part at all in its accomplishment. Had Adam and Eve held to the command as God gave it, they might have saved paradise, for themselves and so have avoided death, and so had a part in the book of life. They lost it.

Salvation is wholly of grace. Our federal head's having nothing to do with our salvation is blotted out. I would impress on your minds these two words, "Much More". Man's sin brought the loss of an earthly paradise, but this grace "MUCH MORE" abounds in that God will bring us into his presence with joy, placing us where we cannot lose it.

This sermon was followed by the observance of the Lord's Supper. How fitting! It was as the setting to a precious stone. As never before did one enter into this ordinance, one's feelings being that of mingled shame, sacred sorrow and a holy, quiet joy.

G. A.

THE REAL MEANING

Dear Brother and Mrs. Adcock,

I am thinking of you both tonight as I do a great deal, since we have so much in common. I wonder how you both are doing. Mrs. Adcock, I do hope you are better than you were the first Sunday in January at church.

As I am so confined with my

problems, I do feel for you. People who do not have such trials do not know how to sympathize with those who do. Old Sister Adams told me years ago before Brenda was born that living trouble was much worse than people know. I did not tell her, but I could not agree with her at that time. I have a better understanding now however, at that time I was not killed to the worldly things of this life, and my experience was not opened up to me as it is now.

Along those days I had many real experiences that mean now much more to me, which at that time, I was not able to understand. I wish I could write my experience. It has come all the way through my life since I was twelve years old. Now I am enabled to look back and see the meaning of it, at that time it did not mean much to me. Uncle Dan Pleasant told me once that a part of his experience was that he would never own anything in property and he said he had been made satisfied with his meat and bread. I am sure the meat and bread he was referring to was largely the great work of Christ our Saviour which He feeds to us all from first to last, and I am a great sinner I know, but I love God above all things and I know no one can love people, and God's little ones any more than I do. It is a great pleasure to meet with anyone and a greater pleasure to meet with God's little ones that permit me to live with them in such a gracious way, I never have been able to tell the church my feelings. I hope some day it will be the will of God to

loosen my tongue and enable me to give vent to my feelings and desire to tell my brethren and sister of these great wonders that are stored up in Christ for His people. Sometimes when I am alone, He opens the way but I am not able to put it on paper. But such experiences are what I live on spiritually. They often build up my dejected soul, and give me renewed strength. I desire to more fully express some of these sacred experiences He has led me through since I was a child of twelve.

During the last eight or ten years the experience I have had has been in line or accord with these that when I did not understand what they meant. I am enabled to rejoice in these former experiences much of my time in my daily life and work, and it is my pleasure to be able to do as I am blessed to do here alone with only Brenda. However, if I could have my desire, I would do somewhat different, because I do desire to be able to attend my church and have the ones I would love so much to visit me from church. But I am to a great extent reconciled to my lot, and I thank the Good Lord that He has made me so. It is a great blessing that I can rejoice in my Saviour here at home. If it is His will, it will sometime be different with me, but I hope I am made reconciled regardless of what my lot may be.

A loving friend and sister
Lector Langdon
RFD 1, Angier, N. C.

Dear Brother Adams:

I am sending you this letter

which I received from Sister Lecter Langdon. To me it seems so rich, I believe it would be comforting to God's little ones to read it in the Landmark.

I have been low down and destitute in my feelings lately, but receiving this letter and a visit from Elder Calvin Harward, (Who came to see me last night) have lifted me up in my feelings.

D. A. Adcock

RFD 3

Lillington, N. C.

PUT UP THY SWORD

"Put up thy sword, into the sheath! The cup which My Father hath given me shall I not drink it?"

JNO. 18:11

This was the language of the blessed Lord and Saviour unto Peter when he, Peter, had cut off the right ear of the high priest. A few days ago this scripture came into my mind and I began to compare it with what the human mind is inclined to do when some one hurts our feelings, or when someone insults us by imposing on us unjustly. The human mind's first impulse is to strike back with just as much vengeance as our nature affords, and unless this Holy Spirit is in us to protect and cause us to refrain from the influence of the carnal mind, we will perform according to the evil that dwells in our nature or flesh which truly is enmity against God for it is not subject to the law of God neither indeed can be.

What a vast difference there is when the blessed Spirit of Christ, the Lord of Glory is reigning in

us! even the Victory over sin and the revenge of the carnal mind which truly dwells in the tabernacle of this flesh and which is as the grass that withers when the true and righteous Spirit of God over rules and breathes the breath of life through His Holy and sinless Son into our heart, mind and soul. We can then do as He did: submit ourselves to drink that bitter, cup, and endure hardness as a brave soldier of the cross, and as I have a few times experienced, sing praise inwardly and silently to Him who has already blasted the way, it being the ONLY WAY; opening locked doors, foregoing death and hell, leaving the mark of His foot prints, we hope, for us. Sometimes our faith is so lean we are brought down to inquire as did David of old: Is His mercy clean gone forever?" "Hath He in anger shut up His tender mercies'?" Oh! if we have missed the way! If we have taken the wrong path! Where is the mark of His foot print? Poor tossed foot sore pilgrim, this indeed is where faith is tried, but you need not doubt it for it is there. Faith is what brought you through before, it will take you through this fray. It cannot be broken, faith, hope and charity. It will carry you through the thickest of fog and on through the blackest of darkness and revive you in hope which is renewed, when the darkness is past and is now behind you, and charity, which is the love of God, flows more strongly after faith and hope have endured and led us on through dangers both seen and unseen.

What I had in mind to say was

this: "Jesus said unto Peter, Put up thy sword into the sheath: the cup which my father hath given me, shall I not drink it?" How many are there who would rather suffer affliction with the children of God than to enjoy the pleasure of sin for a season? It is a soldier indeed, of the cross of Christ who can, when reviled, revile not again, or who can be humble under the taunts of Satan and wait for Jesus to come to his rescue, for when we go in our own fleshly way to meet the enemy, there is more and more strife, more misery and pain with confusion untold. But if by continued patience we are enabled to be so wonderfully blessed as to wait for God's time who speaks with overwhelming power to our adversary - the devil - he must and will be subdued. Oh! wonderous love bestowed on His people. How can we who are only dead beings without His love, strength, and holy wisdom, do even one thing? Having therefore, no strength of ourselves, we lean wholly upon God for all support, believing fully that He is a true rewarder to them who diligently seek Him by faith, hope and charity; the greatest of these being charity, but where charity is, faith and hope abound also.

Luke 23:48 says: "And all the people that came together, to that sight, beholding the things which were done, smote their breasts, and returned." I believe they saw and felt some of the agony, some of the bitterness and being pricked in their hearts, through Charity beholding Christ in that anguish of soul they returned from their evil way to serve Him who was

smitten for their own transgression.

Brother Adams, do as it seems good to you with this.

Yours in hope,
Mrs. Isaac Jones
RFD 2
Wallace, N. C.

IT SEEMS MY TROUBLES ARE OVER

Dear Saints in the Lord,

I hope it is by the Lord of all grace who predestinated me to write. I so much wonder if there is one like this poor unworthy sinner, who is standing here trying to write of how good you all are to me. I feel to be the vilest sinner in the world. I go in doubt and fear, feeling that I am forsaken by all on earth and in heaven. Oh, how low and lonely! but when it is the will and purpose of God to raise me up out of darkness into His glorious light, I can rejoice.

Last night as I lay on my bed mourning and groaning, I could not say whether or not I dropped to sleep, but Elder Bill Hylton appeared before me as white as snow. He took for a text, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." I saw food falling from heaven into Brother Hilton's mouth. It was as white as snow. He began to preach Jesus as the way, the truth and the light. I looked around and there was a large congregation of the least little humble people! This food I had seen falling from heaven was going from Brother Hylton to these little ones and to me. I heard them praising God for feeding their hun-

gry souls. I was praising the Lord with them, and for a few minutes heaven came down my soul to greet and Glory crowned the mercy seat. I felt I could say I have a rich king that never sleeps nor slumbers and is everywhere present and no where absent. What a happy day there will be when all the saints of God shall be gathered around the throne to sing God's praise in endless day. At this moment I feel it would be sweet to say, "Farewell vain world, I am going home, My Saviour smiles and bids me come; Bright angels becom me away, to sing God's praise in endless day."

It seems that my trials and troubles are over.

That heavenly home is for you
and me,
Where Jesus of Nazareth stands;
The king of all kingdoms forever
is He
And He holds our crown in His
hands.

Oh how sweet it will be in that
heavenly land,
So free from all sorrow and pain;
With songs on our lips with harps
in our hands
To meet never to part again.

God's love within us shed abroad
Life's ever springing well,
Till God in us and we in God,
In love eternal dwell.

Saved by grace, I hope,
Gladys Wray
Patrick Springs, Va.

LOVE FEAST

Dear Brother Adams,

I have not been able to go to our meetings much of late. But when I am blessed to go, it is such a comfort and consolation to me! I am a poor needy creature and the older I become the more vanity I see in this life, and the more I long for the love feasts from our precious Lord. It seems the more I view my unworthiness, the more I am convinced that all of my righteousness is just as filthy rags in the sight of my heavenly Father. My unworthiness shows me my dependence and my vileness, and this makes me feel depressed and low. I want to live an upright life, one that honors the God of my salvation, but I fear that my sins have hid His face from me, and He will not hear.

Our meeting was at Glen-Wood Park Church yesterday and it seemed to me the arms of the Lord were so revealed as to envelope those present, in His love and feed them with that hidden manna, for heaven came down our souls to greet. To myself I said: "The Lord has not removed the candlestick yet." To me it seemed to be a sanctuary of love. Such a meeting builds me up for a while, but my unworthiness sometimes causes me to be reminded of the woman that said "Yea, the dogs eat of the crumbs that fall from the Master's table." Even that is some relief, for I know that in my flesh, there dwells no good thing; therefore the strength of any goodness has to be from the virtues of the Holy Spirit, which subdues the old Adam. There is no acceptance

of anything good except through the Son in whom the Father is well pleased. He is our peace, if we be of that Royal Priesthood, for in Him all the fullness dwells. He is the only storehouse of grace. So to me, faith, duty and obedience all are combined in one.

Your unworthy sister, I hope, in tribulation,

Mrs. W. G. Pritchett
P. O. Box 287
Princeton, West Va.

**THE VERSE WAS
WRITTEN FOR ME**

Dear Brother Adams,

I am sending a couple of subscriptions to the *Landmark*. Please send the paper for one year to Mr. Raymond Vipperman, RFD 3, Stuart Va., and to Mrs. D. K. Scott, RFD 1, Box 155, Meadows of Dan, Va.

Sister Scott also sends one dollar (\$1.00) contribution for the indigent list. They would each like a copy of the book you offer and I too, would like to have one. Both of these subscribers are members of Dan River Church and are very dear in my feelings.

I was blessed to attend your association for the first time on Friday of your last session. I enjoyed it very much, especially one thing. When we went back into the house after lunch, they were singing, "How happy are they who their Savior obey." When we started singing the eighth verse:

"What a mercy is this,
What a heaven of bliss,
How unspeakably favored am I!
Gathered into the fold,

With believers enrolled,
With believers to live and to die."

It seemed as if that verse was written to me, and was for me alone, I almost shouted aloud with joy. Just to be enrolled in that number is enough, even though I feel to be the least one if one at all.

I hope this finds both you and Sister Adams well. I think Bennie is a little better. We do want you both to come to see us. We would love so much to have you, both in our home and the churches where we go.

From one of the least, if one at all,
Mrs. Bennie Clifton.

MY RENEWAL

Dear Brother Adams,

Enclosed you will find a money order for \$3.00 to renew my subscription to *Zion's Landmark*. I want to say that I have enjoyed reading the *Landmark* for the past year. I hope you and Sister Adams are well and enjoying good health, as for me and my family we are all well. The Good Lord sends down His Blessings upon us in many ways. I feel so unworthy of His blessings, sometimes I feel if the Good Lord were to give me just what I deserved, that I wouldn't have very much. I know that if I am one of God's children it is by the grace of God through his Son Jusus Christ; But Salvation is of the Lord.

Your unworthy Sister in hope
if one at all,
Annie Lee McCormick

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Vol. XCIV No. 16

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POOR 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." Zeph. 3:12.

There are two kinds of poor people, some are poor and destitute for the lack of this world's goods, and some have a sufficient amount of food and raiment, yet they are poor in spirit and feel the need of God's mercy, His love and tender compassion. It is the latter class the prophet has under consideration in the above quotation.

Those who are destitute of this world's goods under the legal dispensation are a type of the poor in spirit in the gospel dispensation. There are many striking evidences recorded in the Old Testament scriptures which set forth the hand of God in providing for the poor and needy of this world's goods. The law God gave to Moses made provision for the poor, the strangers, and the widows. Those who possessed fields and vineyards were commanded to leave the gleanings of the barley harvest and wheat harvest as well

as some of the grapes of the vineyard for the poor and strangers. Accordingly we read, "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." Lev. 19:9, 10. "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless and for the widow: that the Lord thy God may bless thee in all the work of thine hands." Deut. 24:19.

Ruth, the daughter-in-law of Naomi, came from the country of Moab to Bethlehem. She was poor, a stranger, and a widow. She was one of many who had the right and privilege to glean in the fields, after the reapers, during the barley and wheat harvest. It is interesting to note that she gleaned in the field of Boaz - a mighty man of wealth—a type of Jesus, who possesses heaven and earth in which the poor and needy, the chosen vessels of His mercy, have the right to glean in the gospel field to satisfy their spiritual hunger and thirst. "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 clothe her priests with salvation: and her saints shall shout aloud for joy." Psa. 132:13 - 16.

The Lord has many ways in providing for the poor in nature. The life of Ruth and Naomi was sustained by the gleanings that Ruth brought from the field of Boaz, yet there were many instances in which there were no fields to glean. In these cases, to satisfy their hunger, the Lord performed miracles. This he did when the children of Israel went through the Red Sea, and journeyed in the wilderness for forty years. They complained to Moses, saying, "And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines or of pomegranates, neither is there any water to drink." Numbers 20:4,5. The Lord had made provision to satisfy their hunger and thirst, but the time must ripen for them to receive it. At the appointed time, He heard their murmurings. "And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay around about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness, there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, this is the bread which the Lord hath given you to eat." Ex. 16:13,14,15. Moses "Smote the rock twice and the water came out abundantly, and the congregation

drank, and their beasts also." See Numbers 20:11.

The Lord preserved the life of the prophet Elijah during the famine, when the heaven was shut up and rained not for a space of three years. He sent him to hide by the brook Cherith, and commanded the ravens to feed him. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening." I Kings 17:6. He drank water from the brook. When the brook dried up the Lord sent him to the house of a widow woman of Zarephath. She was in a destitute condition as well as many others by reason of the famine. But she was a chosen vessel of God's mercy. The Lord remembered her. When the prophet came to the gate of the city, she was gathering sticks to bake, as she thought, the last handful of meal for herself and son and then die. The prophet said unto her "Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it to me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he,

and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah." I Kings 17:11 - 15.

The Lord has ever been mindful of His poor and afflicted people. He hears their cries and administers to their need. Those who have always had an abundance of this world's goods have but little conception as to how it feels to be poor, hungry, without food and clothing. It is only those who are poverty stricken that can appreciate a morsel of bread and sufficient clothes to keep them warm and hide their nakedness. Those who are well and healthy cannot appreciate the value of a physician. It is those who are afflicted that need medical attention. Jesus, Himself said, "They that are whole need not a physician; but they that are sick." Luke 5:31.

The scribes and pharisees had no love nor need for Jesus. They were righteous in their own conceit. They boasted that they were the offspring and seed of Abraham, and for this reason they thought they were already saved. It is true that the promise was to Abraham and his seed, but they were blind as to the truth of this promise. Their blindness caused them to ignorantly misapply the meaning of the holy scriptures. They could not make the distinction between seeds and seed. Paul said, "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." Gal. 3:16. To make sure that there

be no misunderstanding he explains further— "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. That is, it was not through the law of nature, nor by any righteousness of the law, but through the righteousness of faith, for by this source they have all things that pertain to life. Therefore Paul had no reference in this scripture to the natural posterity, not the decendants of Abraham in nature, as was thought by the scribes and pharisees, but to the decendants of Abraham through Christ or as pertains to Christ. If the natural posterity of Abraham were under consideration, Ishmael, being a son of Abraham, would have been an equal heir with Isaac. But Paul said, "Nevertheless what saith the scripture? Cast out the bondwoman and her son: (meaning the mother of Ishmael and Ishmael) for the son of the bondwoman shall not be heir with the son of the free woman." Gal. 4:30. Paul further said, "Neither, because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:7,8.

When the Prophet Zephaniah said: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord," he was referring to the same people the— SEED of Abraham. Paul was talk-

ing about this same people when he said, "In Isaac shall thy SEED be called because Isaac was the son of Abraham, and Isaac was the seed of PROMISE, born out of due season, when His father was one hundred years old and his mother was ninety years old. It is not according to nature for such a birth to take place, just so it is not according to nature for one to "Be born again." But Christ said, "Ye must be born again." Jno.3:7; and Peter said "—not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. So Isaac's birth, the seed of Abraham, was a type of the spiritual birth of all of the prodigies of Christ."

Those who are poor for the lack of this world's goods, may be able to work and provide for themselves an honorable living, but if they are afflicted as well as poor they are at the mercy of others. Even so, those who are poor in spirit, halt, maimed and blind, those who have been dispossessed of all their works of righteousness. To add to all of this they have the awful and dreadful malady of sin. Which incapacitates them to provide and satisfy their spiritual hunger and thirst. They are pensioners of the Lord Jesus Christ. They cry unto Him. He hears their cry. They are given faith to look to Jesus. Joseph — a type of Jesus — had the keys to the store house of Egypt. Through the years of plenty he stored away corn, and out of these store houses he supplied (without charge) the necessities of his brethren during the years of famine.

Jesus has the keys to heaven and earth and out of the abundance of his store house he meets out both natural and spiritual food for the need of this poor and afflicted people. Paul was inspired by the Holy Ghost to verify the promise of God and leave it on record in the scriptures for the benefit of later generations: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

Afflictions are painful, yet they are needful. They teach many lessons. It is through affliction and suffering that Christ leads His people that they attain unto Godly attributes. David said, "Before I was afflicted, I went astray; but now I have kept Thy word." Psa. 119:-67.

T. F. Adams

HUMILITY OF THE HEART

"Before destruction the heart of man is haughty, and before honour is humility." Prov. 18:12.

The word haughty means, "contemptuously proud; scornful; overbearing." This is the state of man whose heart is lifted up with pride. He is conceited, presumptuous, and arrogant. He thinks that his earthly gain is accomplished by the excellency of his foresight. He has little or no pity for the poor. If he appears to be generous with any portion of his wealth for the benefit of others it is more for the purpose of being seen of men than for the benefit of the needy. He can not see the hand of God in his prosperity, and believes that if the poor were as industrious as he, they would not be objects of chari-

ty. Solomon said, "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

Destruction reveals the truth of God's word to those who are taught by His unerring Spirit. In adversity they see the hand of God. Instead of being haughty and lifted up with pride, they are made humble. When a man is made humble he receives honor. Job, acknowledged the hand of God in adversity as well as prosperity. He suffered the loss of all his material wealth. He said, "The Lord gave and the Lord hath taken away blessed be the name of the Lord." Job 1:21.

Solomon did not say how a man could of himself, become humble, but he does say humility precedes honor. There is no Godliness in a haughty heart, but Godliness is accompanied by a humble heart. So "Before destruction the heart of man is haughty, and before honour is humility." The Lord destroys the wisdom of the wise and brings to nothing, the understanding of the prudent. In the light of God's Spirit he sees himself to be nothing, this is when destruction comes. His pride is cut down. When the Lord visits him, He humbles his arrogance and clothes him with humility, and places on him the robe of righteousness and the

garments of salvation. What a contrast there is in his condition before and after his destruction.

T. F. Adams

ELDER H. O. NASH PASSES

Elder H. O. Nash, Associate Editor of Zion's Landmark, passed away at 5:30 p.m. Thursday, May 25. Obituary notice will appear later in Zion's Landmark.
Editor

APPOINTMENT FOR ELDER GILBERT

June 25—4th Sunday at 11:00 A.M.
Upper Black Cr.
June 26—Monday night at 7:30 P.M.
Contentnea
June 27—Tuesday at 11:00 A.M.
Memorial
June 27—Tuesday at 7:30 P.M.
Goldsboro
June 28—Wednesday at 7:30 P.M.
Fremont
June 29—Thursday at 7:30 P.M.
Lower Black Creek
June 30—Friday at 11:00 A.M.
Sandy Grove
June 30—Friday at 7:30 P.M.
Sappony
July 1 & 2—Saturday & Sunday at
11:00 A.M. Creech's
Elders W. G. Pate & J. T. Boyette

NOTICE

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VOL. XCIV

JULY 15, 1961

NO. 17

PSALM XCIX.

Exalt ye the Lord our God, and worship at his footstool; for he is holy.

Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them.

He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

Thou answered them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.

PSALM C.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good: his mercy is everlasting: and his truth endureth to all generations.

PSALM CI.

I will sing of mercy and judgment: unto thee, O Lord, will I sing.

I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

A froward heart shall depart from me: I will not know a wicked person.

Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer.

Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ELDER NASH IS DEAD

Our hearts have been saddened deeply, and it grieves us to publish the passing of our highly esteemed editor, Elder H. O. Nash, who departed this life, Thursday, May 25th, in the Georgia Baptist Hospital, Atlanta Georgia. Elder Nash had been confined to his home and the hospital since April of this year.

A faithful man of God he was, who ministered to his brethren and churches since 1908, a period of fifty-three years' service to the Old Baptist Cause. He served several churches in the Yellow River Association, and at his death was pastor of East Atlanta Church where he held his membership, Harris Spring, Social Circle, Ga., Shoal Creek, near Monroe, Ga., and Shiloh Church, near Logansville, Ga.

His family and friends, the churches he served and the many who were inspired and edified by his writings will

feel the loss most keenly. We, the publishers and readers of ZION'S LANDMARK, share with each member of the family and each member of the Yellow River Association, the heavy sorrow incurred by Elder Nash's death. May we say to Mrs. Nash and the family - well - done - in the service of faithfulness and sobriety throughout the several years of Brother Nash's afflictions. His advise and counsel as a father-in-Israel will be greatly missed by many.

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. David said, "Precious in the sight of the Lord is the death of His saints." Psa. 116:15. He has not fallen in vain, but his spirit has taken its flight.

T. F. Adams

ERRATA

The Editorial of June 15, 1961 Issue of Zion's Landmark, page 236, last paragraph, column two, reads "I rejoiced in darkness and made to wonder if will ever have

another refreshing season". This should read, "I rejoiced in spirit, but am now in gross darkness and made to wonder if I will ever have another refreshing season."

Ed.

MY DREAM

Dear Brother Adams,

I do not know whether or not I should call you brother, but I fear to deny my hope, and I dare say you would claim more than a hope. At the request of many of my friends and the burden that is on me, I want to write you a dream I had in the year 1951, so you may publish it in Zion's Landmark. First, I must tell you some things prior to the dream.

On Saturday before the fourth Sunday in October, 1951, I joined the church at Dan River, which is now in the Blue Ridge Association; and on the following Sunday, I was baptized. I had been waiting for more than twenty years for more evidence, but it seemed I had waited as long as I could, and I hope you will agree it was time for me to join after reading this letter.

On the following third Saturday, I went to Roanoke, Virginia, to get new eyeglasses, and the Optician told me I could get the glasses Monday evening. So I stayed there waiting for them, but Monday I became very sick, with a fever, and had chills that shook my entire body. I went home at once and went to bed, and my wife started giving me home remedies for a cold. Tuesday morning, she called the family Doctor, and when he came, I told him I had a sore throat and ached in all of my body. I took his medicine, but got worse all the time until Friday; then my wife called the Doctor again. My throat was so bad I could hardly talk, and he said I had flue and absessed tonsilitis.

He gave me penicillin shots Friday and Saturday, and on Sunday my son took me to the church.

I have told you all this to let you know how the Lord made a beggar out of me, how I thought my time was at hand, and how I begged to stay with my family and the church; that I had only been a member for a few days, but the Lord was just preparing me to receive the following dream on Friday before the fourth Sunday in November 1951.

The first thing I knew, I was standing in the middle of our church and I was marveling at how very clean it was. I could not so much as see dust anywhere. Then I saw a partition in the church, near the stand, with a door opening in it; but there was no shutter to the opening, and about four feet to the right of the door was a small cow standing motionless with its head through the wall and its neck fitted in the wall as though concrete was poured around it. I could not see the head; it was on the other side of the wall, and from this head came the most distressing mourning and groaning a human has ever heard. I have no fear to say that if you could hear what I did in my sleep, or trance, or whatever condition the Lord had put me in, you could say "the groaning that cannot be uttered." It is impossible for me to give you a fair description of the groaning. Immediately I started to that open door so that I might render help, and when I reached the opening, I found it completely blocked with the prettiest horse I have

ever seen. The front half of it was through the door, as if it had aimed to render help to the mourning animal. I put my hand on the horse's rump and pushed, so it would move on and I might enter, but it failed to move, and turned its head and looked at me. I could see it bat its eyes. I think it had the humblest look that I had ever seen. It caused me to look down, and then I saw another cow, white like snow, lying on the floor under the horse crosswise the door on the inside of the wall. The horse had gotten its front feet over the cow, but could not get its hind feet over. I looked at the white cow, and it was spotless, snow white and chewing its cud still. It was within four feet of the one in such great distress. At this point, I was very tense, knowing that one cow should mourn with the other. I was awakened and was trembling from head to foot; and a great burden was upon me, I was wondering what all this meant.

As I have stated before, I had gotten to the church on Sunday, and after the service, I started to go out of the church and Brother Bennie Clifton asked me to go home with him. I told him could not on account of my health. Just then, I had a feeling that he could tell me what my dream meant, so I told Brother Clifton to come to my house, that I wanted him to interpret a dream for me. I had company that Sunday for dinner, Elders N. B. Gilbert and S. L. Gilbert and Brother J. T. Cassell. I told them my dream so that I might get an answer that would

give me some relief from the burden that I was under but none of them gave any answer except Elder N. B. Gilbert, and he only said, "that is not the last of that."

I was still very sick, and stayed in bed most of the time. On Monday night, I got up for supper and while I was up, Brother Clifton came. When I told him the dream, he started crying and said he was the one that had his head in the wall. Then he started telling me what distress he had been in for seven years, and how the Lord had told him from day to day to go preach. All that were present were in tears and there was much rejoicing. After Brother Clifton left, I went to bed with a great dread on me, still pondering over the matter. After about two hours, I went to sleep. Then I was carried back to the church and placed where I was before, but I stood still and all that was before me stood still: and a voice, soft and clear, unmistakable and with power, spoke to me and said, "The cow on the floor is the church, the horse standing over the cow is Elder Noel Gilbert, and the cow with its head in the wall is Ben Clifton. I placed his head there, and he must preach the gospel." This voice came down from above me and sounded all through me, and all around me; all else about me was quiet, and I have no fear in me to say it was the Lord talking to me. Then I awoke, and sleep was taken from me most of the remainder of the night. Then I was troubled to know why this dream was given to me, I having been a member of the church less than

one month, while there were older members more worthy than I in the church.

My wife had always dreaded the trips to and from Florida, so I rushed into the house and told her what had happened and that she need not have any fear of the road travel, for I must of a certainty, get to Dan River Church, for the Lord had a message for me to deliver. I told my wife that I must put all this on paper and mail it to someone that could keep it a secret, and not tell it before Brother Clifton started preaching, for no one would believe it if I told —it afterwards. So I wrote Elder S. G. Priddy of Princeton, West Virginia, who was a dear friend of mine; and I wrote him in substance just what I have written you here, and asked him to keep the letter until Brother Clifton began to preach, then send the letter to Elder J. W. Berry, to be published in the Old Faith Contender.

I soon got a reply from Brother Priddy, saying he was exceedingly glad that I had such a wonderful dream, but he had been given to see that Brother Clifton would have to preach. Soon after this, I learned that Elder Priddy was dead, but his wife carried out my request. After Brother Clifton began to preach, she mailed the letter to Elder Berry. But it was never published, and that is why I am writing it now. If anyone wants this verified, just write to Mrs. Maggie Priddy, Princeton, West Virginia. God is my witness.

On April 1, I returned to my home in Virginia from Florida and on the fourth Saturday in

April, I went to my church at Dan River; and after prayer and preaching by Elder N. B. Gilbert, the church was called in conference, and when found in peace, I asked him if I might speak and was granted leave. So I rose to my feet and told the church what I have told you here, and asked that Brother Clifton might be given leave to talk. He rose up from where he had been seated, by my side, and began telling what trouble he was in and had been so many years. And the Holy Ghost filled the House, and much rejoicing and many tears were manifested. I feel like the Lord has blessed him to preach, just as he had told me he must in my dream.

Brother Adams, I know this letter has become long, but please allow me to state what I see in it. First, the wall, or partition, is the invisible wall that is in all churches that one must pass through to become a member; and the door is the Lord Jesus, through which we go in and out and find pasture. In the dream, this wall looked very strong, but thin; color, misty gray, like the dawning of a new day, semitransparent, as though there was much light on the other side that would make one in darkness desire to pass through the door. The wall I saw was not of wood, but was of one piece — no cracks, seams, nor joints; no nails, screws, nor bolts in it. The white cow on the floor, which is the church, was **contented with Elder Gilbert's** preaching, and was filled and lying down chewing the fragments they had gathered, not seeing Brother Clifton's trouble. The horse is the

door, which is Elder Noel Gilbert, the Moderator of our church, is only a servant of the church, just like the natural horse is to his master. The church lives off of the Moderator's labor; the horse is dumb before his master, and the Moderator dumb before the church in its affairs.

To me, all these dumb animals show the inability of man, in the flesh, to grasp, reach out, or obtain in himself anything pertaining to Godliness, Mercies, Holiness, Thanksgivings, forgiveness of sin, or deserving the hidden mysteries of God.

Sincerely yours,
J. Henry Cassell
Rt. 2, Stuart, Va.

**REPUBLISHED FROM "LONE
PILGRIM", SEPTEMBER 1930
BY REQUEST
ELDER ISAAC JONES**

By request of Sister Jones, and others of the family, I will attempt to write a short sketch of the life and death of Elder Isaac Jones. He was born Feb. 17th, 1847. The son of Riley Jones and his wife Mary (Rochelle) Jones. He departed this mortal life at his residence in Pender County, North Carolina, May the 4th, 6:30 P.M., 1930. His membership was with Cypress Creek Church, and remained with this church for fifty years. On May the 7th, 1920, he joined by letter, the newly constituted church at Maple Hill, which church is in one half mile of his home. His membership was with this church at the time of his death.

He was licensed to exercise in public, on Saturday before the

Second Sunday in November, 1874. Ordained to the full work of the Gospel Ministry, November, 1874. Ordained to the full work of the Gospel Ministry, November 13th, 1875. The Presbytery called by Cypress Creek Church to ordain him, were Elders Aaron Davis and James Cavenaugh.

He had the pastoral care of the following Five Churches, at the time of His death, and had served in that capacity, the length of time stated; Cypress Creek, 44 years, Newport, 22 years, Muddy Creek 18 years, Sand Hill 18 years, Maple Hill from the time of its organization 10 years. During his ministerial life of nearly 55 years, he had at different times served as pastor, in addition to the above named churches, the following: South West, North East, Wilmington, Stump Sound Yopps, Bay and the Church at Durham. A little over 42 years ago, the White Oak Association called him to serve them as Moderator, which place he occupied until His Lord called for his Spirit to come home.

He was married three times. His first wife was Miss Eliza James, whom he married in early manhood. To this union were born nine children. Only four now living: Riley, John, Nancy and Laurie. His first wife was born March 27th, 1843. She died October 1st, 1896. On August 28th, 1900, he was married to Miss Nora P. O'Briant of Roxboro, Person County, North Carolina. To this union was born three children, all living: Posie D. of Durham, N. C., Pernella May and Isaac Hassell, who live at the Old Home place in Pender County,

N. C. His second wife was born Feb. 26th, 1870. She died June 23rd 1906. On January the 14th, 1909 he was married (by Elder P. D. Gold) to Miss Sallie A. Bennett of Reidsville, N. C. who survives him and mourns his loss. All three of his wives were members of the Old School Baptist Church.

Elder Isaac Jones was a very remarkable man in many respects. I am satisfied more people have heard him preach the Gospel of Christ Jesus than any other minister who ever lived in the United States. He made a greater sacrifice for the cause of the church than any other man we have ever known. Having traveled extensively among the churches in the Eastern and Southern part of the United States, and also making a few trips west of the Mississippi River. He had a greater number of friends and admirers than any other preacher of his day. I remember when I was just a lad of a boy, he would stop at our father's home on his appointments in the mountain country where we lived, and the people would go forty and fifty miles on horseback and in buggies to hear him preach. He was a gifted orator, had a good delivery and a pleasing voice, these natural gifts, with the wonderful spiritual gift, and deep insight in the scriptures that God blessed him with, made room for him wherever he went, and caused him to be recognized as the ablest minister among the Baptist.

He was kind and gentle, yet firm and unwavering in his belief. He had the gift of both, doctrine and experience in his preaching, com-

bining sweet experimental with deep doctrinal truths. His Counsel was sought far and near, when trouble arose among brethren. In him the churches have lost an able, humble and bold defender of Bible doctrine. He was in perfect accord with the doctrine of Predestination as set forth in the London Confession of Faith. In these last days, when perilous times have come upon us, and so many have departed from the faith, we hardly ever heard Elder Isaac Jones speak in public, and especially at the Associations but that he boldly declares his adherence to the doctrine of absolute Predestination. He had a wonderful way of expressing his belief in a Sovereign God, and his preaching was God-Honoring, Soul - Cheering and Church - Edifying. To us he was a Father in the Ministry, having been intimately associated with him, especially for the last eleven years. It having been our pleasure to have him visit us, and we visited him often during that time, and having had the pleasure and privilege of carrying him to several Associations and appointments, we miss him more than we could have missed any other minister of our acquaintance.

Elder Jones had many tokens of his call to the Ministry, and of the watch care of His Heavenly Father over him. One especially, we have heard him relate many times, with tears in his eyes: He had been away from home a long time filling appointments in the Blue Ridge Mountain country. After preaching at his last appointment, and being more than two

hundred miles from home, he counted his money and found he liked 25 cents having enough money to purchase a railroad ticket to his home station. He said he felt like if his going was of the Lord, the Lord would put it in the minds of his brethren to provide him with enough to depart for home, and feeling like he was forsaken of the Lord, and utterly cast down in his feelings, a little seven year old boy came to him and said, "Mr. Jones, here is a quarter I want you to have it, is all I have, but something told me to give it to you." Elder Jones said, "My eyes filled with tears, and I was made to know God was still mindful of of me."

The last time I saw him was the first day of April, 1930. I came to his home the evening before, on my way back from attending the funeral of Elder L. H. Hardy. Sister Jones met me in the yard, and when I inquired about him, she told me he had not had his right mind for several days. After a few minutes I went into his room. He recognized me and spoke, and that night and next morning, he talked with as bright a mind as I ever heard him. He spoke to me at length about the departure of some preachers among us from the faith, and about the condition of Zion, and said indications were, that we were living in the last days. He asked me about the death and funeral of Elder L. H. Hardy, and shed tears while speaking of the faithfulness of Elder Hardy. He said he wanted his brethren and

friends to know after his death, that He had died believing in the doctrine he had preached for more than fifty - five years.

I am informed that he preached his last sermon at Maple Hill the first Sunday in March, 1930, from the following Text: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Psalms 19:1-2. He had been in declining health for several months, gradually growing worse, until the time of his departure. The time of his stay on earth was eighty - three years two months and seventeen days. Truly "a Great Man in Israel is fallen." Sister Jones sent me a telegram to come and attend the funeral, I was away from home very much to my regret, and did not arrive at home in time to get to the funeral. He was buried in the cemetery near Maple Hill Church, Monday, May the 5th, 1930. The following Elders of the White Oak Association, spoke briefly and tenderly on the occasion: C. C. Brown, E. F. Pollard, W. W. Roberts, R. W. Gurganus, and Licentiate Hill Edwards. We would say to dear Sister Jones, and the bereaved family, weep not for him, but look forward to the time when you will quit the conflicts of this life, and sleep with him, that blessed sleep, from which none ever wake to weep.

Written by one who
loved him,
(Elder H. F. Hutchens.

LIFT UP MY VOICE IN SINGING

Dear Sister Rhew:

I meant to have written you before now, but have neglected to do so. At the outset, though, let me say that I love all of you for Jesus' sake. Ecclesiastes 3:1, I believe, the Bible says: "To everything there is a season, and a time to every purpose under the heaven." So that is why I have waited to visit among you again. Waiting for a leading of mind, and I hope it will be soon that I have that mind and opportunity. There is no trouble of any kind keeping me away. Just the time, but I hope to go before long, if the Lord sees fit to continue to spare my poor and unprofitable life.

Sister Rhew, I will be forty-nine years of age tomorrow, September 16th. Little did my precious Mother realize, forty - nine years ago when she first held me in her arms and heard my cries for the first time on earth, that the little mite of humanity she brought forth unto this world would some day have to stand in the Primitive Baptist Churches, and lift up his voice in singing a tiny portion of the glorious song of Grace, foretold by the Prophet Isaiah, when he said, "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." Twenty years ago-the second Sunday in March 1940 - I began as a little child to sing, the first few feeble notes of that wonderful hymn, the portion allotted to me of God, ere time began. The years between then and now have passed

so swiftly by, sometimes it is hard to believe. I was only twenty - eight years old then, and now I will be forty - nine tomorrow, God willing. Many have been the deep valleys I have traveled, mine eyes have beheld many scenes of sorrow and sadness, trials, toils, disappointments, persecutions doubts and fears. Praise God there have also been scenes of momentary joys, and can we not sometimes sing with the poet: "But out of all, the Lord hath brought us by His love." So we keep traveling on, our love for the little children of God gradually growing deeper and deeper, our understanding of the deep points of the blessed doctrine of God, salvation by grace, unfolding before us in clearer light, and deeper insight, yet we feel sometimes the older we grow, the less we know, and more vile and sinful do we feel, gradually growing worse with the passing of the years, feeling to be smaller and smaller and more sinful and vile, and more clearly do we feel and see the need of God's sweet mercies to continue to daily abide with us, on and on to keep and guide us, unto that perfect and cloudless day, yet in the future with us, but not with God. It was all seen and decreed by Him, before any of it began, ere the dust of the highest hills was laid, or the mighty waves of the oceans began rolling in to shore, even before the foundation of the world.

How is Sister Tilley, and her children, especially the one seriously afflicted - Gertrude, I believe—with the heart condition? Precious Sister, when I begin to think of all

of you and Brother and Sister Mayhew, and many more, I feel the urge to again be with all of you. I feel that I have neglected you, yet I have to wait God's appointed time. I am helpless as a baby to this extent. Please do not think I have forgotten you, I could not if I tried. When God puts His love in our poor hearts for each other, it abides, it stays. Though miles and mountains, lakes, rivers oceans and seas stand between us sometimes, yet we feel again as the poet: "Our bodies may far off remove, But still we are joined in heart."

Such is my love for you all, Sister Rhue. Tell them this, tell them to write to me, and you write also. I watch the mails many times, hoping to get a letter from some Old Baptist, but seldom am I thus favored. I admit it is just, I do not feel worthy of their attention, yet glad to receive it.

My mind keeps returning to something I once saw, a few years back. I had been up in the mountain country, a thunder storm came up. A little later I started home. Just as I rounded a curve, started down chestnut mountain, in the far distance I saw a blue-black cloud. Seeming to be pinned to the cloud, facing me, was a beautiful rainbow. I began crying, saying within, "O yes, a cloud, a dark cloud, representing troubles and trials of this life, but yonder is a rainbow, a symbol of promise, for in the midst of our sorrows, Jesus is there. He has promised: "Can a woman forget her sucking child, that she should not have compassion on the son of her

womb? Yea, they may forget, yet will I not forget thee. Isa. 49:15. Right behind this, this blessed Scripture came rolling into my heart in sweet, solemn and majestic power. Isa. 43:2. "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 shalt not be burned, neither shall the flames kindle upon thee."

O! we feel so much of the time to be alone, forsaken, outcast, misfit, but really we are not alone. It is impossible for God to lie, and He has promised never to leave now forsake us! We seem to be walking through dry places, seeking rest, and seldom do we find it. Jesus said, 'Lo, I am with you always, even unto the end of the world. Matt. 28:20. But when we feel His presence it is just momentary; but Dear Soul, it is well worth waiting for. Just a few moments of His gracious and glorious appearing! It is necessary and needful that He hide His face from us, Even in nature if the sun shone all the time, everything would dry up, and if it rained all the time, everything would drown. So God causes the sun to shine, and the rain to fall, each in due season, and it takes both (behold, the wisdom of God in action) to cause the earth to produce her fruits, for the health and sustenance of our bodies. As in nature, so in grace. God has it all fixed just right. He has not only ordained us to sing, but also to pray! and if we knew no sorrow nor suffering, where would be the felt need

of prayer? What would we pray for? how could we pray, except we first be prepared, through sorrow, need, and burden? See, Dear Sister? Yet I, for one, murmur and grumble, and complain, in my nature I do not want to suffer. I want all sweetness, and no bitter. Even a rose bush, with its beautiful flowers, also has thorns.

I had to retire about 12:15, Sister Rhew, so I am now finishing my letter. Dora and I attended a wedding last first Sunay night, at Spray, N. C. Brother and Sister Troy Flinchum's son was married. As the bride came slowly down the aisle to meet the one who shortly would be her husband, she had a veil over her face. In a flash, I saw the church, with the veil of mortality over her face. She cannot see clearly, but must travel by faith, in hope traveling through this world, which is a wilderness, traveling through many sorrows and afflictions, but going to meet her dear Saviour, the bridegroom! When this couple was married, then the bridal veil was lifted, the young man kissed his bride. O yes! Dear Sister, in that day, yet in the future, when we come into the presence of Jesus, when the veil of mortality shall be swallowed up in the resurrection, then we shall see our blessed Saviour, face to face, without a veil between! Then, we shall be satisfied.

Give my deep regards to all our kindred you see. Write, pray for, come to see us.

Your brother in hope,
Layton Wingfield
Ridgeway, Va.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

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Dear Subscriber,

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

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Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Vol. XCIV

No. 17

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WILSON, N. C. JULY 15, 1961

KNOW THY COMMANDMENTS

"The things which are impossible with men are possible with God." Luke 18:27.

These are the words of Jesus in response to what He had previously said to a certain ruler who inquired: "What shall I do to inherit eternal life?" Jesus said, "Thou knowest the commandments, Do not commit adultery, Do not kill. Do not steal. Do not bear false witness. Honor thy father and thy mother." To the above he replied, "All these have I kept from my youth up." The Saviour said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the Kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God."

These words were astonishing to his disciples. They that heard it said, "Who then can be saved? Jesus replied by saying, "The things which are impossible with men are possible with God." Every man who has to do with Jesus becomes little. Those who are rich become poor. Those who are good become vile for they see their true condition. Those who feel to have kept the commandments of God find they have come far short; those who feel to be well clothed, find they are naked and undone; and those who thought they were clean find themselves filthy and unclean. God has no difficulty in reducing a rich man to a poor man. He only shows the rich man his wretched condition before Him - a just and living God. No rich man enters heaven, for when God takes hold of him, he immediately becomes poor and helpless. God is one of power; He speaks and it is done, commands and it stands fast. He makes the rough places smooth and the crooked places straight. These things are impossible with men but are possible with God.

According to nature it appeared impossible for Abraham's wife, Sarah, to conceive and bear a child yet when she was ninety years old she brought forth a son, whose name was Isaac. See Gen. 17:19. The Angel appeared to Mary and informed her that she should conceive and bring forth the man child Jesus. To her this seemed impossible. She said unto the Angel, "How shall this be, seeing that I know not a man? Luke 1:34. Births of this nature are im-

possible with men, yet Jesus said, "All things are possible with God."

By the command of God Joshua compassed the city of Jericho once each day for six days. (Jericho was a wicked city and was controlled by a people who were enemies of Israel.) The order was given for the armed men to take the lead. Seven priests were to follow and blow the trumpets of ram's horns. The Ark was next in order, borne by the Priests, and the rere-ward (or those who were not armed) were to follow the ark. (See Joshua, 6:13.) On the seventh day they were commanded to compass the city seven times. When the blast of the trumpets sounded long, they were commanded to shout. The walls of the city fell down flat. Joshua slew the enemy. He was commanded not to take anything out of the City, except the silver and gold and vessels of brass and iron. These were to be put into the treasure of the Lord. See Joshua 6:19. When the law convicts and condemns, sin revives, the earthen vessel falls to the earth. (See Acts 9:4.) The sinner dies. The work of God is now made manifest and the precious is taken from the vile, and consecrated unto the Lord. This, to me is a type or emblem of the bringing into subjection of the souls of His people who have not before known God, and who are like the walled city of Jericho in their unregenerate state. Their hearts are hard and stubborn, they are enmity to God. They know not His love neither are they seeking it. They are self - confident, conceited, vain

and worldly minded and are blinded in unbelief. But this great wall, composed of these strong holds and supported by satan, is demolished when the blast of the trumpets are sounded loud and long by the seven (meaning complete) Priests. These Priests are emblems of His Gospel Servants and the sounding of the trumpets is the preaching of the gospel.

When the gospel is preached to those who are enclosed in this great wall of sin and unbelief, the wall is demolished in its tracks as was the wall of Jericho. It is no longer received with contempt and disdain, but it is received with joy. It brings an assurance of love, mercy and salvation by the grace of God. The hard and stony heart is replaced by one of flesh, one of longsuffering, patience and forbearance. These Godly attributes are made mighty through Him that bringeth them into subjection and obedience to Christ.

Without the aid of men David slew the champion of the Philistine's. He delivered Israel and their enemies fled. Jesus trod the winepress and fierceness and wrath of God alone. There was none to help. His own arm brought salvation. He delivered His people from the condemning power of the law. He ascended on high, led captivity captive and received gifts for men.

Jesus has all power both in heaven and in earth. His power is manifest among men by the miracles He performs, which are impossible with men. He opens the eyes of the blind, unstops the deaf ears, makes the dumb to speak,

the lame to walk; He cleanses the Leopards and raises the dead to life. Such are impossible with man.

When the disciples of Jesus were in a ship in the midst of the sea, the wind was fierce and contrary. Jesus was asleep in the ship and the billows began to roll. The ship was filled with water. His disciples were frightened. They woke Him and Jesus spoke: "Peace be still, and the wind ceased, and there was a great calm." Mark 4:39. His disciples marveled. They said, "What manner of man is this that the wind and sea obey Him." Mark 4:41. Little do we realize the great wonders He performs, even in our own lives and those round about us. All our blessings are from Him. He is the Rock of salvation for His people. He overshadows and keeps us from harm and danger. Our very life is in His hand, and David says: "The Lord will not cast off His people. Neither will He forsake His inheritance.

No man by searching can find our God. His judgments are unsearchable and His ways are past finding out. The little which man knows is that which God is pleased to reveal to the chosen vessels of this mercy. It is beyond the power of man to conceive of how God can be without beginning or ending. But God says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. None but God can be Alpha and Omega - the beginning and the end, and none but God can be everywhere present and nowhere absent.

Who but Jesus Christ, could tame a man that dwelt among the tombs, cast out devils, clothe him and put him in his right mind? Jesus restored the life of Jarius' daughter. He raised Lazarus from the grave (who had been dead four days). He opened the eyes of a man that was born blind. "Things that are impossible with men are possible with God." These were natural and physical performances that could be observed with the natural eye, but they were emblems of what is being done today in the spirit of God's people. The sick are healed, the blind are made to see, and the dead are raised, and the Hand of God is at the helm of the operations of men, for "He declared the end from the beginning, and from ancient times the things that are not yet done, saying: My counsel shall stand and I will do all my pleasure," Quoting Elder Gilbert Bebee: "Not a single shaft shall hit, until the God of Heaven sees fit."

That the love of God was so great that He sent His son into the world, made of woman, made under the law to suffer, bleed and die for those that were given to Him by the Father and redeemed them from everlasting woe and misery, remains a mystery to those who have seen themselves totally depraved. In our natural reasoning, it seems if they were good it would seem more reasonable, but that would term salvation to some extent dependent on good works and salvation is not dependent on good works of the creature. If it were there would be no hope for us, because we are filthy from conception.

"We were as David, who said: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psa. 51:5) Certainly if we were conceived in sin, we are still in sin. That accounts for our works being as filthy rags as stated in Isaiah, so then salvation must be as the Apostle Paul said: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." But we are made to walk in good works, because we are created in Christ unto good works. And He has before ordained that His people should walk in them. (See Eph. 2:8, 9,10.) Paul also said, "When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet, peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8. Jesus laid His life down. Through His death, He destroyed the power of Satan, and delivered His people who through fear of death, were all their lifetime subject to bondage. (See Heb. 2:14,15.) Jesus not only laid His life down but He took it up again. He afterwards remained on earth forty days and nights and ascended to the Father. "Things that are impossible with men are possible with God."

He granted repentance to the chosen vessels of His mercy. He blotted out the transgressions of His people, pardoned their sins, gave them a hope of eternal life which is the anchor of their soul,

and a peace which passeth understanding.

Paul concludes the 11th. chapter of Romans by saying, "O the depth of the riches both of the wisdom and knowledge of God! 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 forever."

TFA.

OBITUARY NOTICE

Sister Geneva Whitefield Long was born April 8, 1881, in Person County, N. C., and passed away April 16, 1961, at Person County Memorial Hospital, Roxboro, N. C.

On December 23, 1903, she was married to Mr. James L. Long. They were very devoted to each other until his death on January 1, 1961. Surviving are three sons namely, Aubrey, Melvin and Hubert, who were so faithful to them until their departure from this life.

Sister Long united with Wheelers Church in February, 1909, and was a loving and attentive member. She came to her meetings when she was not able to sit throughout the service and brought her pillows to help her to rest. Her smile and cheerful disposition won for her a host of friends. Even in her many hours of pain, she would have a kind word and never complain about her affliction. It did me so much good to visit her. Although, I knew I had nothing to carry with which to comfort her, she was given the patience and such strong faith in her Redeemer.

Her funeral was conducted at Wheelers Church by her Pastor, Elder J. M. Mewborn, and Elder Floyd Adams and they were blessed to speak so comfortingly to the bereaved family and large gathering of friends. Her body was laid to rest in the Church Cemetery.

She will be missed more than words could ever express, but we feel that she has gone to her reward for which she had already foretasted. "Precious in the sight of the LORD is the death of his Saints."

Done by order of Wheelers Church in conference May 27, 1961.

Humbly submitted:

Reuben Bowes, Committee

**BROTHER P. O. GEORGE
DECEASED**

Brother George was born March 23, 1900 and departed this life February 12, 1961. His age at the time of his departure was therefore 60 years, 10 months, 19 days. He and Sister George, who survives him, were married February 27, 1949. A daughter by a former marriage, Mrs. Donald Rapier, Washington, D. C.; three stepsons, Horace B.; Claude W.; and Nelson Robertson; a step daughter, Mrs. Mary L. Cumber, all of Richmond, Va. also survive him. He is survived too by four brothers and four sisters.

The fourth weekend in May, 1959, Brother George and his wife were received into the fellowship of the church at Willow Springs. He was faithful the twenty-one months he was a member of our church, however he was seriously handicapped in his effort to regularly attend the services, because of a serious heart condition to which he finally succumbed. Much of his time was spent in the hospital during the latter months of his life, and he was tenderly cared for by his devoted and faithful companion when at home.

Brother George loved the doctrine of salvation by grace and loved the people who believed this doctrine. He was a man of few words and a lover of peace and joy. May all of us be enabled to emulate his example. Christ said, 'Blessed are the peace-makers for they shall be called the children of God.'

His body was laid to rest in a cemetery in Richmond, Va., there to await the resurrection when Christ will fashion these vile bodies like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself. See Phil. 3:21.

Done by order of the church in conference, the fourth Saturday in March, 1961.

Sister Samantha Pollard
Sister Virgie Dean
Sister Pauline W. Adams
Committee

UNION NOTICE

The Laurel Springs Union Meeting will be held with the Church at Fishers

Gap, the fifth Sunday and Saturday before in July, 1961, the Lord willing. Elder Joe Boles was chosen to preach the introductory sermon and Elder Carl Newman alternate.

Fishers Gap Church is located one mile off Highway 89 at Low Gap, N. C. Turn on gravel road, No. 1413, near the cemetery at Lowe Gap. We invite all lovers of the truth to attend.

Elder Joe Boles, Moderator
G. L. Badgett, Clerk

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Hannah's Creek, Johnston County, N. C., the fifth Saturday and Sunday in July, 1961.

Elder Shepherd Langdon was chosen to preach the introductory sermon and Elder D. E. Parker, Alternate. The Church is located on Highway 301 between Four Oaks, and Benson, N. C.

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

The Lower Country Line Union is appointed to be held with Wheeler's church, beginning Saturday before the fifth Sunday in July, 1961.

Elder F. W. Rhodes was chosen to preach the introductory sermon, Elder Charlie Thomas alternate.

All lovers of the truth are invited to meet with us, especially our Ministering Brethren.

Clyde Satterfield, Union Clerk

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the Church at Primitive Zion the 5th Sunday and Saturday before in July, 1961. The church is located about five miles South west of Benson and five miles east of Coats. All lovers of the truth are invited to attend.

Elder A. H. Morgan, Mod.
Alonzo Barefoot, Clerk

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

AUGUST 1, 1961

NO. 18

PSALM CI.

I will early destroy all that wicked of the land: that I may cut off all wicked doers from the city of the Lord.

PSALM CII.

Hear my prayer, O Lord, and let my cry come unto thee.

Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call answer me speedily.

For my days are consumed like smoke, and my bones are burned as a hearth.

My heart is smitten, and withered like grass; so that I forget to eat my bread.

By reason of the voice of my groaning my bones cleave to my skin.

I am like a pelican of the wilderness: I am like an owl of the desert.

I watch, and am as a sparrow alone upon the housetop.

Mine enemies reproach me all the day and they that are mad against me are sworn against me.

For I have eaten ashes like bread, and mingled my drink with weeping.

Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

My days are like a shadow that declineth; and I am withered like grass.

But thou, O Lord, shalt endure for ever: and thy remembrance unto all generations.

Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come.

For thy servants take pleasure in her stones, and favour the dust thereof.

So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

When the Lord shall build up Zion, he shall appear in his glory.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD IS ALL POWERFULL

Sunday, April 30, 1961, I attended a Union Meeting of the Little River Association held at the Angier Primitive Church and sat for six hours and heard twelve Elders of that faith explain the scripture as it has been revealed to them. None of them had notes, none had spent time on what they would say; none of them were educated men, yet all preached the word of God as laid down in the Bible. They agreed upon one thing that God has All power in Heaven and earth and puny man has no hand in it. Man is only clay in the hand of the Great Potter (God) and his life is totally dependent upon the molding by that Great Hand. The whole occasion was nothing short of a miracle (that God gave those Elders such comforting food to feed the minds of their flock). To preach the word of God IS a miracle. It is not a favor to all.

"In the beginning God created the Heaven and earth. He rested on the seventh day. God then formed man from the dust of the earth and breathed into his nostrils the breath of life and man became a living soul". (All of this AFTER Heaven and earth were created) Even though man is a living soul, life itself is only loaned to us and can be taken away in the twinkling of an eye. "Out of the ground the Lord God formed every beast of

the field and every fowl of the air." (And after death, man returns again to dust from which he was formed).

So Dear Reader, we see that both man and beast were formed from the dust of the earth. God gave man dominion over the beast, not over man. "Man of himself can do nothing." And if you are a tempest - tossed child of God and have traveled through the "waste howling wilderness" you probably have seen the time you would have gladly exchanged places with the fowl of the air or beast of the fields, or welcomed the transition back to the dust from whence you came. You envied the freedom of the lowly beast from bondage and condemnation of sin of which you felt to be burdened. You wondered how the birds of the air could sing when your heart was so heavy.

If we could see beyond suffering and adversity the hope of Glory would welcome the darkness in which we often walk, but our carnal minds are earthly and concerned with earthly things. (Occasionally, there are a few moments of the spiritual). We do not in a carnal frame of mind look upon chastement and tribulation as a part of the way that leads to life everlasting. See Rev. 3:19 and Heb. 12:8.

God's children travel a long, rocky road; exhaust every available method of self - help, before

they can finally become resigned to God's will and turn it all over to Him (Where it has been all the time). It is then that they can do as they were instructed, "Be still and know that I am God." Psm. 46 - 10. How else could a carnal mind have been satisfied to do so without first testing his own strength? It had to be!

It could be disconcerting to anyone except those who are well established in the right doctrine to be told that they can work out their own way and accept God's plan of salvation. A poor, way - faring sinner (child of God), who has tried and failed, know nothing could be farther from the truth. If your feet have been set upon the Rock and foundation, no amount of persuasion can make you believe any such doctrine. When God gives you an "ear to hear" you will know the difference. "He that hath ear to hear, let him hear." Mat.11:15. God has to open the ear; man cannot do this on his own accord. And, the word has to be revealed before you can hear. Paul said, "But I certify you brethren, that the gospel which was preached of me is NOT after man. For neither received it of man, neither was I taught it, but by the REVELATION of Jesus Christ." Gal. 1:11 - 12. "For ye 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. (No positive assurance). "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways PAST FINDING OUT." Rom. 11:34.

When God said, "Go ye into all the world and preach the gospel to every creature," He did not mean China and other countries, for He did not have any reference to the location, as many seem to think, but He instructed His disciples to preach to the Jew and Gentile alike, not just to the Jew as had heretofore been the custom command from God. And even with preaching to both Jew and Gentile, only those who have been given "an ear to hear" can hear regardless of where they are. Why would man be required to send missionaries to foreign countries when God has All power to give them an understanding ear and reveal His word to them. See Heb. 8:10,11. And what manner of man would exact himself to do the Lord's work? To be able to hear and understand is a gift of God through his kindness and mercy toward His chosen people (and they are scattered through all corners of the earth).

It is true God will save His people but, according to the scripture, that does not mean ALL men. "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." Deut. 7:7 (From the Fifth Book of Moses) The People of God realize that if they are of the chosen few, it is because of the goodness and mercy God had for them before the foundation of the world. They beg for spiritual guidance, understanding and strength to do His will, realizing God does not need the help of puny man. "If I were hungry I would not tell thee, for

the World is mine and the fullness thereof." Ps. 50:12. "The EARTH is the Lord's and the fullness thereof; the world, and they that dwell therein." Ps. 24:1.

We believe the Way is strait; (meaning difficult) "We must through tribulation enter into the Kingdom of God." Acts. 14:12. The Way requires a "burning out" of self - works, after which, we realize we are only clay in the hand of the Potter.

The baptism by water is to give one a clear conscious toward God, but the baptism by fire has a deeper purpose. What do we have after a fire has consumed anything. What do we have after "self works" have been burned out? "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose (God). He shall baptize you with the Holy Ghost and with FIRE." Luke 3:16.

A friend of mine said recently that she would be the happiest person alive when her teenage son walked down the isle of the church and gave his heart to God so she would know he was saved! Dear Reader, we know the Way is not that easy, according to the scripture. If it were, we would not need baptism by fire, nor trials and tribulations; the way would be straight (not strait) and we would walk on the hilltop instead of down in the valley so much of the time. We would go up to the Potter's house instead of "down to the Potter's house." "Nothing in my hand I bring." Someone recently said to me that the scripture could be in-

terpreted in many ways and that many people interpreted it differently. I agree. The carnal minds of men do just that. But, Dear Reader, aren't you glad you know that there is only ONE true interpretation - the word of God as revealed to His children - and ONE interpreter — the Lord Jesus Christ, Himself. God not only chose His people but the scriptures were written for them. "At that time Jesus answered and said, "I thank thee, Father, Lord of Heaven and earth, because thou HAST HID these things from the wise and prudent, and hast REVEALED them unto babes." (Helpless people). Mat. 11:25. Everything is done after "the pleasure of His will." Oh, that this poor writer had more evidence that she was included in chosen number! (I realize I am not worthy to write a word of the above, but God favored me (I hope) with a mind to write it.)

Elizabeth C. Edwards
417 South Boylan Ave.
Raleigh, N. C.

LETTER FROM SISTER DUPREE

Dear Sister Adams:

I am inclosing herewith a letter from Sister Rena Dupree, which she wrote to me last June after our meeting at Middle Creek. It was such a sweet letter and she is such a precious Sister to me, in the church, I felt I wanted to send it to Zion's Landmark, but I mentioned it to her and she objected to me having it published, however I am glad she has now given her consent.

I feel so sad about her illness, but the Lord's will must be done. May He reconcile us all, together with her dear companion and children in my prayer. Come to see us.

Love and Sweet Fellowship,
Alice Perry,
Raleigh, N. C.

Dear Sister Alice,

I feel that I must try to write you a few words but I know I cannot write many lines at a time, for I can not confine my eyes to anything long at a time.

I feel that I must tell you how much I enjoyed having you with us the past weekend; and what a feast I received from being at Middle Creek on yesterday, if it takes me three days to do it. First everyone there looked so pretty to me! It had been so long since I had seen them, and they were all so sweet to me and seemed so glad to see me! I did feel so little and so unworthy of their attention! Then Elder Westbrook prayed such a sweet prayer and preached such a wonderful sermon! His text was a rich part of my experience!

If indeed I have an experience, my awakening came in July 1937, when these words were spoken into me, so to speak: "Be still and know that I am God." They were ringing within me without ceasing: "Be still and know that I am God." They came continuously and with such force, they seemed to say: "You have got to be still and know that I am God!"

A short while before this, on the twenty - eighth of December, 1936, my darling son was taken from me while on the operating table.

I said, "O Lord, I can never endure seeing another member of my family put to sleep." But the following June 3rd. 1937, my husband's right hand was mangled in a corn husking machine which he was operating, and that had to be operated on, but he would not consent to be put to sleep, so I was given strength to bear up under that very well. Shortly after this accident, in the later part of July 1937, my son, Moses, was taken with an accute attack of appendicitis, and had to be rushed to a hospital for an operation. This time, I walked the floor with these same words ringing in my heart: "Be still and know that I am God!" This lasted until past midnight, when I was made willing and was enabled to say, "Have Thine own way, Lord, Thou art the potter, I am the clay." I have learned that I do not know what I can stand nor what I can bear, for I feel that I know there is nothing I can do but be still and know that He is God.

I also rejoiced yesterday when Brother Sauls requested that hymn-number 188 - be sung. That hymn had been on my mind before he requested it, especially the second stanza. "Through floods and flames, if Jesus leads, I'll follow where He goes." I am glad the Lord blessed me to be able to go to the meeting, even though I did not feel like I could make it.

This is very poorly written but it has relieved my mind to some extent. If you can read it, please look over mistakes for I am full of them, but if I know my heart, I know I love you dearly. You have

been so sweet to me! as has everybody. I have been treated far better than I deserve.

This is Thursday night. I have written a little each day, and now I must close this rambling letter. I hope you can understand why I have felt like I had to tell these precious things to some one; and I felt like you were one who can understand.

My love to you,

Rena

(Mrs. Rena Dupree or Mrs. Claud Dupree)

(R. F. D. 1, Willow Springs, N. C.)

Our hearts go out to Sister Dupree and her family. She has been seriously ill with a dread for more than a year. She has been a wonderful wife, mother, neighbor and and a lovely deaconess and sister in the church. — Ed.

SOLOMON'S SONG 8:8,9

Dear Elder Adams:

I have been asked by some of our faith to write my views concerning Solomon's Song 8:8,9, which reads as follows: "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar." It is well for us to remember one important thing, and that is, that our believing a thing does not make it so. But our hope is, that we believe it because it is so.

I have never heard any man explain the above scripture as I see it. Most ministers that I have

heard, have expressed the meaning to be only to the gentile church, or the coming in of the gentiles.

The eighth verse reads thus: "We have a little sister, and she hath no breast: What shall we do for our sister when she shall be spoken for?" In order for us to get a more perfect view, it is well that we first determine in our minds the people who made up the group which Solomon referred to as "WE". The next is for us to think concerning their situation at the time of this prophecy. My opinion is that the word "WE" meant the church, which at that time was under the law, and was subject to all ordinances contained in the law. Yet they were not able to keep the law, because the law was good, and they were carnal: which was made manifest in the transgression of Adam, and has continued on down through the generations even into this day. It might be well to mention also, the power of satan over the church during their tenure under the law. The church was existing under the power of satan who had power over death, which is spoken of as being a dry ground, before the new covenant in Christ, which Solomon, through the spirit of prophecy, could see as a new sphere of the church, which at a future date, would be released from the clutches of satan; and be sanctified through the blood of Jesus Christ. Which he also recognized to be a relative of them, who were under the law; whom he called a little sister. He did not see her to be as they were - under the law.

I think the little sister he saw, was the true church today. My rea-

son is: first, that she is little, which is the condition of every child of grace who is born of the Holy Spirit, whereas we become as a little babe, humble, meek and lowly in Spirit, fully dependent on the Lord Jesus Christ for salvation, and Him alone.

Second, we note that she hath no breasts: This does express another phase of our condition in as much as we have nothing to offer in the way of salvation, righteousness or goodness; in fact, Jesus told Peter to feed His sheep and to feed His lambs, yet He did not tell Him to furnish the food. We have no breasts, but rather, we are all fed from above.

Now we note as related in verse nine, that Solomon was not sure just what the "Little Sister" was, just as we do not know what we will be in the resurrection, neither did the disciples know, but would see Him and be like Him.

"If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar." S.8:9. I do not think the little sister was a wall, since the wall of partition was removed in Christ, according to the determinate counsel of God, the Father of our Lord Jesus Christ, who declared the end from the beginning, saying, "My counsel shall stand." That the church which was chosen in Christ before the foundation of the world, which were both Jew and Gentile might stand, when the things which were shaken were removed. So I see the "Little Sister" as the true church in Christ, and not as just the gentiles coming in as I have heard

preached. I see her also as being a door, for Jesus says, "I am the Door, the truth and the light," and if we be the children of God we are created in Christ unto good works, which makes us apart of His body, which constitutes the door. Solomon said, "If she be a door, we will inclose her with boards of cedar." Jesus, speaking to the woman at the well, said that salvation is of the Jews - meaning that Christ who is our salvation, came of the Jews. Mary, His mother was a Jew. We note also that all the doors of the temple which John saw, as recorded in the book of Revelation, were named after the twelve sons of Jacob. So the Gentiles have come in by way of the Jew; the sum of which is "By grace are ye saved through faith; and that not of yourselves; it is a gift of God: not of works, lest any man should boast." Eph. 2:8,9.

(Elder) S. A. Bradshaw.
Florence,
Mississippi

THE REVELATION OF CHRIST

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1 - 4. This is the writing of John to the seven churches.

This Revelation is altogether to

the churches, not to the world. It is a blessing to hear the Revelation of Jesus Christ, which the world cannot hear, neither read, nor understand. Revelation 1 - 16 says, "And he had in his right hand seven stars:" The angels of the churches are the seven stars. The seven golden candlesticks are to the churches. "And out of his mouth went a sharp twoedged sword: and his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." How can any gospel except the Gospel of Christ, our Saviour, get those keys without our crucifying the Gospel of Christ, our Saviour, get those keys without our crucifying the Saviour again a fresh. He has those keys. He opens and no man can shut, and he shuts and no man shall open. Isa. 22:22.

The dead are judged out of the books, but the living are written in the book of life. It is one book. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20:12,15.

God made everything that is made. To be sure that He would not make any mistake, he did decree everything should fill its place, and purposed everything that should be, and that He shall do the same that is done. Esau and Jacob were blest through His

work in that neither one had been born nor done any good or evil. Either or their seed is of Abraham, but Esau was a cunning hunter, a man of the field, and Jacob was a plain man, dwelling in tents. They were brothers in the flesh. Both were born to be what they were, before either of them were born. God made Esau to be a hunter, and Jacob a plain man, to be kept as He is through them in power and Spirit. Now the old prophet said that God said to the House of Jacob, "He made it not to grow, nor dwell amongst the dead." This letter is written to satisfy my poor soul and mind.

I have prayed to be a doctor and a preacher. God made me to be a doctor and has prospered me with no education. I have cured some of all chronic ailments that people have. I have one of the largest practices of any in my profession in my state. I have treated people from many other states, including all adjoining Texas, and even in Alaska.

I was born in the State of Louisiana in the year of 1879, May the 15th. I still treat many people.

"Come Holy Spirit, Heavenly Dove,

With all thy quickening powers,
Kindle a flame of sacred love,
In these cold hearts of ours."

You may use this letter if you see fit.

Dr. F. P. Welch,
Route 1, Box 123,
Stanton, Texas

**AN OLD LETTER OF
OF GREAT WORKS**

Cedar Grove, N. C.

Dear Elder Adams,

I do hope all is well with you and yours.

I am sending you a letter that Elder A. B. Barham's wife wrote me fifteen years ago. To me it is a most wonderful letter which expresses the great work of Almighty God in one of His little ones. I feel others would enjoy it also.

If you feel to do so you may put it in the Landmark. Our love to you and yours,

Unworthily,
Burch Wray

Haw River, N. C.

Dear Burch:

We received your nice letter today. I read it twice and must say I enjoyed it very much. Dad is not at home. He left yesterday to be gone for a week, filling appointments down around Newport. I wanted to go with him but had to stay home and look after our little grandson who is only ten days old.

Burch, I am glad that you enjoyed the baptism. It was wonderful to me. I think I will never be as happy again, not in this world. I do hope that you, too, can soon, very soon, come home. I have wanted to so very long — ten years I guess — but just could not. It seemed that something would hold me back and I just could not offer to the church. I have known for some time that Dad wanted me to, although we could not talk about it. That was the one subject we could not discuss. I would do any thing on earth for him if it was in my power to

do so but that I could not do. Month after month and year after year, I have wanted to but could not. Dad's brother's wife who I love very much united with the church the first Sunday in June and I felt like I would die if I left the church without asking for a home with them, but again I could not. I cannot find words to express my feelings that day. I came home and just walked, nothing seemed the same any more. I felt condemned and ashamed and so very unworthy. I looked at Dad as he was sleeping and though, O Lord, make me worthy to live with him, worthy to be known as his wife. I tried to pray but all I could say was, "God have mercy on me." It went on like that, on and on and I did not get any better. On Thursday before the first Sunday in July I was alone on the front porch. The electric light wires below the house were covered with birds. While watching them fly on and off but never away, I said in my heart, O Lord, if is thy will for me to be baptized next Sunday let one little bird come in the porch. (I had never seen one near the porch) I was looking down the road at the ones on the wires when I heard a bird chirping at the other end of the porch. I looked up and there was a little sparrow sitting on a nail. Where it came from do not know, but it had not only come in the porch, it seemed that it called to me. I can never tell you how I felt. I cannot remember much else that happened that day. I could not tell Dad or any one. It seemed like I almost held my breath from then on until Sunday

at the water.

You know Burch, there is a time and place for everything. I had to wait my time and so will you, but like I have thought about myself so many times, if there is a time, I will not die before it comes. Mine has come and yours is yet to come, and I hope with all my heart that I can shake your hand when you come up out of the water. Yes I surely think I understand as you wrote in your letter. Give your family my love and come to see us. We would love to have you.

(Mrs) A. B. Barham

BEAUTIFUL THINGS

Dear Brother Adams,

Should you not approve my views concerning the scripture used in the accompanying writing, cast it into the waste basket. If not deceived, I have seen some beautiful things in this scripture.

I missed you in Georgia, but I thought we had a wonderful meeting; however, I feel that Elder Nash was greatly missed, due to his present illness. I thought I could see the touch of God, through Elder Nash, manifested plainly. They will miss his leadership when he is gone.

I was glad to meet Brother and Mrs. J. M. Mewborn while in Georgia, and did not know but that you would be there also. I have received a letter from Brother Breedlove since I began this writing. He said that Elder Nash was back in the hospital, and that the doctors have finally diagnosed his trouble as partly due to a hernia between the stomach and heart which they say

they can treat without operating. He said too, that he was improving.

I expect to go into Arkansas, and be with those brethren in their communion services on the fourth Sunday. We had communion at Philadelphia church last Sunday, and it is time in course for this service at Pilgram the second Sunday and at Palistine the third Sunday. I hope to go into Alabama some time in June for their communion service also. They have no pastor except when I can go to them, which is about three times a year.

I live in hope that it is God's will to qualify another to help me in caring for this little flock, however, I do not really see any prospect yet. I had thought of brother Byrd in this capacity, but God knew differently.

With much love to you and Sister Adams, I am,

Yours in hope,
Elder Sandford A. Bradshaw
Florence, Miss.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Vol. XCIV

No. 18

Entered at the Postoffice at Wilson
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WILSON, N. C. AUGUST 1, 1961

SCRIPTURE EXPLANATIONS

Dear Brother Adams,

I have a few scriptures on my mind that I would like for you to explain. One of them is found in Job 19:26, 27. "And though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another though my reins be consumed within me." Also I Cor. 15:50 "Now this I say, Brethren, that flesh and blood cannot inherit the Kingdom of God: neither doth corruption inherit incorruption."

Brother Adams, I do not mean for you to get the scripture straight, but get me straight. I apparently do not properly understand the two portions of scripture, for they appear to be contradictory to each other.

When at a throne of grace remember a poor sinner, if saved it is through the mercy of God.

A brother in hope,
J. T. Hollingsworth
Ellisville, Miss.

First, I will call to the attention of Brother Hollingsworth and my readers the fact that I am using a comma after the word skin in the 26th. verse of Job because it was so used in earlier publications of the Bible, and I feel that it is essential to the meaning of this sentence. It may be that our Brother is confused because of the statement made by Job and the Apostle. However, when properly understood there is no conflict between the two. The doctrine taught by Job is in full accord with that taught by the Apostle Paul. It is said of Job that he was perfect and upright, and one that feared God, and eschewed evil. See Job 1:1. Job was not perfect in the sinful flesh, no, but his perfection was in the Spirit. He had a perfect understanding of those things which were revealed to him. The Lord revealed to him the glorious resurrection of his body and it was by faith that Job could say, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Faith is of God and it lays hold of the promises of God. In God's account it is the same as if those things had already taken place, however, when considered by men, the fulfillment of same may be hundreds of years hence. The poet said:

Faith is the brightest evidence,

Of things beyond our sight
 It pierces through the veil of
 sense,
 And dwells in heavenly light.

It sets things past to present
 view,

Brings distant prospects home;
 Of things a thousand years ago,
 Or a thousand years to come.

Paul said, Faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1. Job had the evidence (by faith) that even though the worms should eat his flesh, destroy his body, his bones decay and all go back to dust, yet God would one day purify his body, raise it up, that he might see God and behold him with his eyes. David expressed the same as Job by saying, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psa. 17:15.

By this David meant that his body will be changed, fashioned and raised like unto the glorious body of Jesus. It was by faith that these men of God, as well as all the patriots and prophets could look forward to the resurrection of their bodies, changed from mortal to immortal, from corruption to incorruption, see Jesus, (not through a glass darkly) but face to face.

Those who are born of the spirit of God, become a trinity. They possess a soul, body and spirit. The soul and spirit never die. They are immortal and immaterial. The body is mortal and material. For this reason it dies. There are exceptions, like Enoch and Elijah

who were translated and never saw death but in general the body dies and goes back to dust in keeping with what God said to Adam, "For dust thou art, and unto dust shalt thou return." Gen. 3:19.

When Jesus was incarnated (that is Jesus took upon himself a body of flesh) his mission was to put away sin. This he did by the sacrifice of himself. He was crucified and nailed to the cross. He finished the work which His father gave Him to do and He gave up the ghost. He was buried in Joseph's new tomb and He arose the third day, and after His resurrection He remained on earth forty days and nights and then ascended to the Father. He is now seated at the right hand of the Father, making intercession for the chosen vessels of His mercy. See Rom. 8:34.

As before stated, the purpose of the appearing of Jesus Christ in human flesh was to put away sin by the sacrifice of Himself, for His people — for those the Father gave Him before the world began. Having finished the work which His Father gave Him to do, he ascended to the Father.

Paul said: "But now once in the end of the world (end of the legal dispensation) hath he appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:26,27,28. The purpose of the second appearing of Jesus, will be to

change these vile bodies and fashion them like unto His glorious body, which will be at the end of this world.

By the eye of faith, Job could behold the resurrection of his body and was made submissive to the will of God to wait until this change comes. He said, "If a man die shall he live again? All the days of my appointed time will I wait till my change come." Job 14:14. David said, "I have set the Lord always before me: Because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: My flesh also shall rest in hope." Psa. 16:9 Those things which were seen by an eye of faith, and put on record by our forefathers, were as Paul said, "Written for our learning that we through patience and comfort of the scriptures might have hope. See Rom. 15:4. These are our very own experiences. We cannot witness with the writings of the apostles and prophets in their testimonies in the scriptures except we have been able to rejoice in the same truths as taught us, sometimes in joy and glory and many times in tribulation - when He is revealed to us in tribulation that too becomes a joy and our hearts are made glad in submissiveness and patience. We can then behold these things in an eye of faith. The doctrine which is set forth by the apostle is in full accord with that of Job. Each of them taught that there must be a change in this natural body. This change will take place in the resurrection. Paul said, "It is sown in dishonour; it is raised in glory: It is sown in

weakness; it is raised in power: It is sown a natural body, and there is a spiritual body." I Cor. 15:43, 44. In the fiftieth verse, to which our brother referred, the Apostle said, "Now this I say, brethren that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. The meaning of which is that the body in the natural state cannot enter the kingdom of God. There must be a change from mortal to immortal, from natural to spiritual, from corruption to incorruption. Job, as well as all the saints of God from Adam to the end of time, is waiting for the second appearing of Jesus, at which time his body will be changed from natural to spiritual, and will be adopted into the kingdom of God. In this life they receive the Spirit of adoption. See Rom. 8:23. This takes place in regeneration, and is evidence that they will receive the full adoption at the second appearing of Jesus. They will receive that which they are now waiting for. "Even we ourselves groan within ourselves, waiting for the adoption to - wit the redemption of our body." Rom. 8:23 That is the way Paul put it.

The Spirit that will raise these bodies from the grave—either in the earth or sea — is the Spirit that raised up the body of Jesus, Paul said, "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.

The second appearing of Jesus,

is not to be confused with the following scriptures. "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4:19. Nor "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" I Cor. 3:16. This and other similar scriptures, have reference to the Spirit of God that dwells in His people; but His second appearing will be in bodily form like He went away. When Jesus ascended into heaven after His resurrection, His disciples saw Him going away, and according to the scriptures, "While they looked steadfastly towards 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. 3:10,11.

As before stated, the purpose of the second appearing of Jesus is to change these vile bodies and fashion them like unto His glorious body. The Spirit returns to God who gave it at the expiration of his life. When Stephen was stoned, he called upon God and said, "Lord Jesus, receive my spirit." Acts 7:59. Jesus said to one of the malefactors which was hanged with Him on the cross. "Verily I say unto thee, today shalt thou be with me in Paradise." Luke 23:43.

The souls of God's elect are converted and brought in union with the Spirit of God in this life. This change is made by the law of the Spirit of life which is in Christ Jesus and hath made His people

free from the law of sin and death." See Rom. 8:2. This law is perfect, it converts the soul. David said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psa. 19:7.

The body of the saints must go through a change as does the soul. It must go back to the dust from whence it came. Even though it decays, it is preserved in Christ as well as the soul and Spirit. In writing to the Thessalonian brethren, the Apostle left nothing to be guessed at. He said, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

Those who are living here upon earth at the second appearing of Jesus Christ will not die a corporal death nor will their bodies decay like those who have gone on before, yet they will undergo a change from natural to spiritual. Paul said, "Behold, I shew you a mystery; We shall not all sleep, (meaning we shall not all die) but we shall all be changed." That is, changed from mortal to immortal, from natural to spiritual.

To the Thessalonian brethren, he said: "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 (meaning, they shall not hinder them or go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall

rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:15-18.

There is not anything more certain than the second appearance of Jesus. His first appearance was to put away sin by the sacrifice of Himself, convert the soul and redeem it from the curse of the law. His second appearing will be to change the vile bodies, redeem them from the earth or grave. They will be made fit to receive the soul and spirit and dwell in the presence of their Redeemer forever and ever.

T. F. Adams

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,
 Has your subscription expired?
 Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. 1/2-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
 525 S. 4th Street
 Smithfield, N. C.

RESOLUTION OF RESPECT

We, the Church at Sandy Grove, bow in humble submission to the will of our Heavenly Father who does all things for His own Glory and saw fit to remove from this life our beloved Brother, Alexander (Alex) Dupree, January 21, 1961.

Brother Dupree was born May 17, 1878, and was married to Nancy Caroline Langdon on February 21, 1906. To this union were born ten loving and devoted children, whom together with the widow survive to mourn our loss. Although we have the feeling, he was as Paul was when he said, "For me to live is Christ, and to die is gain."

Brother Dupree united with the church at Sandy Grove on May 17, 1924, by experience and baptism. He was acting clerk until he was chosen clerk at regular meeting in September, 1924, and served his church in this capacity in humble meekness for the rest of his life. He was a loving husband and father and was blessed to provide well for his family. Brother Dupree died as he lived, believing in Salvation by the Grace of God.

We extend our sympathy to his bereaved family. May God comfort and console them and may they through the Holy Spirit say, "The Lord giveth and the Lord taketh. Blessed be the name of the Lord."

His funeral was conducted at Sandy Grove Church by his pastor Elder A. H. Morgan, assisted by Elder T. F. Adams. His body was laid to rest in the church cemetery beneath a mound of beautiful flowers.

Be it resolved that: a copy be recorded in our church record, a copy be sent to the family, and a copy be published in Zion's Landmark.

Done by order of church in conference third Saturday in April, 1961.

Elder A. H. Morgan, Moderator
 C. Lee Ogburn, Church Clerk
 Committee:
 Brother G. C. Langdon
 Eurice Ogburn
 C. Lee Ogburn

UNION NOTICE

Dear Elder Adams,
 Please publish in Zion's Landmark a notice that we, the Lord willing, purpose to have a 5th Sunday Meeting in July, and Saturday night before. The date is the 29th and 30th. All of our brethren are

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invited to come.

Yours in hope,
L. B. Hylton
Princeton, W. Va.

FIFTH SUNDAY MEETING

The Lord willing, there will be a Fifth Sunday meeting, July 29th and 30th at Matrimony Church. The service will begin at two O'clock p.m. Saturday, and 10:00 O'clock a.m. Sunday.

The church is located on the Leaksville-Price hard top road. We invite our brethren and friends to come and meet with us.

J. G. Gardner
Stoneville, N. C.

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 July 1961. Eld. Bennie Owens was appointed to preach the introductory sermon and Eld. Andrew Boswell his alternate.

All lovers of truth are invited to attend and a Special invitation is extended to our Ministers Brethren.

J. T. Boyette
Union Clerk

THE BLUE RIDGE ASSOCIATION

The Blue Ridge Association is to be held with Thomas Grove Church in Floyd County, Virginia; beginning on Friday before the third Sunday in July 1961 and two days following. The Church is located about six miles south east of Floyd, Virginia, and about eight miles north of Woolwine, Virginia. Those coming from the south and east come to Stuart, Virginia, get on highway no. 8 leading to Floyd, Virginia; follow till you come to the Skyline highway, get on it, and go east two miles to the church those coming from the north-west come to Floyd, Virginia get on Highway no. 8 going south follow to the Skyline Highway then turn last two miles to the Church. All lovers of the truth are invited to come and be with us.

Noel Tilley
Rt. 1, Box 350
Fieldale, Virginia

WHITE OAK UNION

The next session of the White Oak Union, the Lord willing, will be held with the Church at Wilmington, N. C., the fifth Saturday and Sunday in July, 1961. We would like to extend a hearty invitation to all orderly Baptist, especially our ministering brethren to visit us.

The Church is on Castle Street.
H. A. Young, Clerk
R.F.D. #1, Box 91
Jacksonville, N. C.

UNION NOTICE

The Skewarkey Union is to be held with Rosemary Primitive Church fifth Sunday in July, Friday and Saturday before.

The church is located in the southern edge of Roanoke Rapids, N. C. Those coming by Weldon on Highway 158 may take old 158 which is now Black Top 1629 into town. There should be a pointer on the road near Hill-Top Inn. Church is one block off the road between the railroad and 13 Street, also between Carolina and Virginia Ave.

Service will be in the church Friday. We understand Saturday and Sunday meeting will be held in school building on 11-12 Washington and Hamilton Streets.

We extend an invitation to all who have a desire to come.

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 fifth Sunday in July, 1961.

Mill Branch Church is located in Columbus County, N. C., about 5½ miles East of Tabor City, N. C. Visitors coming by Whiteville, N. C., will leave Whiteville Southward on highway 701. About 15 miles, at Sidney Filling Station, turn left on Community Paved road, 1½ miles to Union. Those coming by way of Tabor City, leave Tabor City Eastward on highway 701 to Vinegar Hill. At service station turn right on second right hard paved road, two miles to Union.

E. L. Vaught
Route #2
Loris, S. C.

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

AUGUST 15, 1961

NO. 19

PSALM CII.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

To hear the groaning of the prisoner; to loose those that are appointed to death;

To declare the name of the Lord in Zion, and his praise in Jerusalem;

When the people are gathered together, and the kingdoms, to serve the Lord.

He weakened my strength in the way; he shortened my days.

I said, O my God, take he not away in the midst of my days: thy years are throughout all generations.

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.

But thou art the same, and thy years shall have no end.

The children of the servants shall continue, and their seed shall be established before thee.

PSALM CIII

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my Soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

EDITOR

ELDER T. F. ADAMS

WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SEVEN WORDS

This is a letter submitted to us for publication and written to Brother and Sister Eddie Pittman, RFD 3, Kenly, N. C. —Editor.

Dear Kindred in Christ.

I am at home with the flue at present, and you are on my mind, I will attempt to write, asking you to bear with me for I find I cannot write short letters when my mind is exercised on the scriptures. In writing as in speaking, I can only hint at what I want to say even with the best of my efforts, each time realizing unless the Lord blesses me to do these things, vain is the endeavor.

I am one who has been led through deep and troubled waters, and I realize now it takes that to deeply establish us in the fundamental principles of the doctrine of grace — the doctrine of God. Heb. 1:1, 2 Says, "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophet, hath in these last days spoken unto us by His Sons, whom He hath appointed Heir of all things, by whom also He made the words."

A few words came into my mind—seven in all — expressing the doctrine of God, the part each had (Father, Son, and The Holy Ghost. I do not mean to minimize nor neglect either one of this trinity) in the whole thing. God decreed, Christ fulfilled, the Spirit (or Holy

Ghost.) reveals." These are the seven words.

Had there been no Father, Christ would not have prayed to Him. St. John, 17th. chapter. Had there been no Son, God would not have stated if at Christ's baptism in Jordan's stream. St. Matt. 3:16, 17. Had there been no Holy Ghost, Christ would not have promised in His Father's name, to send it. St. John 14:16. through 26. Three-in-one God, Trinity in unity. It is a mystery indescribable but true Jesus said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." The Holy Ghost, the Spirit, binding all together, and revealing the will of God, the mysteries of His Kingdom unto us. Let no living mortal on earth think that I am trying, nor have I tried, to deny the work of God, the work of salvation, each of the three having a part, revealed to us here in time, at Almighty God's appointed time. He sovereignly controls all things, time, world, places and events, great or small, timely or eternal, working all things together after the counsel of His own will. See Eph. 1:11, for the good of the children of God and for His glory. (See Romans 8:28.) in such a way, we have to praise Him, being already predestinated to this end here, for God has said, "This people have I formed for myself, and they shall shew forth my praise" and to eternal Glory

hereafter. 1st Peter 1:3, 4, 5.

When I use the word "We" or "Us" I mean the whole church of the living God, (hoping that I am included) chosen by God the Father in Christ the Son, before the foundation of the world. Eph. 1:3,4. All of whom shall one day sing forever in heaven, without the loss of a single one. See St. John 6:37-40. So we see God has made and created all things. Sin is not a thing, it is the act of the creature—the transgression of God's law. Rom. 5:12. Yet we have to go behind this to see God's purpose in sin being here.

A well man needs no doctor. A people who had no sin, would not have needed a Saviour. Had there been no sin, we would have no cross to bear, no death to die, no praise to give in being delivered from it (Sin). Had there been no sin, we could not hate our own manner of life, nor could we have been Christ's disciples. Eze. 36:24-31 and Luke 14:26. We hate the principle of sin where ever we see it, but in our own self, we hate it most of all. Furthermore,, sin would have been in the world, but not imputed, because "Sin is not imputed where there is no law." Rom. 5:13.

So God created (made) Adam subject to sin, for the Bible says the creature (Adam) was made subject to vanity (sin) not willingly, but by reason of Him (God) who hath subjected the same (creature) in hope.

Satan had no part in creation, for God formed or created him. Job. 26:13, and Col. 1:12 - 17. So God created the nature of Adam, which

nature was and is evil. Isa. 45:7. Remember God did not make Adam sin; He just made him subject to sin, the purpose God had in it being best expressed in the Angels' language to Joseph. St. Matt. 1:19-21.

Adam was so weak, he fell under the transgression of God's law, taking the church down with him into the pit of sin, thus bringing about the need for the coming of the Saviour, who came, redeemed the whole church from sin, thus giving them cause to praise Him, when He, by the Holy Spirit, reveals what Jesus has already done, manifesting that grace, given us in Christ Jesus, before the world began. 11 Tim. 1:9.

To me, all this, together with all acts and deeds, from the death of an insect to the rise and fall of empires from the beginning to the end of time, was embraced in God's decree, either positive (he being the first great cause of all causes or permissive. He suffers, lets, or permits, the ungodly things; having a good purpose in it all, over ruling it all for His people's good, and God's own glory. Remember this one thing, no man, woman nor child is excused nor justified in doing, wrong because God overrules the evil for good. David says, "Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee. The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity. Psalms. 5:4,5. David also says, "Thou, even Thou, art to be feared: and who may stand in Thy sight when once Thou art angry? Thou didst cause judg-

ment to be heard from heaven; the earth feared, and was still, — Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." *Psa. 76:7,8,10.* We are the guilty ones. We are conceived in sin, and our every act has some evil motive in it, unless restrained by or directed of God. Therefore, our only hope, our only means of justification before God, is in, through, by and for the sake of Jesus Christ. I hope I have made these points clear.

Now, God willing, the experimental part, intermingled with the doctrine. May He, who quickened my poor soul into divine light and life, while I was only a little child, too young even to go to public school amid the hills of old Virginia; be with me now, for Jesus' sake.

To begin, Jesus told Nicodemus, "Ye must be born again. *John 3: 3-8.* What part of man is born again? It is not the flesh, for Jesus plainly told Nicodemus, "That which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit. God told Adam, after He had formed him out of the dust of the ground, and blew into his nostrils the breath of life, and man became a living soul: "The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." *Gen. 2:16,17.*

I believe God had already decreed to permit Adam to eat of that tree, and in the hour he ate, his soul died in trespasses and sin. Here, at this time and place, by this action — this deed — sin and

death entered into the world. We, being in the loins of Adam, our soul also died in trespasses and sin. This is the part of man under consideration, when Jesus said: "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This is the part of man referred to in *Ephesians 1:1.* "You hath He quickened who were dead in trespasses and sins."

When Jesus spoke our soul into life, we did not realize the cause. All we knew was, we felt to be lost sinners, doomed to hell to burn forever, because of our sins. As in natural birth, first the conception, then months of growth and travail, then the child is born, delivered into this world, in like manner. First we were quickened, our soul made alive, we had life to feel, light to see, and we became beggars of mercy, and instead of nine months, I traveled under the law over twenty long years.

While under the law, I knew nothing of what Christ had already done. I only saw God, in my feelings, with outraged countenance because of my sins, standing with the sword of justice and vengeance, upraised in His hand, ready to cut me off into hell eternal at any moment. Before God I felt this to be true. I repeat, at that time I knew nothing of the atoning work of Jesus as yet. I felt I had to pay the debt my sins demanded. I did not know it was already paid, until it was revealed to me in later years. I could not call God "Father to save my life. I had not yet been made reconciled to Him, so

I said, God, be merciful to me, a poor sinner.

I continued this cry from time to time as the years rolled by. Sometimes it was worse than at other times. This was the work of the Spirit revealing. At that time, I feared the devil, I felt to be lost, condemned, having no hope, and and felt God was against me :but the time of deliverance already set and decreed of God ere time began rolled around.

On August 4, 1939, while at work in the American Dining room Furniture Factory in Martinsville, Va., I was brought to the end and made to give it all up. I was made to realize in the depths of my soul that if I went to hell, God was perfectly just and that I deserved nothing better. I had never seen this before. Then the voice of Jesus spake peace into my soul in these words: "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.

Brother Pittman, how well I remember this! A change swept all over me. I felt it so much so distinctly, I wished for a mirror to see my face, for I felt different, oh! so different as compared to what I had ever felt before in all my life. Gone was the feeling of being a lost sinner doomed to hell. Gone was my fear of hell and the devil! Instead, for the first time, my soul filled with joy, hope, love, gratitude and praise to my heavenly Father; and from then till now, my life has never been the same. I am a pilgrim of hope. I know that I have experience, and because of this, I hope I am

a child of God. Neither men, angels, devils in hell, separately nor combined are my judge, neither do they take my hope away, for they cannot. Jesus who cannot lie has said: "The gates of hell shall not prevail against it." This includes the church for whom He died, and in whose heart and soul He has set up the kingdom of heaven. He has all power both in heaven and in earth. The devil can only move as Jesus permits, so what have we to fear? Yet in nature, we doubt and fear. Not doubting His power, nor His work, the salvation of the whole church, but doubting our part in it, that is, we doubt, because we so fear that we are not included in His love and mercy and saving grace. However, at times it is sufficient to say, when we are clothed in our right mind — Spiritually speaking — we can read our experience in reading the experiences of the prophets and apostles.

Years ago, in a dream, I was standing on the courthouse steps in Martinsville, Va., and was preaching the gospel. I felt it and knew it was the gospel. I saw people coming toward me in lines like the spokes of a wagon wheel coming toward the hub. Two men stood before me, their arms about each other's shoulders, crying like babies. I said, "Fear not! if you can go to the Bible and read your experience in the experience of the prophets and apostles, heaven is your home, regardless of what denomination you are affiliated with." The dream ended. This is what I believe today.

O Yes, the day I received my hope, I was made sweetly recon-

ciled to God. I felt He was with me, and I could, and sometimes I can now, call Him "Father!" Paul says, "Therefore being justified by faith (in Jesus Christ, given us of God) we have peace with God through our Lord Jesus Christ." Romans 5:1. To say we now have peace with God means to me that at one time we did not have it. Again Paul said: "For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abby, Father." Rom. 8:15. (meaning, my Father.)

Yea, O Gracious, Kind and Merciful One, I can now cry, "My Father! Not only the Father of others, but My Father! and the peace deeply felt within that Jesus said He would give, abides in my soul now. No more do I, nor have felt since August 4, 1939 that God is angry with me. That is over. It is past. Though often cast down in feelings, gloom, doubts and fears like the raging waves of the ocean often engulf me; yet, this peace is there. No more do I fear hell nor the devil, nor am I under that great weight and burden of sin. It used to be the sins of my whole life stacked up on me in my conscience, but that does not bother me any more. It is the sins I now commit, day after day that trouble me now.

Jesus commanded: "Take up thy cross and follow me." It is fulfilled in the daily lives of those in whom He is formed the hope of glory. Not agreement, but CROSS. A dual personality — two natures within one temple — the body — Christ reigning in the heart, and

sin condemned in the flesh. Two principles - one holy, and one vile—a constant warfare going on between the two. No truce ever declared, no compromise agreed upon. Rudyard Kipling once wrote: "East is east, and west is west, and never the twain shall meet." In like manner the born-again soul, and sin will never agree, nor have peace and fellowship one with the other. This dread or double personality, is described in both the Old and New Testaments. Referring directly to the child of God, it is their experience. We read: "Return, return, O Shulamite, return, return that we may look upon thee. What will ye see in the Shulamite? as it were, the company of two armies."

In the New Testament, the Apostles two natures, two principles, each battling, fighting against each other, in describing his own experience: Paul said he was a pattern for all that should follow after. Yes, he told the daily experience of every child of grace, on down to the end of time.

Our bodies shall be saved by adoption, as in nature when a man and wife have children of their own, in order to adopt a child out of another family, a certain law or laws, must be complied with, and when the process of law is duly fulfilled (not by the child, but by the man or woman adopting him) in the hour when the final papers are signed, and the child is adopted into the family, instantly that adopted child is a legal or joint heir with the begotten children. Behold, the wisdom of God in action. Our bodies are descendents

of Adam. Christ was and is the only begotten Son of God. We are sons by adoption, sons of God. Christ has already fulfilled all the requirements of the law in our behalf. He has sealed us with the the resurrection morning, "These vile bodies shall be changed," fashioned like unto the glorified body of Jesus; when "This mortal shall have put on immortality, and this corruptible (body) shall have put on incorruption," then we will be adopted from the family of Adam into the family of God to then inherit Heaven with all its glory, forever; when we will be made heirs and joint (meaning equal) heirs with Christ, in glory. No wonder old Brother Paul was brought to a standstill and made to exclaim, out of the fullness of his heart and soul, "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!"

Brother Pittman, This letter represents what I believe, and I believe God caused me to believe it. I say this in humbleness, but sincerely. I have been made to love the people who love this doctrine, and I hope what I have written finds a responsive chord in your heart; but if not, then please let it be a friendly difference. I do not desire to sail under false colors; I want Old Baptists to know the doctrine I believe and stand for, when blessed to that end. The more troubles, trials, distresses, persecutions, false accusations, heartaches, we have to bear, the more deeply do we become rooted and grounded in the deep fun-

damental principles of the doctrine of God, the doctrine of a Sovereign God - Sovereign grace. I do not care what takes place it can only come by the appointment of God, and it is among the "All things that work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. "Though pain and death around us fly, Till God permit, we cannot die, Not a single shaft can hit, Until the God of heaven sees fit."

Written from the heart of a poor sinner, saved by grace or not at all.

Your brother in hope
of mercy,
(Elder Layton Wingfield
Ridgeway, Va.

(A REPRINT OF MAY 1930

Elder Millard F. Westbrooks, My Dear Brother,

I have never told many folks of my experience if I have one at all. Since you were over here I felt like I wanted to tell someone of what I hope the Lord has done for me. Back in the year 1920 I hope I saw the light one evening while I was on my job at work. I will endeavor to tell of some things I hope the Lord has shown me, a poor, vile, helpless undone sinner, some of his wonderful and mysterious purposes in the working together of all things for good to them that love the Lord and are called according to His purpose. As my hope is for a home beyond this vale of tears, I do hope he has shown me that everything, all things in heaven above, and on the earth beneath, in the sea and all

deep places every event that is taking place, or ever has taken place, is coming to pass just as He, in His wisdom, purposed it should, and He has some purpose for the perfecting of the saints of God.

I have not words to tell what I hope I saw in this great sea of mystery, but I do desire, if it is the will of God, to pen down a few of the thoughts that came so sweetly to my mind and were of much comfort to my poor hungry and thirsty soul. Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Who can bring this great omnipotent power —the all wise God — into question? The earth, and the fullness thereof, is His. He formed it; he spoke it into existence out of nothing. He created all things that have ever come to light or have been seen by mortal man, and even man was created, with all things else, in the bowels of the earth, each thing, large or small, at the proper time, as God saw fit, was formed and fashioned for the use for which it was created, and all for the benefit or destruction of mankind. The same mighty God of heaven and earth told Noah just how to build the ark and to take his family and two of a kind of every living thing on the earth inside, and he, God himself, shut them all in, then sent the flood that destroyed all living creatures from the face of the earth. And who could say unto him, Jehovah, why doest thou this or that? The same God, According to the covenant of grace made with his only Son before the foundation of the world, sent him

into these low grounds of sin and sorrow to redeem his people from under the law and its curse, a people given to him by the Father in that same covenant of grace. He was a man of sorrow and acquainted with grief and mourner all the days of his life, thus bearing every burden, sorrow, heart-ache and pain his bride would ever have to suffer here in this world. O, dear humble mourner, think what he suffered. Then he, by the determinate will and foreknowledge of God his Father, had to be taken and by wicked hands crucified and slain, all for the sins of his people chosen in him before the world was.

Oh such a wonderful mystery: Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. It is beyond our human comprehension why God, being pure and holy, all wise and independent (and we know could have had the whole thing different had it suited him), should look down in pity and mercy through the ages of time and eternity and so arrange the "All things" to work together for good to them that love him and who are called according to his purpose, and cause them to show forth his praise, for he formed them for that very purpose, and no weapon that is formed against them shall prosper.

Yet he said, follow Him, in so doing they are led through the valley of the shadow of death, but he is their rod and their staff and he comforts them with the same comfort wherewith he was comforted, with the assurance that he will be

unto them a God and they shall be unto him a people. And lo, he is with them always, even to the end. Everywhere present at the same time, nowhere is his voice not heard. He speaks and it is done; commands and it stands fast, and as he purposes so shall it come to pass.

I often wonder why we have to go through so many firey trials and have so many doubts and fears, but when, as I hope, I am enabled to get a little glimpse of this grand and glorious arrangement of all things working together for good to them who love the Lord, and am made to feel and see it carrying out, as I believe, some of the purposes of God, I am made to be still and know that he is God, and sometimes cry out, "Lord, correct me and I will be corrected; turn me and I will be turned."

Helpless, and dependent upon the allwise and independent God, we are not our own keeper. (Oh I shudder to think where we would be if we were.) But thanks be to His gracious name, we are kept by his mighty power, ready to be revealed in the last day. Oh! I would praise him with every breath I draw if I could, but he controls that, too. Without him we can do nothing. I love to think of him being able to subdue all things unto himself. It is sweet to me where he said, "Fear not, thou worm Jacob." Things that are not, and yet are; that is my hope. The old King thought he would surely get rid of the poor Hebrew children by having such fervent heat in that furnace, seven times hotter than need be, and could not know

that God was only putting that into his mind and has already predestinated it should be that hot that he might show his power by preserving them, they being chosen in that Son before time was. He was seen in the flame of fire with them by the King himself. Yea, long before he was manifest here in the flesh. He has ever been with the Father and his people were chosen in him before the foundation of the world, therefore they have ever been with Him, and He with them, and they are safe, walled around by grace; their life is hid with Christ in God. They were put in prison, made fast in stocks, (The Acts of the Apostel 16 - 26.) yet they prayed and praised God, and other prisoners heard them (while the keeper was asleep, feeling sure they were safe, and they were.)

Suddenly an earthquake shook the earth, and immediately the prison doors were open and they were free. They verily thought they were well rid of Christ when they had made his tomb secure and set a watch around it, but they awoke, and, lo, he was gone, risen triumphant over death and the grave.

And, sweet hope, he is coming again, without sin unto salvation, and the graves shall give up their dead. He 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," and they should all be caught up with him and carried home to glory, and shall ever be with the Lord, and shall come into possession of that inheritance incorruptible and undefiled, that fadeth not away, reserved in heav-

en for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Shout, O ye heavens; break forth into singing, O ye mountains. Let the inhabitants of the Rock sing, let them shout from the top of the mountains. (Isaiah 42 - 10 - 11.) It is glorious beyond comparison. Paul said that our sufferings here were not worthy to be compared with the glory that should be revealed in us. Seeing then that we have a great High Priest that is passed into Heaven — Jesus the Son of God, let us hold fast our profession, "for we have not an high priest which cannot be touched with the feelings of our infirmities but was in all points tempted like as we are, yet without sin." Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

Submitted in love and sweet fellowship,
Hugh L. Gloer
McDonough, Ga.
R. F. D. 2

ENJOY THE LANDMARK

Dear Elder Adams,

I am enclosing my check for two years renewal to the Landmark.

I see Elder H. O. Nash has passed away. I attended his church meeting once when visiting in Atlanta. I enjoyed his sermon and also enjoyed his many articles in Zion's Landmark. I was made to shed tears when I read of his passing.

I do enjoy the "Landmark" and do believe it sets forth the doc-

trine as taught by Christ and His disciples — if indeed I believe this doctrine most of the time I am made to wonder.

If it be God's will, may he bless and keep you, enabling you to continue this little paper which I know is such comfort to His little ones, and especially those who are unable to attend meetings.

The least, if one at all,
(Mrs.) Nanna M. Carney

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
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"BE SMITTEN AND DIE"

"Blessed is he whose transgression is forgiven, whose sin is covered." Psalms 32:1.

Who knows the truth of what David said but those who have felt the condemning power of violating God's just and Holy law and received pardon and peace through Jesus Christ? David committed a great sin when he had Uriah put in the forefront of the hottest battle that he might "be smitten and die." All of this was premediated that he might take Uriah's wife to be his wife. Apparently he had no thought of having committed any sin until the Lord sent His prophet, who spoke unto him by saying, "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 drank 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 restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man." II Sam. 12: 1-7. "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." Verse 13.

When the arrow of God's Spirit pierced the soul of David, by the words of Nathan (the prophet of the Lord) who said, "Thou art the man," it brought conviction, for he was caused to see his own sin and transgression. He said, "I have sinned against the Lord." Nathan the prophet, returned and spoke to him by the word of God, saying, "The Lord hath also put away thy sin; thou shalt not die." This was an undeserved blessing that was bestowed upon David. The goodness and mercy of God in delivering him from the sin and transgression against him, caused David to say, "Blessed is he whose transgression is forgiven, whose sin is covered."

Kings and governors have and do grant pardon to men for violations of laws, but they are not able to remove the guilt and condemnation

tion which is felt in the soul because of sin, and transgression. The Lord, not only pardons the transgressor but He removes the condemnation of his soul and gives him peace. When He removes the guilt and condemnation He sets the sinner free; not only this, but He remembers these sins no more. The Lord said, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:12. There are many confirmations of God's word recorded in the scriptures, that verify His promise to poor, totally depraved sinners. God spoke by His prophet Jeremiah, "And I will cleanse them from all their iniquity, whereby they have transgressed against me." Jer. 33:8.

Greater than the gold of all the earth is the blessing to those whose transgressions are forgiven and whose iniquities are covered. The ineffable greatness of a God who by His tender mercy and inconceivable compassion has condescended to men of low estate, who died and is resurrected that they may live, can never be comprehended by mortal man. There are many blessings bestowed on His children by God, which they are not able to see until the Lord sees fits to reveal them. Adversity in Spirit is just as necessary as prosperity in Spirit. Affliction is needful. David recognized this as being a blessing of God. He said, "Before I was afflicted I went astray: but now have I kept Thy Word." Psa. 119:67. It is in affliction that it pleases the Lord to teach His people. David said: "Day unto day uttereth speech, and

night unto night sheweth knowledge." So it is in tribulation and affliction — night — that He teaches us. Psa. 19:2. Paul, in confirming the souls of the disciples, and exhorting them to continue in the faith, said that we must through much tribulation enter into the kingdom of God. His people who are led in deep waters are able to discern the difference between man's works and the work of God who works in them both the will and the do, of His good pleasure. The sound is different. David said: "Blessed is the people that know the joyful sound: they shall walk, O. Lord! in the light of thy countenance," Psa. 89:15.

Jesus numerated many blessings which apply to His people. Beginning with the first verse of the fifth chapter of St. Matthew we read: "Seeing the multitudes, He went up into a mountain: and when he was set, His disciples came unto Him: and He opened His mouth, and taught them, saying, Blessed are the poor in Spirit: for theirs is the Kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:1-12. Every trouble, trial, rebuke and chastisement is a bless-

ing in disguise from God. Even though these rebukes and chastisements may be administered by satan they are blessings from God, and work for the good of His little ones, for they keep His children from being exalted above measure and at each others feet.

Paul recognized the hand of God in his being buffeted by satan when He said, "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure." II Cor. 12:7. Paul was well qualified by his experience to be a succorer to those whose faith is faint, those who are dejected and fear they have never known God as their Saviour, because of their downfalls at the hand of satan, yet satan can not go beyond the bound which is set by God.

It was according to the purpose of God that satan should afflict Job with sore boils from the sole of his foot unto his crown. See Job 2:7. Job's wife could not see the purpose of God in this. She said, "Dost thou still retain thine integrity? Curse God and die." Job recognized the hand of God in his affliction. It was a trial of his faith. He said to his wife, "What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job 2:9, 10. These words are put on record for the comfort of all of God's humble poor who are engaged in a warfare between the flesh and spirit. These experiences come to us here in this life and a c o m f o r t

when we are brought into very similar incidents that weight us down and cause us to feel so low and dependent on our God.

We have other testimonies of Job who acknowledged the hand of God in his affliction and counted it as a blessing from the mighty God. He said, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For He maketh sore, and bindeth up: He woundeth, and His hands maketh whole." Job 5:17, 18.

Solomon was a witness to the testimony of Job. "My son, despise not the chastening of the Lord; neither be weary of His correction, for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth. Prov. 3:11, 12.

The Lord teaches His people many lessons, while they journey through this world when they are lifted up they sing praises unto Him. But what about it in the days of adversity when your body as well as your soul is sorely afflicted? You are then made to feel that the hand of the Lord is against you. Your faith is weak. Doubt pervades your very being; and you are unable to reach out and take hold of the promises of God. The Hebrew brethren were evidently brought to this low state. Paul being a servant of God, who had many trials in this life, rejoiced in tribulation, (See II Cor. 7:4) was, like Moses, Job and Solomon, as well as many others, well qualified to comfort them in their distresses. God's humble poor are often forgetful. They so often take

affliction, sorrows, and down cast feelings as evidence that the Lord does not love them. It is hard for them to see that this is a blessing, rather than a curse, until it pleases the Lord to visit them in their affliction. Paul calls their attention to the language of Job and a proverb of Solomon. He said, "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. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:5-8.

The infants in Christ Jesus are not capacitated to receive the above words, but when the weaning period comes and they are brought to partake of the bitter as well as the sweet, they learn more and more the truth of what Paul said, "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." Rom. 8:28.

T. F. Adams

OBITUARY

ELDER WILLIE A. WALTON

Our dearly beloved Brother was born April 17, 1878 and departed this life February 19, 1961, he was united in marriage to Ethel King September 17, 1903.

To this union were born nine children, Viz, Mrs. N. M. Lanier, of Rocky Point, N. C., Mrs. Willie Jones, of Myrtle Beach, S. C., Mrs. Herbert Turk, of Sanford, N. C., six sons, Asa, of Jacksonville, N. C., Milton, of Rocky Point, N. C., Clifton, of Shelby, N. C., Louis, of Fairfax, Va. Jerry and Leroy, of Maple Hill, N.

C. all of whom survive him, together with his widow, one sister, Mrs. Luby King, of Wilmington, N. C.; two brothers, Ed of Daytona Beach, Fla.; Noah, of Wilmington, N. C.; 27 grandchildren and 16 great grandchildren.

Funeral service was held at Maple Hill Church by Elder H. A. Young and the writer, where one of the largest congregations we have seen attended, to pay their last tribute of respect. He was laid to rest in the family cemetery there to await the second coming of Jesus.

Bro. Walton united with the Church at Maple Hill, September 2, 1934. He was baptized the same day by Elder R. W. Gurganus, had an impression to speak in public and began doing so September 5, 1937 and was liberated to preach in the bounds of the White Oak Association, December 4, 1937. He was ordained to the full work of the Ministry the 14th day of March 1937, by a presbytery composed of Elder R. W. Gurganus, Elder E. F. Pollard and Elder T. H. Edwards, he served as pastor during his Ministry, the Churches at Maple Hill, Muddy Creek and Newport.

Bro. Walton was a strong believer in Salvation by Grace alone. He was a wise counselor and manifested much love for the churches and all the brethren and Sisters with whom he came in contact, and will be much missed by all that knew him.

Therefore, be it resolved: First, that we bow in humble submission to the will of our Heavenly Father, for while we loved him the dear Lord loved him best, and we feel that he is now resting in the Paradise of God, there to await the second coming of Jesus, when he, together with all of the redeemed of the Lord, shall be delivered from the grave, and caught up in the air and taken home to that Eternal city whose maker and builder is God, to be with him forever.

Second, that we place a copy of these resolutions on our Church Book, and send a copy to Zion's Landmark for publication.

Done by order of the Church in conference, Saturday, June 3, 1961.

Elder H. A. Young, Mod.
Sister N. M. Lanier, Clerk
J. B. Pollard, Committee
Arthur Lanier Committee

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

OBITUARY

Mother was born February 6, 1880, and passed away February 28, 1961. She was the wife of Elder N. D. Teasley of 603 N. Maple St., Durham, N. C. The mother of five children which survive her. If mother had lived until May 2, 1961 she and Daddy would have been married sixty years. She was a very wonderful Mother and a devoted wife. She was loved by all her church members and friends.

My Mother was in declining health for a year and seriously ill for one week.

Her funeral was held March 1st, at Hudson Funeral Chapel, with Elder Earnest Burchett and Elder A. H. Barham officiating. Interment was in Woodlawn Memorial Cemetery.

Mother was received in the fellowship of Ross Chapel Primitive Church in 1921. She was a faithful member. She had a strong hope, and was a firm believer in the Lord Jesus Christ. My dear Mother wanted so very much to leave this world, and I've heard her say so many times, "if only God would come for me."

My family wishes to express our appreciation to her many, many friends for their kindness and very beautiful floral designs. May the good Lord bless each and every one of you.

Written by her daughter,
Mrs. Violet Teasley Bankston

**"HOW YOU ARE MISSED
DEAR MOTHER"**

How you'll be missed in many a home
on this day, Mother Dear,
God has called you to his home, so we
have no cause for a tear.

Your precious seat will be vacant, in the
little white church, you loved so dear,
You'll be missed by all your loved ones
and there will be many a tear.

You'll be singing with God's Angels in
his Church up above,
I can hear your sweet voice singing all
those old hymns that you love.
Your favorite preacher, darling, will soon
come live with you,
He looks so very lonely, his days here
seem so few.

I know God's road is narrow, your precious
face, I long to see,
When my day's on earth are over.
Please, Mother save, just a small place
for me.

Your daughter — Violet
Written on Mother's Day

PHOEBIA MORTON

It is with a sad heart that we attempt to write the obituary of our Sister, Phoebe Morton, who departed this life March 15, 1961. She was born 1873, making her stay on earth 88 years. She was the daughter of the late Nomia Lilton, and was the wife of the late Elder H. T. Morton. She was a good, kind mother

of 13 children with host of grandchildren and greatgrandchildren.

She joined the Church at Northeast when she was a young woman, and was baptized by her pastor, the late Elder Kit Brown. She was a faithful member as long as she lived, and was always present to answer to her name unless sickness hindered her.

We miss her absence very much, but we have hope that our loss is her eternal gain. We feel that she has gone to that City not made with hands where she will never have to mourn and weep again, always to praise God and be with Him, be like Him and be satisfied.

Now to the children, we feel great sympathy to the feeling of their loss, but children press onward to the mark of the high calling and follow in her foot steps and hope to meet her again.

Done by order of the Church at Northeast, and written by a poor and weak Sister, yet I hope in Christ.

Mrs. E. D. Morton

OBITUARY

Is has pleased the Heavenly Father to remove our dear and much beloved Brother Jackson Noah Via from our presence in body. He was born August 16, 1893 and died April 7, 1961, he joined the church at Goblintown August 18, 1923, was elected clerk June 20, 1936, and clerk of the Blue Ridge Association in July, 1953.

He was known and well beloved by many far and near. We feel that our loss is his gain. He has crossed that great gulf between life and death that we all have to cross before we can enter into the great beyond. He will be missed very much by all who knew him. He had been ailing in health sometime but it is different now for no pain nor sorrow can enter there.

Written by order of the church in conference.

Walter L. Wright
Route 2
Stuart, Virginia

I am enclosing a poem I wrote a few years back, one that Bro. Via said he could see a deeper and greater meaning than just mere words.

Could it be a sin to want to die
When everything goes wrong;
And there be none you can satisfy
E're you labor long?

Could it be a sin to want to die
And leave this world of pain:
For by going we've nothing to lose,
And by staying we've nothing to gain?

Could it be a sin to want to die
And leave this world of woe?
To go and sleep in peace and rest
Where time is reckoned no more.

Could it be a sin to want to die
And leave all trouble behind?
For to live as we would wish to live
That way we can not find.

I am glad I was born to die.
For it is the only way
To be rid of this mortal frame,
And dwell not in this house of clay.

This I write that you may know
Just how my feelings be;
And I want no one to grieve
When the call shall come for me.

Composed and written by Walter L.
Wright, Route 2, Stuart, Va. August 1,
1957.

OBITUARY

We the Church of Stump Sound bows in humble submission to the will of our Heavenly Father in removing from our presence Brother Riley Davis who was born June 29, 1882, and departed this life October 15, 1960.

In early life he was married to Miss Caroline Hines who survives. Also one son, Riley Davis of Wilmington. Three daughters Mrs. Eula Koonce of Hubert, Mrs. Louise Andrews of Hampstead and Mrs. Evalene of Orangeburg, N. Y.

He was a kind and loving husband and Father. Brother Davis united with the church at Stump Sound, 4th Saturday in December 1936, and was baptized by Elder E. F. Pollard.

He was a firm believer in Salvation by the Grace of God. He always welcomed the brethren and sisters in his home.

May the grace of God be with his dear companion and children and comfort them and us who sorely miss him.

Dear Heavenly Father keep us in loving kindness and may we wait with patience the coming of our Saviour to take us home where there will be no more parting nor sad farewells.

Written by order of the Church in conference.

Written by a sister in hope,
Bessie Hines, Clerk
Elder L. L. Yopp, Moderator

OBITUARY

By request of the church, I will try to write the obituary of our beloved Brother, Bob Littleton. He was born November

4, 1878, died April 5, 1961. He was married to Rachel Brooks who died February 21, 1951. To this union was born six children, eight grandchildren. After his wife died, he made his home with his youngest daughter and her husband who were go good and kind to him. Brother Bob was a member at North East Church for a long time. He served as clerk for several years. He was a faithful member as long as he was able. Brother Bob had a long spell of sickness before he died. The church misses him very much, but we feel our loss is his great, eternal gain. He possessed a wonderful experience, and was a firm believer in salvation by the grace of God.

The funeral was conducted at Jacksonville Cemetery, beneath a beautiful mound of flowers, there to await that great day to be raised by the same spirit that raised Jesus from the dead. The funeral conducted by L. L. Yopp and B. F. Pollard.

The least if one at all,
By Mrs. W. L. Kellum

Abbotts Creek Association

The Abbotts Creek Association will be held the Lord willing, at Tom's Creek Church, starting on Friday and continuing through the fourth Sunday in August, 1961.

Tom's Creek Church is located in Davidson County, about one mile East of Denton, N.C.

We desire to extend an invitation to all our brethren and friends to come and be with us.

Calvin Harward
Route #7,
Sanford, N. C.

Gentlemen:

It is requested that a notice be run in your paper of the changed time of meeting for the Norfolk Primitive Baptist Church:

Saturday before the third Sunday in each month service will begin at 8:00 o'clock at night in lieu of 2:30 in the afternoon.

Your kind cooperation in this matter will be greatly appreciated.

Sincerely yours,
Ruby E. Coward,
Church Clerk

NOTICE - POSTMASTER

Change Of Address Forms #3579

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

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PSALM CIII

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass; as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone, and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

PSALM C1V

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh his angels spirits; his ministers a flaming fire:

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD WORKS MYSTERIOUSLY

Elder Adams, I am sending you two very sweet letters that came to me last week from a dear brother and sister of my home church, Corners Grove, Mount Airy, N. C. At the time I received these letters of comfort, I was sick and this Dear Sister and Brother, not knowing I was so disabled, had a mind to write me. I believe that God directed them in this, for "God works in mysterious ways, His wonders to perform." I received so much comfort from these letters, I want them printed in Zion's Landmark for the comfort of others. Brother Throckmorton is one of our deacons at Corners Grove Church, and he is a very dear brother in Christ. Sister Bertha Belton is the daughter of our dear and beloved pastor of Corners Grove Church, Elder Walter Beasley.

It is wonderful to know that the dear brethren and sisters have not forgotten you. A letter to a "Shut In" can mean so much.

God bless our dear people everywhere.

Mrs. Edd Hall
Spray, N. C.

Dear Sister Hall,

I meant to have written to you sometime ago, because you have been on my mind so much. I hope you are feeling as well as usual. I never feel good any more, but Sis-

ter Hall, it is the Lord's will that we suffer the pains and afflictions we suffer, and I desire to be made submissive to His will. Sometimes I am glad of my afflictions for I then am made to remember the Lord. But oh! so much of the time I am not made submissive to His will! I am a beggar, I go day and night trying to beg Him for love and mercy, and I feel that He has had mercy on me or I would have long since been gone. I could not have endured what I have, without His great mercy. I have spent some of the happiest moments of my life in affliction; because I felt that the Lord was with me. But sometimes I am made to say as David said, "Is the Lord clean gone forever?" He seems to be gone and I am made to feel like He has forsaken me.

I was sent to the hospital for an operation once and at the time I carried, I did not know I had to have an operation. I was lying on my bed when the doctor came in and told me I was going to have an operation. I had had two or three before that and did not feel that I could undergo another. My husband walked into the room about that time, and he seemed to be worried badly. He had met the doctor out in the hall and had talked with him. I told him I did not want to be operated on, and that I did not feel like I could go through another one. Next morning I went

into the rest room to take my bath. I was standing there combing my hair, and trying to beg God for His mercy, when a voice spoke to me just as plain as I ever heard anything in my life. It said: "I will be with you in the sixth trouble and will not forsake you in the seventh." That room lighted up so that it was the prettiest place I ever saw in all my life! My pain was taken away and I went back to my room rejoicing with tears rolling down my cheeks! I was made glad to go to the operating room, when I walked into the room, my husband had come in. I told him I did not dread my operation anymore, and for him not to worry, I lay down and soon fell asleep, and began to dream. I thought my husband and I were walking together, and we came to a long ladder standing by a steep mountain and I had to climb that ladder, but Rasie (my husband) did not have to clumb it.

I started climbing and I got to the top and looked back at Him and asked him to come help me over the end and he threw both hands up and said, to me, "I can't, I have gone just as far as I can go with you. When he said that, there was something that picked me up and set me over the top of that ladder and carried me back down to him and when I got back to him he took me into his arms and said, "Praise the Lord."

I went to that operating room as happy as I have ever been and I passed out with a heart attack on the operating table. That was on Friday morning and I did not know anything else until the first of the

next week. I did not know anything about any of my pains. That was the best bed I ever lay on. Rasie said I sang hymns, and he said I would ask him if he saw that little man who was with me and taking care of me. He said that I sang "Poor And Afflicted Lord Are Thine," and that the nurse said, "Mrs. Belton, what is wrong with you, are you scared: and he answered her "No, she is not scared, the Lord is with her."

Sister Hall, I can sometimes say, "I know my Redeemer lives." Our dear son, J. W., is in Germany for three years. It just seemed to see him go was more than I could bear. But it was God's will for him to go, and if it is His will for him to come back he will come back. We had one letter from him telling us a dream he had. He said he dreamed that his wife, Faye, and I were standing in the middle of a very large circle of roses and on the outside of this circle was his father, standing there behind an altar with a Bible in his hand preaching, and said Junior and Syvellon, his brother and sister, were standing on each side of their father with their hand on his shoulder and said he himself, was in the circle with a uniform of Gold and Silver on and was trying to pray. He said his daddy was preaching and that he (my son) made an expression, and when he did, an angel appeared over his wife's and my head. He said the clothes we had on turned into long white robes and that both of us were wearing a crown made of solid Gold, and that we then took each other in our arms and began

to cry, when his wife, Faye, turned and went to him and she put her arms around him and they walked up in front of his daddy and they both knelt down and he came from behind the alter in front of them and put his hands over their heads and he looked at them and said: "The Lord is good, the Lord is merciful, you are now together in every way and He shall be with you until you both shall die." He said further, "We turned then and went to Mama's side. (meaning me). The Angel then spoke saying, "stand by your father's right hand." After we moved there, Junior and Syvellon came up in front of us and Junior began saying over a marriage ceremony. When he finished, he turned and kissed his wife." That is a sweet dream to me.

Sister Hall, I must close. I do not feel worthy of trying to write to such good people as I feel you to be. However, I could write on and on now, but sometimes I cannot write at all. Mama and Papa are about as well as usual. Sure hope you and Brother Hall are well. Write when you have a mind. May the Lord be with you and keep you in our prayer.

Yours in hope,
Bertie Belton

THE AUTHOR AND FINISHER OF OUR FAITH

Dear Burch, Brother and Sister Wray and family,

Often has my mind been turned back recalling instances and time spent in enjoying hearing Christ's name praised above all names. Often have I thought or at least tried

to think and meditate upon God's word. One thing which impressed me most forceably, in recalling some of the enjoyable experiences in your home, was Elder Hill's talking on the two thieves which were crucified with Christ.

Christ having withdrawn Himself from the disciples, they forsook Him and fled. Peter and denied with an oath and curses, all knowledge of knowing Him. No man could do one solitary thing; it must be Christ who came to redeem the ones whom the Father had given Him. His first words recorded are: "Wist ye not that I must be about My Father's business?" Humanly speaking, and as far as man is concerned in this world that knew not God or rather that is not known of God, He was hanged on the cross by man; who did not and does not know the power of the Cross, and does not know until spiritually taught that He came down to do the Father's will—"My Father's business." To fulfill in completion, everything necessary to save the souls of His redeemed.

The scriptures tell us: "He was numbered with the transgressors." The chief Priest, scribes, rulers, and the mob all joined in mocking Jesus. "They that passed by railed on Him wagging their heads and saying, Ah, Thou that destroyed the temple, and buildest it in three days, come down from the cross." The thieves also which were crucified with Him, cast the same in His teeth. But, Behold the wonderful free grace of God! The God who said: Let there be light, and there was light," in an instant opened the mind of one of the

thieves, giving him a new heart of flesh, and a knowledge of Christ, revealing Him in His great power. One of the thieves, seeing that he had sinned against Christ, and in a sense robbed God of His power, giving it to puny sinful man, said to the other thief, "We indeed justly, for we receive the due reward of our deeds: but this man has done nothing amiss and he said unto Jesus, Lord, remember me." Luke 24:42. Christ alone can and does all the saving, man is so very weak and sinful. Christ gave him a new heart, a heart of understanding, taught him of the Lord, making him wise unto salvation through faith which is in Christ Jesus. We can readily see that it is IN CHRIST, NOT IN MAN. Then he could understand Christ must be in Him crucifying the old man of sin, having his hands and feet securely nailed to the cross; now totally helpless, with all help of man, whom he formerly trusted, gone, the old man crucified, killed to all good works of man as man had crucified him. But now, Christ becomes his stay, creating in him a new heart; a new principle, called the new man. The new man, Christ Jesus, whom they as well as himself did not know until all his self-righteousness was done away with. Now Christ taking up His abode in his heart, becoming the hope of glory, as well as his surety, and becoming responsible for his debts as well as his redemption, finishing the work the Father gave Him. Now he could pray; "Lord remember me when Thou cometh into Thy kingdom." Leaving all his help, his hope, faith and trust in

Christ. Then he could say to the other thief, with whom shortly before he agreed, but now, "Dost thou not fear God, seeing thou art in the same condemnation?" He was now enlightened in the knowledge of the Truth, (Christ). He was convicted of his sins and made humble, now he could reprove the other thief, owning Christ as his Lord, King, and Savior.

What a change had come over him, now realizing that it is his sins that has caused the crucifixion of Christ, He had to be given a new heart, a new understanding, and made a new man in Christ, and Christ in him; then he could see "It is finished. Christ must be all from first to last and always, praising Christ the author and finisher of our faith."

For some unknown reason here of late, I have been wondering if I owe you a letter or not; but regardless of whether I do or do not, you have been in my thoughts recently and the best way to get them out is to write you a letter.

We have been having quite a lot of rain, during the past few weeks, and the Mississippi river has been on a rampage as no doubt you have read in the papers. Where I stay is above the high water, or so they say. It is about three miles to the river, but with the river up as it has been this time it would be about a foot deep here, should it get out and flood the country around here. Several dikes have broken around here but the main or large ones have held. There have been entirely too much graft building, so many small ones that the river tops. We have certain princi-

ples that we know will always work, baring unforeseen calamities, but it requires a lot of skill and money to bring the course of nature to counteract another force of nature; so the river just goes right along flooding the many farms and homes.

I must close, hoping all is well. Tell all hello for me as it looks as if I may be out here for a couple of years at least before going back to Washington, which we hope to do eventually.

In love and hope for the Truth,
I remain a sinner,
(Elder) John Simpson
Box 682
Nameoki, Ill.

Written July 7, 1947

Recently submitted for publication in Zion's Landmark.

A DOOR OPENS

"AND THEY SUNG A NEW SONG, SAYING THOU ART WORTHY TO TAKE THE BOOK, AND TO OPEN THE SEALS THEREOF: FOR THOU WAST SLAIN AND HATH REDEEMED US TO GOD BY THY BLOOD OUT OF EVERY KINDRED, AND TONGUE, AND NATION AND PEOPLE. Rev. 5:9.

John, exiled on the isle of Patmos, looked and a door was opened in heaven, and he saw things that must shortly be. John saw a throne set in heaven and behold, One sat upon that throne, holding a book in His right hand. There was a rainbow round about the throne, and four and twenty seats where the elders sat, clothed in white raiment and with crowns of gold upon their heads. There were

seven lamps of burning fire before the throne; and round about were four beasts full of eyes before and behind.

The one sitting upon the throne was the Holy God. He was holding the book in His right hand and disposing of all things according to His most Holy Law of God. This book, written within and on the back side and sealed with seven seals, contains all the secret decrees of God, all of the will of God, and all of the events that shall come to pass with and before man.

"A strong angel proclaimed with a loud voice, who is worthy to open the book, and to loose the seals thereof?" Where is the man or power on earth or in heaven that can come near or touch the Almighty Will of God? Lo, there is none that can even look upon that sacred book! Yet if its seals are not broken, and the book is taken and opened, truly, all men shall be judged according to the Holy Law of God. There is none who can stand before God or look upon His face, for He is as a consuming fire. Must then we all be lost? There is no man to open the book, "No man in heaven nor on earth, nor under the earth to open the book, neither to look thereon."

"And I wept much because no man was found worthy —". John looked upon the scene, saw the utter hopelessness of man's condition to do one thing about the matter and he wept much. But to see and know this true condition is to have the light and the life of a merciful and loving Savior to be shed upon you. We see and know these conditions through the workings of the

Holy Spirit within our hearts and our minds. To have a true knowledge of our sinful and depraved condition is to weep and to cry and to seek. To know, is to be brought into the valley of Elah, and into the wilderness of Shur; which is the end, or to face a "wall"; within ourselves, we must give up the ghost and face death and utter destruction.

But, about the throne sat the elders who may represent the triumphant part of the church. Although they cannot open the book, or so much as look upon it, they do know the mercy and the love and the power of the Lamb of God, and that He hath prevailed over death and the grave and standeth at the right hand of the Father. "And one of the elders saith unto me, Weep, not, behold the Lion of the tribe of Juda, the Root of David hath prevailed to open the book, and to loose the seven seals thereof" The Lion and the Root of David is none other than the Lord and Saviour Jesus Christ. Surely He is the Lion for strength and the Root of all of the house of David and the seed of Abraham; He is that Root that feedeth, spiritually, all, that He causes His light to shine upon, and all that feel their sinful depraved condition. The Elder said that He hath prevailed to open the book: that is, He hath prevailed for that purpose; He hath made Himself as a servant; He hath taken the form of man and come upon this earth, lived under the law and fulfilled that law to every jot and tittle for every little one that the Father hath chosen; He hath re-deemed them, He hath paid their

penalty, He hath honored and claimed them and stood for them; paid every debt against them and balanced their account in every respect.

Weep not, behold the Lion and the Root of David; behold Lamb of God! John looked and saw the Lamb of God in the midst of the four beasts. The Lamb had seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. John saw this same Lamb come and take the book out of the right hand of Him that sat upon the throne. Only the Lamb of God can take this book and look upon it! And Oh, what a mercy this is to you and me, and to every little child of grace!

Indeed, what does it mean to the child of grace? It means no less than our Lord and Savior taking us from under the Holy Law of God, paying all of our debts unto that Law, and taking our matters entirely in His Hands, standing as our Saviour and Mediator with the Father; our Advocate with God; our Prophet, our priest and our King. He is ever standing between us and the Father. We, if children of grace, are His; and will, one day, be presented unto the Father in His righteousness, as one body of which He is the Head, without spot, wrinkle, blemish or any such thing! We are joint heirs with Him, because we are in Him and He is in us, and are one with Him.

Yes, the Lamb of God, takes the book from the right hand of God, breaks the seals, opens the book, and disposes of all matters of all the men and creatures and things of this world and of the

heavens according to the will of Jehovah God. And why does He control the matters of all men? Why does He judge all men? Why does He allow afflictions and persecutions to His little ones? Why, things that we cannot understand? The very saints at the throne cried to Him and asked how long before He would revenge their blood. Hath He not told us that all things shall be done for the good of those who love Him? All things, not a part of them. He controls all men, powers and beasts that be according to the will of God and for the good of those whom He loves. It is He that judgeth; now if He be for us, who can be against us? Indeed, He must control ALL things, judge ALL things; He must take the whole book into His hand and dispense of ALL matters! Oh, how glorious it is that He would come and take all of our affairs in His Hands! Remove us from the hand and the demands of the law; redeem us from under that law, claim and honor us as His own; place the best robe (the robe of righteousness) upon us and over all of our filth, sin and depravity; put His ring upon our hand, that ring of eternal love and promise of bringing us eternally to Himself; and put shoes upon our feet—shoes with which to walk through this wilderness and through the path that He hath set before us, shoes that will enable that journey to be made without injury to the lowest members of the body — the feet. Indeed, how glorious that He would take us into His hands, give us His righteousness, give us His love, give us His strength — the strength of this Lion and Root of David—

with which to walk through the trials of this journey. As thy days, so shall thy strength be, is our promise.

When He came and took the book from the right hand of Him that sat upon the throne; when He came and took His children from under the law, and held them in His hand under the reign of grace, "The four beasts and the four and twenty elders fell down before the Lamb —" to sing praise and honor and glory unto their Redeemer and Saviour. It is when you and I are enabled to see our Saviour take the book into His hand, that we are enabled to fall down before Him and to sing the new song of praise unto His great and Wonderful Name. It is at that time, that we feel the seventh day, the Sabbath Day, the Day of Rest, the Day of Hope, Love, and Spiritual Strength.

"They sung a new song." It was only at that time, it was only at that sabbath day, and that seventh day of sacredness and completeness, (which the number seven seem to mean,) that they could truly and Spiritually sing. The heart can sing without uttering a sound, the heart and the soul is lifted up in singing this new song of praise that only He can give. And also, who is it that can see Him take this book? and who is it that can sing that new song? It is only those children of grace that are given to see and to understand and to partake with Him of these Spiritual blessings; it is only those on whom He has caused His light to shine; those who have been convicted of their sins; those who walk in darkness by faith, ever

trusting in Him. While here on earth, our singing is very broken and imperfect at best, but we hope that one day we may be brought and enabled to sing His praise in a more perfect manner, eternally in the heavens.

"And they sung a new song," a song that is ever new and each time we are enabled to sing, it is as new and as fresh as the morning dew. We are told that the manna that came down from heaven tasted as fresh oil. Each time we taste of His blessings, there is a sweet freshness, and it speaks to us and calms us as oil upon troubled waters, and as ointment upon a sore. It is as the oil of gladness and the oil of peace.

And what was the song? "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hath redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign upon the earth." All worthiness is in Christ, so to say Thou art worthy, is to say Thou art Christ. His children of grace are worthy only as Christ dwells in them, and they in Him. It is He who hast made us worthy; it is He who hast made us as kings and priests before our God. It is His worthiness that hast redeemed us before God, and it is His worthiness, that takes the book into His hand; and for that worthiness, we sing this new song of praise unto His name, and declare His worthiness to take the book and to loose the seven seals thereof. Indeed, to dispose of all the matters of all

the world and the heavens and to judge all men. In this new song, we are made to sit down, to trust, to wait, and to leave all matters in His hands to dispose of as seemeth wise in His sight. In this new song we are made willing to bear the burden and to rejoice in the affliction that we may learn of Him and possess a token of His righteousness, love and strength.

May He enable us to look upon this scene; to see the Lamb of God; to see Him take the book of our own events from the hand of the law and into the hands of Grace. May our hearts be lifted to sing the new song of His worthiness and His praise. As the seals of that book are loosened, may the seals of our stony hearts be loosened, and we be revived and live.

A. D. Alston

**EXPERIENCE OF
ANNIE LAURA PAGE**

Reprint of *Zion's Landmark*, December 15, 1889 .

Dear Brothr Gold: — It has been impressed on my mind ever since I went to the church to try to write what I hope the good Lord has done for my soul. Though, it is with much fear that I make the attempt.

I am now twenty-three years of age. For several years I have felt an interest about the condition of my soul. When quite small I would try to pray to God to make me the object of his love and mercy, but at times I would become careless and go to sleep without asking Him to forgive me my sins and trespasses, and keep me safe during the night. But I never knew

how to pray until about three years ago. I had a dream one night. I dreamed it was judgment day, and I was going to be banished from the peaceful presence of my dear Saviour, forever. Oh, what a dreadful feeling I had. My trouble was more than I could bear. A man came to me and asked me to pray and said to me it was judgment day. He was the loveliest creature I had ever seen. When I awoke I was praying with my whole heart, saying Lord have mercy on me a poor sinner. Then I saw myself a poor sinner without hope in the world. What a poor miserable creature I was I was in a very strange condition. Sometimes I would be taken so severely that all who saw me thought I was dying. I am sure I thought so. Those bad feelings would come on me two or three times a week. The worldly people would tell me it was my blood, while the christian people would tell me it was the work of the Lord. I felt my sins pressing on me like a mountain. I could not move or speak when these words came to me with much force, "Come unto me all ye that are weary and heavy laden and I will give you rest: yoke is easy and my burden is light, and you shall find rest for your soul." I had a very bad spell of sickness this summer. All the neighbors said I was going to die. They all said I acted very strangely and was different from what I usually was. I was never heard to worry or complain. I bore it all with patience. I got so I could be up but those bad feelings would still come on me. I lost all hope of everything. I did not

care for anything on earth. I could not eat nor sleep. My mind was taken away from earth and earthly things. I felt like everybody was better than I and everyone had forsaken me, even to my dear Saviour. I did not want to be in company. I felt better alone. Nothing was any pleasure to me. Everything looked sad and lonely like I felt. I did everything the doctor would tell me, but instead of mending I grew worse.

One day brother William Woodard came over to see me. I thought I could not bear to look into his face, such a sinner as I was, but his conversation did me more good than all the medicine I had taken. He told my feelings better than I could tell them. He gave me great consolation. I could not talk to him any. I was so full I could not help crying. I did not feel worthy for him to talk to me. But I shall always love him for coming to see me when I was so distressed. Everything has come just like he said, all his sayings have come true. That evening he said, "Blessed are they that mourn for they shall be comforted," and I was comforted that evening. After he went home I was alone, crying as if my heart would break. When all at once my tears ceased to flow, that heavy weight was all gone, I felt light and happy, when these words came into my mind so strong I could not help singing them.

"Now I'll go tell the sinners around,
What a dear Saviour I have found".

And a dear Saviour it is to me, too. I love him with my whole heart. Right then I concluded the Spirit of God had been dealing with my poor soul. I think if I had gone to the church when the Lord first impressed it on me to go, I would never have had to suffer what I have. I would go to church and think I would go up, but I felt so poor and unworthy that the very thought made me tremble with fear.

I felt like I was led there by the power of God where I found rest for my poor troubled soul. I cannot love and praise the Lord enough, for him to send such a poor unworthy sinner as I am to be with his dear people. I tried to make up my mind to join the Free-Will church when my father and mother did, as I had such a great desire to join the church, but the more I tried to believe in them the less I thought of them. I have never loved them like the Old Baptists. I thought that day when I got to Wilson, I would not go to church, as the rain made us rather late. I would stay with a friend of mine a while and go home. But the good Lord impressed it on me so strong I felt like I should die if I did not go. I knew I was too late, but I got up and started. I felt so light and happy I don't know how I got there, or which way I went. To my surprise I was received, though I did not tell the church what I wanted to. I had seen the power of God. I was so full I could not talk. Sometimes, I doubt myself and am afraid I am not a christian, but I know I am not like I used to be; for many things I

once hated I now love, and what I once loved I now hate.

The Bible says you know you have passed from death unto life, because you love the brethen, and I know I love them more than any people on earth. I love to be with them, and hear them talk of Jesus. That is all the pleasure I see, going to church and be with the people of God.

Brother Gold, I have written more than I intended, and have not written my experience yet.

Yours in hope of eternal life.

ANNIE LAURA PAGE

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Vol. XCIV No. 20

Entered at the Postoffice at Wilson
as second class matter.

WILSON, N. C. SEPT. 1, 1961

RENEWAL

Dear Brother Adams,

I am sending a check for three dollars to renew my Landmark subscription one year - July 15th. 1961 to July 15, 1962. I enjoy it so much! If you have time and a mind, kindly explain the difference between the wicked and the ungodly, if any. It is a question that has been on my mind for several years.

Very sincerely,
Bessie Hines,
Holly Ridge, N. C.

So far as I know there is no difference between the wicked and the ungodly. If a man is wicked he is also ungodly. And if he is ungodly he is wicked. All men are sinners, therefore they are wicked and ungodly in the natural state of being, that is before they are regenerated and born of the Spirit of God.

David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51:5. That which was true of David, is

true of all men who have had a like experience, when considered in the light of their natural birth. The prophet said, The heart is deceitful above all things and desperately wicked: Who can know it? Jer. 17:9.

According to Webster's definition of the word "Wicked", it means sinful, unjust, unrighteous, unholy, irreligious, ungodly and profane. The word "Ungodly" means: Having no regard for God; impious; and sinful. Grace makes the difference between the righteous and the wicked, the unholy and the holy, the unjust and the just, the godly and the ungodly. The ungodly has no grace because grace is a gift of God, and for the same reason the wicked has no grace. When the light of God's Spirit shines into a sinner's heart, he sees himself wicked, sinful, unholy, ungodly and justly condemned before Him. This revelation causes him to both need and plead for mercy.

Through the mouth of the prophet, the Lord said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7 These words do not apply to all mankind. This scripture embraces only those who have been quickened by His Spirit: those who are justly condemned. Their hearts are made penitent before God; for they are justly condemned. Such characters are told: Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy

upon him and to our God, for He will abundantly pardon." Isa. 55:7. The word "Let" here comes with force and power. When God said, "Let there be light: and there was light." Likewise, when He says, "Let the wicked forsake his way, and the unrighteous man his thoughts," this "Let" comes with power and there is nothing this poor character desires more than to forsake his wicked way, his unrighteous thoughts, "return unto the Lord" and receive His abundant mercy and pardon. In this state, He hates the wickedness he sees in himself and is enabled through Christ to "forsake his way."

That which is true naturally, is also true spiritually. The natural light enables one to comprehend his surroundings. The spiritual light penetrates within and enables him to comprehend the wickedness of his soul and the unrighteousness of his thoughts.

When Jesus reveals himself to His chosen they cease from their labour. By this light they behold the glory of God and look to Jesus (by faith) for life and salvation. God justifies the ungodly and the wicked of those whom he has quickened. Not because of any of their own works of righteousness but by the imputed righteousness of His son, Jesus Christ. If it were possible for a man to justify himself by his works, he would glory in himself. Paul said, "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:2 - 5.

Those of God's elect are wicked and ungodly by nature as well as all other men and not until they are regenerated and born of the Spirit is this nature restrained to some extent. They are then made manifest children of God. They worship Him in the Spirit, not in the flesh for in the flesh there dwells no good things.

T. F. Adams

OBITUARY

Our Heavenly Father has removed from our midst our beloved Brother John L. Johnson, born January 2, 1879. He departed this life January 2, 1961, making his stay on earth 82 years.

Brother John was baptized in June 1932 by Elder Xure Lee. His membership was at Hannah Creek Church. He was a faithful member as long as his health permitted. A manifestation of his love for the doctrine of salvation by grace was shown by his presence at his home church meetings and his attendance of sister churches.

He leaves to mourn his passing, a faithful wife and a host of relatives and friends. He was blessed to live a quiet and peaceful life, never complaining, and he was an example of humility. Brother John's life displayed evidence of being one upon whom the Lord had laid his hand.

His funeral was preached at Hannah Creek Church by Elder Frank Nordan and Elder Wilbert Barber. His body was laid to rest in the church cemetery.

We feel that our loss is his eternal gain. Therefore be it resolved:

First, that we bow in humble submission to our God who doeth all things well.

Second, that we express our heart felt sympathy to the family.

Third, that a copy of this obituary be sent to the family, one placed in our church records, and one sent to Zion's Landmark for publication.

Done by order of the church in conference meeting, March 18, 1961.

Elder Shepard Langdon, Moderator
 Bro. Troy V. Allen)
 Sister Troy V. Allen) Committee
 Sister Leola Allen)

**IN MEMORY OF
SISTER ANLIZA WEBB SPAIN**

She was born December 6, 1893, and died April 21, 1961. She was the daughter of Hiram and Ella Webb. She was married August 1, 1913, to Heber Spain, who survives her. Unto them were born eight children, five living, and three dead. She united with the church at Otter's Creek on December 1, 1925. She was baptized the first Sunday in December by her pastor.

Sister Spain has passed from this troublesome world to a better land, we hope. She met with many troubles and trials as all of God's Children, do a promise to the children of Him, and His promises are true.

She maintained a strong hope in Him for her salvation to the end. She sang a beautiful song and prayed to God for relief from her sufferings and to take her home to rest in peace. Many times I have heard her manifest her faith in her Lord. Oh! how strong God blessed her with that faith that she never wavered.

Done by order of the church in conference Saturday before the first Sunday in May, 1961.

It was resolved that a copy be sent to the family, one to "Zion's Landmark", and one for the church record.

Elder C. L. Coker, Moderator
J. B. Coker, Church Clerk
Committee:
Lucy C. Pittman
Bertha Proctor

RESTING BEYOND

Where are the friends of long ago,
Who have gone from earth, away?
Our dear ones and our loved ones,
Oh where do they dwell today?
Some have fallen by the way side,
Some have gone on before.
Yet, we hope some day to meet them,
Close by the open door.

The years have been long and many,
Since we bade them all good bye.
And we wait until God calls us,
To our home beyond the sky.
Some times in the night we wonder,
Shall we ever see them more.
And the answer comes so sweetly,
They are waiting at the open door.

The way seems dark and dreary,
The sun is shining dim.
And I am tired and weary,
But am finding rest in Him.
There await the friends and dear ones,
We loved in days of yore.
And I hope some day to find them,
At heaven's open door.

There shall we rest forever
There shall no sorrow come.
There we hope to join our loved ones,
In heaven, our happy home.
Oh, What a glorious meeting,
May we reach that golden shore.

And meet the friends and dear ones,
Who wait at the open door.

(Copied)

Dear Sister Adams,

If we can but be blessed to meet them over there: On Canaan's fair and happy shore! Where God will wipe away all of our tears. Where we can rest in peace, and sing God's praises for ever and ever. Will it not be sweet and precious to our poor never dying souls?

Farewell in the Lord: Write me when you can it will be appreciated.

Love to all,
Mack Alford

RESOLUTION OF RESPECT

It is with a sad heart that we record the passing of Brother Robert L. Helm, who died of a heart attack June 9, 1961, having been in poor health the past several years.

Brother Helm was a person of excellent character, a godly man, as manifested in his daily walk, the fruit of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance against which there is no law.

We the Glenwood Park Church, loved Brother Helm and we will miss him but we desire to be reconciled to the will of him that never errs. Therefore, be it resolved that we bow in humble submission to God's will and acknowledge with Job, that the Lord gave and the Lord has taken away.

Be it further resolved, that we extend our sympathy to his wife in the loss of a precious companion and pray that the Lord may comfort her by His Spirit. That a copy of the resolution be published in Zion's Landmark, a copy be spread on our church book, and a copy be sent to his wife.

Done by order of the church in conference Saturday night, June 17, 1961.

Elder W. E. Branch, Mod.
Rosa Hylton, Clerk

OBITUARY OF

SISTER JOSEPHINE MELLIE HARRIS

It has pleased our Heavenly Father to call from our midst our beloved Pastor's wife, Sister Josephine Mellie Harris. She was born November 18, 1894, departed this life December 13, 1960, age 66 years. She was united in marriage to Elder Golden P. Harris on March 28, 1917. She leaves to mourn her passing, her husband and two daughters, Mrs. W. C. Turpin, Radford, Va.; Mrs. W. R. Dobbins, Radford, Va.; two sons Friel Harris of Christiansburg, Va., and Irvin Harris of Radford, Va., also four grandchildren.

She united with the Indian Creek Primitive Baptist Church on December 27, 1922 and was baptized on December 28, 1922 by Elder J. F. Summer.

She was bed ridden for over a year and her sufferings were great, but she

bore them with patience, her daughters were by her side both day and night to aid her in every way they could.

She was a loving life, a kind an affectionate mother and a good friend and neighbor. To know her was to love her. She believed in Salvation by Grace and Grace alone. We humbly pray the Dear Lord to reconcile her dear family and Church to His divine will. We have that hope for her that she is now resting in the paradise of God, there to await the second coming of the Lord and Saviour Jesus Christ, when he shall call the sleeping dust from the tomb and gather His Jewels home to that Eternal City, whose maker and builder is God.

Her funeral was held at Indian Creek Church on December 15th at 11:00 a.m. by the Elders J. S. Sechrist and R. H. Payne. She was laid to rest in the Church Cemetery beneath a beautiful mound of flowers.

Be it resolved that a copy of this obituary be given to the family, one sent to Zion's Landmark to be published, and one to go on our church records.

Done by order of the Church while in conference.

Deacon Norman H. Quessenberry, Clerk
Deacon Joe Duncan,
Sister Ruby Duncan,
Committee

JOE R. CRISP

Brother Crisp died peacefully in his sleep on May 3, 1961. He was born on October 6, 1882, which makes his stay on earth 78 years.

He was a retired farmer and a native of Edgecombe County, N. C. He was the son of the late William Spires and Sara Forbes Crisp.

He leaves his wife, the former Lenora Owens; two sons, R. E. Crisp of Wilmington and Joe B. Crisp of North Miami Beach, Fla.; four daughters, Mrs. Ethel C. Harriss, and Mrs. Katie Jones of Wilmington, Mrs. Blanche Hamrick of Baltimore, Md. and Mrs. Sallie P. Johnson of Durham, N. C.; twelve grandchildren and two great grandchildren.

Brother Crisp and his wife came to the Wilmington Church on February, 1949, by letter from the Lawrence Church at Scotland Neck. He was a faithful member and a trustee of the church. He was ever ready to lend a helping hand. He kept the faith and was a good advisor; also a lover of the peace. "Blessed are the peace makers for they shall be called the children of God."

We feel that he has gained a Heavenly Home where there will be no sorrow nor worries. He had that precious hope to see Christ and to be like him.

Funeral services were conducted by our pastor Elder Horace Bryan, assisted

by Elder Bennie Pollard. He was laid to rest in Greenlawn Memorial Cemetery in Wilmington, there to await the resurrection morn.

Done by order of Church during May conference.

Elder Horace Bryan,
Moderator
Lester Brown,
Clerk

OBITUARY

Our Dear Wife and Mother, Mary Martin Surratt, was born August 18, 1894 and passed from this life, May 8, 1959, making her stay here, 64 years 9 months.

She was united in marriage to Charles H. Surratt in January 1913 and to this union was born nine children, five daughters and four sons, eight of them still survive. One son, Glen Joseph passed away April 5, 1959.

She was a member of Little Vine Primitive Baptist Church and remained a true and faithful believer in Salvation by the Grace of God, for thirty three years.

Her funeral was held at Little Vine Primitive Church on Sunday May 10, 1959 (Mother's Day) at 2:00 p.m. by Elders J. S. Sechrist and R. H. Payne. Interment was in the Church Cemetery.

There is a great loss in the hearts of all who knew her, but the greatest loss is to her husband and children.

Written by
C. H. Surratt and Children
Route #2
Max Meadows, Virginia

RESOLUTION OF RESPECT

Whereas the Lord has seen fit in his all wise providence to remove from us by death, Sister Louis Appe. She was loved dearly by her church and whereas in her passing we realize our loss of a dear sister. She attended her church as best she could. In her last years her health was poor and her husband was afflicted for years and was called many years before her death.

Therefore be it resolved:

1. That we bow in humble submission to him who worketh all things after the council of his own will for he never maketh a mistake.

2. That we the Church at New Hope have lost a faithful sister, her husband, a faithful wife, the children, a kind mother, and her neighbors a good neighbor and friend.

3. That a copy of these resolutions be sent her family and a copy be spread on our minutes and a copy be sent the Landmark.

J. C. Paschal,
Moderator
Minnie Loftis,
Church Clerk

SEVEN MILE ASSOCIATION

The next session of the Seven Mile Association will convene, the Lord willing, with the Church at Primitive Zion, Harnett County, N. C., beginning on Friday before the third Sunday in September, 1961, and continuing for three days.

The church is located about four miles East of Coats, North Carolina, and may be reached by unnumbered paved roads that lead off Highway #55.

For further information, please write Elder B. L. Godwin, Coats, N. C.

LAUREL SPRINGS ASSOCIATION

The Laurel Springs Association will convene, the Lord willing, at Old Fisher's River Church on Highway #601, beginning on Friday before the third Sunday in August, and continuing through Sunday.

The location of this church is on Highway #601, eight miles from Mount Airy and two miles from Dobson. Those who come from eastern sections will take bypass numbered 52, and turn south on #601 to association. Those coming from southern sections by way of Salisbury follow #601 to Dobson, and then to association.

NEW RIVER ASSOCIATION NOTICE

The Lord willing, the next session of the New River Association will be held with the Church at Montgomery. Located on Rt. 460, near Blacksburg, Montgomery County, Va. Beginning on Friday, September 8, 1961, and continuing through Sunday.

We extend an invitation to all of the brethren, sisters and friends to come and seat with us, and a special invitation is extended to the ministering brethren.

J. S. Sechriest
1934 Welch Rd.
Mount Airy, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

LITTLE RIVER ASSOCIATION

The next session of the Little River Association will be entertained by Raleigh Primitive Baptist Church, beginning on Friday before the 4th Sunday in September, 1961, and continuing three days.

Due to inadequate parking space and etc.; the Association will be held six miles south east of Raleigh in the town of Garner, on highway #70.

Friday's service will convene in the Methodist Church at 11 o'clock a.m. Saturday's and Sunday's service will be in the Auditorium of the Garner High School. This building is located near where #50 highway intersects with highway #70.

A cordial invitation is extended to our brethren, sisters and friends.

C. L. Ogburn, Asso. Clerk
Route #1,
Willow Spring, N. C.

SALEM ASSOCIATION NOTICE

The 1961 session of the Salem Association will convene, the Lord willing, with the Church at Wolf Island, which is located approximately one mile north of Reidsville, N. C., on the third Saturday, Sunday and Monday, in September, 1961. At radio tower on Highway 29, take black-top road and follow markers to the association.

We extend a cordial invitation to all who have a mind to come and meet with us.

A. B. Barham, Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

NOTICE - POSTMASTER

Change Of Address Forms #3579

Should Be Sent To...

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

SEP 8 1961

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

SEPTEMBER 15, 1961

NO. 21

PSALM CIV

Who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment; the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

They give drink to every beast of the field: the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation, which sing among the branches.

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart.

The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

Where the birds make their nests: as for the stork the fir 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.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOOD LETTERS

Dear Elder Adams:

I am sending the good letters of our late departed Brother Alford of Loris S. C. Please excuse the long delay. I have enjoyed reading them, which I have done over and over.

If you see fit, print them in the Landmark.

The least of all if one at all,
In hope,
Mrs. C. W. Adams
643 Mt. Vernon Ave.
Portsmouth, Va.

Dear Sister Adams,

May I call your attention to the thirteenth chapter, verses 1-5 of Zechariah? If I be so blessed, I will try to offer a few comments on this scripture. "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.

The prophet was here referring to the coming of Christ, our Dear Saviour. "For if there had been a law given which could have given life — verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:21,22.

The angel said to Mary that she should bring forth a son, and that His name should be called Jesus. For "He shall save His people from their sins." We read in the

scripture, "The blood of Christ cleanseth us from all sin." Not just a part of it. The blood of Christ is the only thing that can take away sin; therefore the fountain which the prophet was speaking of must have been Christ, the Dear Son of God.

In this same chapter the prophet tells us, The Lord hath said, "I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: but he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth." Zech. 13:2-5.

The seventh verse of this chapter says, "Awake, O sword, against my shepherd against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered! and I will turn mine hand upon the little ones." Jesus is the good Shep-

herd. He gave His life for the sheep. He had power to lay it down and take it up again. He says, "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep." This He did. They were lost, condemned under the law to death, but the good Shepherd died in their stead and arose conqueror over death, hell and the grave, therefore they are conquerors through Him who paid the debt that they could not pay. He had power to lay down His life and power to take it up again. He says, "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep." Jno. 10:11. Jesus, the Good Shepherd, knoweth His sheep, and He is known of His. He leads them in and out and they find pasture. He calleth His sheep by name, and will call every one of His as it pleaseth Him. None will be left behind. But all will finally be housed in heaven. There to sing His praises forever and ever. Oh Dear Sister, God grant that you and I be found among them. The dear Saviour, the Good Shepherd, "Is despised and rejected of men; He is a man of sorrows and acquainted with grief: and we hid as it were our faces from Him. He was despised, and we esteemed our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted".

"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. All we like sheep had gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the

iniquity of us all." Isa. 53: 3-6.

Yes, Dear Sister, He has born your sins and I hope mine in His own precious body. He gave His life that we might have life more abundantly. Yes, the sheep are scattered for He says, "Other sheep I have which are not of this fold, them also will I bring, and thou shalt be one fold and one Shepherd. And I will turn mine hand upon the little ones." Who are the little ones? Jesus took a little child and sat him in their midst and said, "Except you become as a little child you shall in no wise enter the Kingdom of heaven." This can only be accomplished when it pleases the Lord to shine the light which is brighter than the noon day sun into the sinner's heart, showing him that he is sinful and corrupt from the sole of his feet to the head. Were it not for God's rich mercy he could not even draw another breath. When he is brought down thus, He is made to beg God: "Be merciful to me a lost hell deserving sinner. The promise is: "I will hear them".

Jesus said: "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 him all his armour wherein he trusted, and divideth his spoils." Dear Sister, you and I thought our goods were in peace. But at God's own appointed time, I feel to hope that a Stronger than he came and took away all the armour wherein we trusted and divided our spoils, causing us to learn how dependent we were on an all powerful God

who alone can give salvation. Our cry was "Lord be merciful to me a poor sinner." He delivers everyone of His who is made to cry for mercy because of the load of sin that burdens him, but after this deliverance, we are brought again and again to know our weakness and our wretchedness and are caused to cry as did Paul, "O! wretched man that I am who shall deliver me from the body of this death". The sin, the weakness, the wretchedness that we see in this flesh causes us to know the truth of the scripture: "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. I find then a law, that, when I would do good, evil is present with me. For delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." — So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:18 - 23, 25.

When Saul, later known as Paul, was persecuting the children of God and as he was on his way to Damascus to bind the saints of God, he felt to be Mr. Saul. Just as many do today. But when the light shined around him and he fell to the ground, he then felt to be a little one.

The three Hebrew children must have felt little as they were cast unto the fiery furnace but God turned His hand upon them, He shielded and protected them with His presence and they came out unharmed. Daniel must have felt little as he was cast into the den of lions, yet God delivered him unharmed.

The eighth verse which reads thus: "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein." I believe the two parts that are to be cut off are the idols and false prophets; but the third part that is to remain therein are the children of God, who were given to the Son by the Father in the covenant of election.

The ninth verse: "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." All the trials, the temptations; the chastisements, the tribulations; the doubts and fears; the troubles, the sorrows, and the persecutions — all these combined form this fire through which God's people are refined as silver and tried as gold. They are tried and found wanting within themselves, but in Christ they are as gold.

We read in His word, "All things work together for good to those who love the Lord. Those who are the chosen and called, according to His purpose." Whatever it be, whether it be joy, trouble, trials

or tribulations, they are all for our good, and we learn obedience by the things we suffer. When John asked who the great multitude was, he was told, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev.7:14.

Sister Adams, I have no desire to tire or worry your patience but if you will be kind enough to bear with me I would like to say a little more about the first part of the scripture I quoted at the beginning. I believe the land spoken of in the second verse is this old earthy tabernacle in which we live and the day is when the poor sinner is born again. Before God gives the heart of flesh and places His Spirit in the sinner, He, (God) drives out the idols and unclean spirits together with the things wherein he trusted. Behold, old things have passed away and all things have become new.

God calls His servants and commands them to preach the word, Christ and Him Crucified. The church — mother of us all — liberates them and grants them the right to exercise their gifts among them as long as they obey the instructions which Paul gave to Timothy, (See Timothy 4:1,2.) But if any of them become as those teachers spoken of in the scriptures who have itching ears, preaching for doctrine the commandments of men for to please men, and thus will not endure sound doctrine, then God and the church will set such ones aside for they are speaking lies.

I believe everyone who feels to

be little and unworthy is fearful lest he will say that which is not sound doctrine. It is his desire to ascribe all honor and praise to God. He has no desire to be called Reverend, Doctor of Divinity, Father or any other divine title, which applies only to God himself. These titles imply a qualification to which mortal man has never attained, and never can never attain. A child of God has no desire to appear to be that which he is not. He humbly desires to wear the robe of righteousness, but only God, the Spirit of our Saviour, can bestow or clothe either His ministers or His children with this robe of righteousness. We often see assumed humbleness or voluntary humility. This is to be disdained. (See Col. 2:18)

I did not think to write so much when I began and I trust you will pardon mistakes and errors, Now may God's richest blessings rest and abide with you and your loved ones, both now and forever is the desire of my poor heart. Please remember me, a poor needy sinner in your prayers.

Yours in bonds of love and in need of God's rich mercy,

Mack K. Alford,
Loris, S. C. RFD.1

DO YOU DOUBT YOUR REBIRTH

In being brought out of the world and being taught Christ as the only hope of eternal glory, some are sunk in bondage to the very door of hell, and again raised in the blessed arm of the Savior to see the door of heaven; while others are dealt with more easily and gently, being sweetly allured and sweet-

ly transplanted into Christ. Sometimes the latter learns of the deep convictions of the former and is tempted by satan to doubt his rebirth and to fear that the work of redemption is not in his soul. But take courage.

First: consider the natural birth. There is a vast difference between persons in natural birth; just so, there is a vast difference in spiritual birth. Some women have much travail, some have little or no labor pains. That woman who is safely delivered without travail or pain has no reason to question whether she will be delivered or has been delivered or not. Thou who art brought to Christ by the gentle drawings of the Spirit of grace must not doubt, but bless God for His condescension toward you in bringing you through the new birth so easily.

But, you say, your evidence is not so bright, you do not have as much assurance of his deliverance as the other. The smallest spark of fire, though it be hid under a heap of blaze of the greatest fire of nature. He who kindled that spark has begun a work that he has promised to never forget nor leave nor forsake. "A bruised reed, he will not break." "Blessed are they which do hunger and thirst after righteousness." "I, the Lord will hear them, I, the God of Israel will not forsake them." "He which hath begun a good work in you will perform it unto the day of Jesus Christ." (Isa. 42:3; Matt. 5:6; Isa. 41:17 Phil. 1:6.)

Do you fear and question and doubt? The very fear about this greatest of concerns is an argu-

ment in favor of your rebirth. If the Spirit of grace had not given thee some sight and taste of the excellency and sweetness of Christ, there could be no desires, no longing, no groaning after Him. It is only the child that has tasted the sweet that longs and cries for more.

Do you find a continual desire and longing in your soul for the righteousness of Christ? Do you continually feel your unworthiness and your inability to reach him? Do you continually have to cry to Him for help? Thy frequent crying to God in prayer, for Christ and His saving grace, is the echo of Christ interceding for thee at a throne of grace. Thy continuing to cry is evidence that invisible supplies of Spiritual strength are being received in thy soul from the Spirit of Christ.

A. D. Alston

THE UNPARDONABLE SIN

We have been requested to give our views on what constitutes the blasphemy against the Holy Ghost, the sin which Jesus said should not be forgiven unto men. Inasmuch as it is necessary to have the scriptures upon this matter plainly before us as we write, we shall begin by quoting those passages which refer to this matter. The first is in Matthew 13, 31, 32, and reads as follows: "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." The gospel according to Mark 3, 28, 29, and 30 puts it in this way: "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." Turning now to Luke 13: 10 we find it thus: "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." Both in Matthew and in Mark this declaration of Jesus concerning the unforgivable sin is in connection with the Pharisees accusing Jesus of having cast out devils by Beelzebub the prince of devils. This ascription of the work of the Holy Ghost to the devil is what is called the blasphemy against the Holy Ghost. To thus ascribe the work of the Spirit to the devil is to be guilty of a sin which shall not be forgiven. The period during which this sin shall not be forgiven is "never". Matthew puts it, "Neither in this world, neither in the world to come," Mark says, "never." Therefore we take it that the expression "Neither in this world, neither in the world to come," is the same as "Never". That is whosoever ascribes the work of God's Spirit to the devil is a lost soul, there is not forgiveness for that sin throughout all the period of time.

As for the Heaven beyond this

life, there will be no sin in that world, therefore no forgiveness of sin there. To be guilty of this blasphemy is to be in danger of eternal damnation. In the eternal mind and purpose of the infinite all-wise God from before the foundation of the world, God's elect were not, and have never at any-time been, in danger of eternal damnation, when the blessed Jesus declared this truth about the unforgivable sin against the Holy Ghost, He was then in the legal of Jewish world. Under that legal covenant and in that legal world, there was no such thing as forgiveness for blasphemy against God. Witness the Scripture in Leviticus 24, 16. "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." When Jesus further said, "Neither in the world to come," He had no reference to the world of eternal glory beyond this mortal life. He meant by the world to come" the gospel world or age which was to follow after His resurrection from the dead, when the legal world or age should have come to an end. As there had been no forgiveness in the legal world for the blasphemy against God, so there is not now any forgiveness for this blasphemy against God in this gospel world. The law of Moses could not forgive that sin, but killed him who committed it, neither does the gospel of Christ forgive blasphemy against God, but

excludes from the household of Faith one who ascribes the Spirit's work to the devil. Therefore neither in the law world nor in the gospel world is there forgiveness for the sin against the Holy Ghost. The word "never" does not mean eternal. It means "at no time" and has reference to the whole extent of time, that throughout the whole period of time there is no forgiveness for blasphemy against the Spirit.

We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their souls' travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the Saints. Never is satan so plausible as when he comes garbed as an angel of light quoting passages from the sacred book. But while he quotes Scriptures at times, he always quotes it piece - meal, never having any regard for the context; and while he often quotes it glibly, he never construes it correctly. Nevertheless, the pain which satan causes by his gross misapplications or the word are terribly acute and give rise to sore doubts and misgivings on the part of the harassed believer. Now, we feel to say emphatically that where one has a fear lest they have committed the Unpardonable sin, the presence of that very fear is itself an evidence that

the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A Spiritually awakened soul is alive to sin, the unawakened soul is dead in sin. When dead in sin there is no fear of sin, indeed no consciousness of sin at all. To be conscious of sin and to Spritual life. We feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it, you would be callous and hardened, and without feeling any pain about it.

The fact that this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin, and this fear of the Lord is the knowledge of life to depart from the snares of death. Jesus says in the Scripture quoted from Matthew that a word spoken against the Son of Man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to the Second Person in the Trinity are forgiven, it does not at all matter what may be the character or the kind of blasphemy or sin committed. If it be an offense against Jesus Christ, it shall be forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has

laid on His Son all the sins of His elect children. There is not one single sin which the elect of God have comitted, or are comitting at this present time, or that they may or will commit, But that Jesus Christ has atoned for the whole of them. He has washed away all the sins of His people in His own blood. This is because the sins of all Gods chosen people come against the Son of Man, Jesus Christ. He is the Scapegoat for all of them and bears their sins, all of them, away into the land of forgetfulness, whence they shall never return to be remembered any more, never to be again charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no mediation provided in the will of God for these sins. These are the sins for which Jesus Christ was not made responsible, the debts for which He was not made Surety. Suppose Mr. A gives to Mr. B his note for \$500., and that Mr. A asks Mr. C to go his surety on this note. Mr. C consents to be A's surety. In the event that A cannot pay this note, C will have to pay it, because he is the surety for it. But suppose Mr. D. also owes Mr. B a note and that D fails to pay it. Now B goes to C and wants C to pay D's note. Will C do it? He will not. Why not? Because C is not D's surety, therefore is not liable for D's debts.

Jesus Christ, the Son of God, was from all eternity the predestinated Mediator and Surety for His people who were chosen in Him before the foundation of the world. All their debts to God He will pay

and has paid. He gave His life for them. But Jesus Christ is not Surety for the sins of the whole human family. Therefore the sins of those for whom Jesus was not made Surety, are not atoned for and never will be atoned for. All those sins are sins against God the Spirit directly, without a mediator to stand between and render satisfaction for them. Therefore these offenses being against God the Spirit, and not against Jesus Christ, have never forgiveness. There is no sin so terrible, no blasphemy so heinous, but what it is possible to be forgiven, provided it is against Jesus Christ, that is, provided He is the Surety for the transgressor committing that sin; but even it be but a word against the Holy Ghost there is not forgiveness anywhere for it, because it is an offense for which there is no mediation provided, no surety to pay it. The apostle Paul had at one time been a blasphemer, as witness his first letter to Timothy, thirteenth verse. But this blasphemer found forgiveness. Why did he? Because Jesus Christ was from all eternity predestinated to be His Savior, therefore the Surety who paid all Paul's indebtedness to be His Savior, therefore the Surety who paid all Paul's indebtedness to divine justice, thus bringing unto Paul the forgiveness of all his sins. No doubt there have been many who have blasphemed God who have not found forgiveness as Paul did, who were naturally no worse men than Paul had been, but who obtained no forgiveness because Jesus Christ was not from eternity responsible for their safety, was not made of God to

them their Surety. Therefore their sins were against God the Holy Ghost without a mediator to stand between them and divine justice to make good the debt that they might go free. From all this line of thought which we have been pursuing here, it will be seen that it is not possible for a child of God to commit an unpardonable sin. There is not one single sin of all the elect of God which Jesus Christ is not the atonement for. If there is anything which he left out or over-looked, then He is not the perfect Captain of their Salvation, but liable to err, as the rest of us. Since He has however perfected all His set - apart people by the one offer - of Himself, it follows that not one of them can commit an unforgivable sin. This unforgivable sin is the sin committed by the wicked, or by those who were not included in the covenant of election before the foundation of the world. Their sins have no atonement. There is no mediator provided for them, Hence their offenses are directly against God the Holy Ghost, and not against Jesus Christ. If they were against Jesus Christ, they would be forgiven. We hope we have made ourselves sufficiently clear, so that you have grasped our view of this matter. We hope we may have been enabled to set at rest your fears as to yourselves being guilty of this unpardonable sin. If you have had a fear within yourself that you may have been guilty of this, that very fear is testimony of spiritual life within your soul; having this life you must belong to Christ, and belonging to Him you have Him

as our advocate in the court of before the throne of God. Belonging to Him, you cannot sin yourself away from Him. "for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, not 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."

Written by Elder H. H. Lefferts.
(Now Deceased) Aug. 1925.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

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Editor

Zion's Landmark

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

Editor

**ELDER T. FLOYD ADAMS,
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WE PREACH JESUS CHRIST

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." II Cor. 4:5.

What is the difference between those who preach themselves and those who preach Christ Jesus the Lord - the gospel? (The English word gospel comes from the Anglo-Saxon gospel which meant good tidings or god-story. In the New Testament it is the Christ-message, later it was applied to the four books which tell of the earthly life of Jesus — Matthew, Mark, Luke and John.) Paul said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

When we preach ourselves we feed the flesh for we preach the works of the flesh — our own righteousness. The Apostles of old did not preach for doctrine the commandments of men, nor anything they devised themselves, neither did they proclaim their own great-

ness and goodness before men, nor the purity of human nature and its ability to please God, neither did they proclaim that salvation and justification of man is by his works of righteousness. Likewise the true servants of God today do not teach these things, but they teach and preach Christ Jesus the Lord; that He is the eternal and the only begotten Son of God! He is both God and man who tasted death for everyone that the Father gave Him; the only Mediator between God and man, the Saviour and Redeemer of lost sinners. As such He is Lord of all; not only as creator, but as their Head, their Rock, their Husbandman and their Redeemer; their peace and reconciliation, p a r d o n and righteousness: life and salvation are found only in Him.

When we preach Christ Jesus we preach the righteousness of Jesus Christ. The Scribes and Pharisees contended for obedience to the letter of the law — that is, to them keeping the laws of the land was righteousness and brought salvation. This is true today with the unregenerate or those who do not know Christ as their Saviour.

Paul was an apostle of Christ Jesus the Lord. He was dead to the law (Mosaic) by the body of Christ. He knew the corruptness and frailty of man. He could behold the difference between the works of man and the works of Jesus who works in His people both the will and to do of His own good pleasure. When Paul's eyes were opened and he was given an understanding, he said, "By the deeds of the law there shall no flesh be justified in

His sight: for by the law is the knowledge of sin." Rom. 3:20. He said also, "The letter killeth, but the Spirit giveth life." II Cor.3:6. When the Spirit gives life to the sinner, he becomes dead to the letter of the law: "For sin shall not have dominion over you: for we are not under the law, but under grace. Rom. 6:14. Do you hate sin, My Brethren? Do you endeavor or labor to refrain from sin? If so, sin does not have dominion over you. Paul said, "Let us labour therefore to enter into that rest lest any man fall after the same example of unbelief." Heb. 4:11. This is not a matter of our choosing, but the true experience of a child of grace. The essence of these words is in our hearts at all times, and we are constantly striving to "Enter into that rest, if we are His."

The Scribes and Pharisees could not teach any other but the righteousness which was contained in the law. They knew nothing of the righteousness of Jesus Christ which is by faith. Paul himself was once a Pharisee of the strictest sect. He knew the tenor of their doctrine and taught the same as they before he was converted. But when he became dead to the law by the body of Christ, he preached Christ a crucified and risen Saviour. However, he received his gift and calling from God, as did all the Apostles, not of men.

When men call men and ordain them, they preach to please men, for this is all they know. This the Apostle did not do. He said, "If I yet seek to please men, I am not the servant of God." Paul was ordained a preacher and an Apos-

tle by God. This was in the purpose of God before he (Paul) was born. The Lord said to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nation." Jer. 1:5. Those who are not called of God preach for doctrine the commandments of men. There is a vast difference in the doctrine of God and the commandments of men. One is true the other is false. Paul warns the church not be "Carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love." See Eph.4:14, 15.

"For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake." The Apostles were not volunteers. They received their commission from heaven and not from man. Paul said, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. 1-11, 12. Jonah was called and qualified by God. He preached the preaching that God bid him preach. The Lord said, "Arise, go into Ninevah, that great city, and preach unto it the preaching that I bid thee." Jonah 3:2. John the Baptist was a man sent from God. His mission was to bear witness of the Light, "The true Light that lighteth every man that cometh into the world." Jno. 1:9. True witness bearers give testimony to the things which they have seen. Peter said, "For we

have not followed cunningly devised fables, when we made known unto you the coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty." II Peter 1:16.

The Apostles were separated unto the gospel, they were set apart for the work of the ministry to declare those things which they had seen tasted and felt of the good work of God. They were Ambassadors for Christ. Paul said, "Now then we are Ambassadors for Christ." See II Cor. 5:20. Webster says, an ambassador is a minister of high rank, sent on a mission by one sovereign or state to another. They were clothed with the authority to bear glad tidings to the new creatures in Christ Jesus, and declare that God, through His Son, Jesus Christ, had made reconciliation to Him for all their sins and transgressions. The doctrine which the Apostle taught was in full accord with the Prophet who said, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:6. Could a sweeter message be brought to the soul of those who feel justly condemned for their sins and transgressions: The Lord spoke by the mouth of His Prophet, and said, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. John adds his testimony, "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son cleanseth us from all sin." I

Jno. 1:7. This is meant for lonely and weary travelers.

The gospel of Christ Jesus the Lord, binds up the broken hearted; strengthens the feeble knee, and sets at liberty those who are taken captive by satan. What a contrast between law and gospel! The law binds, the gospel loosens. The believers among the Gentiles received with gladness the gospel which Paul preached at Antioch. They desired that the words might be preached to them the next sabbath. See Acts 13:42. Has this ever been your experience? Have you not been favored to hear the joyful sound which proceeded from one or more of His servants, and desired that the same words be preached to you again?

The natural man eats with pleasure, palatable, wholesome foods. This sustains his body. The new creatures in Christ Jesus feasts upon the gospel. Salvation by grace, through faith, and that not of themselves, but a gift of God, is both food and drink for their souls. The Apostles not only preached Jesus as the way, the truth, and the life, but they exposed the doctrine of the false teachers who taught for doctrine the commandments of men. False teachers taught that the will of man to accept good and reject evil was based upon the volition of the creature. This was the false doctrine of Job's miserable comforters. Job was afflicted with sore boils. His stroke was heavy. Eli-phaz said to him, "If thou return to the Almighty thou shalt be built up, thou shalt put away iniquity far from thy tabernacles" Job 22:

23. This seemed reasonable to Eliphaz, but Job said: "Oh that I knew where I might find Him! that I might come even to His seat! Job 23:3.

Those who preach themselves, offer remedies to the burdened souls for sin and transgressions, but they have not the cure. A condemned sinner would not have to go beyond the bounds of his flesh to find the evil working of satan, who makes suggestions, and offers remedies to relieve affliction and receive blessings from God. This puts the work of the sinner before the blessing. The truth is, the blessing comes before the cure. The objector would say if you are "willing and obedient you shall eat the good of the land." The Prophet said, "If ye be willing and obedient ye shall eat the good of the land." These words denote a state of being. Men do not have the will to choose between good and evil until God makes them willing and enables them to accomplish or be willing. David said, "Thy people shall be willing in the day of Thy power —". Psa. 110:3.

When God makes His people willing and obedient, they eat the good of the land, therefore, God said through His Prophet, Isaiah, "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." Christ is the obedience to His people. That is, He became obedient unto death. By going into death, He made reconciliation to God for their sins. His suffering and death was not for any sin that He had

committed, but for His people who were justly condemned by reason of Adam's transgression of God's law. An inquiring soul, recently asked the writer, the question: "How can an infant be a sinner when it has never committed any sin?" To this, I replied, "Why is it that a small rattle snake has poison under its fangs?" He said "Because it is the off spring of its mother." This answered the question. We are Adam multiplied after his fall. David was conceived in sin, which is true with all mankind, and one who "Was conceived in sin and shapened in iniquity" is by nature, sin itself. That is what all of us are, for it applies to all of Adams' progeny.

Christ Jesus came to save sinners. This was the glorious gospel taught by the apostles. 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 Rom. 1:15. This is good news to those who have received pardon and peace through Jesus Christ. That lovers of the truth will travel long distances to hear the gospel proclaimed, seems strange to unbelievers, Here I am reminded of what a sister once said to me. She said: "My husband inquired of me why I go so far to hear preaching. He asked the question: Why do you drive fifty miles to hear a sermon when there is a church here on the corner? I replied by saying, Why do you go five miles down the road to trade when there is a store around the corner? He said, They do not have what I want around the corner,

when I replied by saying, For the same reason I drive fifty miles, because they do not have what I want on the corner." Distance is no barrier to those who are seeking the bread of life to satisfy their hungry souls.

The Apostles preached Jesus — A Gift — (not a get.) The gift of God is eternal life through Jesus Christ our Lord, Rom. 6:23. Jesus Himself said, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my Father's hand. Jno. 10:28. This means that the salvation of His people is sure and certain. This gospel which was preached by the Apostles was food to those whose hearts were prepared to receive it and were given an ear to hear it. Preaching a crucified and risen Savior for lost and undone sinners was a stumbling block to the Jews, and foolishness to the Greeks; "But into to them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God." I Cor. 1:23, 24.

Much more testimony could be added. The above is sufficient to prove to the unbiased reader the truth of what Paul said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

These apostles were in that day as they are today — servants of the church — both visible and invisible. They proclaim the name and power of Jesus as the Saviour of sinners; to administer to the poor in Spirit, the needy and distressed among God's people, and proclaim Christ as our reconcilia-

tion, our righteousness, our peace, our protection; the only power that promotes and restrains, according to the needs of His people. He is the only Mediator between God and man.

T. F. A.

RESOLUTION OF BROTHER JOE CLAYTON

Resolve first: Brother Joe Clayton joined our church at Roxboro, November 5th, 1955 and passed away July 17th, 1961. Brother Joe, as we all called him was a good man, I don't guess he had an enemy in the world.

Resolve second: The last few months he was unable to attend church but he always came when he had a way before then. He was a very loveable man and a man we all loved. We extend to the family our heart-felt sympathy in the loss of your Father and may the Lord enable you to feel he is now at rest where there is no more trials and tribulations.

Resolve third: That a copy of these Resolutions be read and approved in our conference and a copy be sent to the Zion's Landmark for publication and a copy be sent to the family and a copy be put on our church records.

Read and approved this August 5th, 1961.

L. P. Martin, Moderator
F. D. Long, Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

WHITE OAK ASSOCIATION

The next session of the White Oak Association will be held, the Lord willing, with the Church at Muddy Creek, in Duplin County, N. C., beginning on Saturday before the third Sunday in October, and continuing through Monday, October 14th, 15th, and 16th, 1961 inclusive,

Those coming by way of Kinston, N. C., will follow Highway #258 to about four miles south of Richlands, then turn right on Catharine Lake Road to the Church which is located on the left side of road. Those coming by way of Raleigh and Goldsboro, N. C., will follow Highway #70 to a point about two miles south of Goldsboro, then take Highway #111 to the southern edge of Beulahville, then turn right and on to the Church, which is hard surface highway. Those coming from the south will come by way of Maple Hill, on highway #53, then turn left on Cypress Creek Highway to the Church.

We cordially invite all lovers of the truth to come and visit us at this time, and especially our ministering brethren.

J. B. Pollard, Asso. Clerk

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION

The 129 fall session of Bear Creek Primitive Baptist Association will convene the Lord willing at Clarks Grove Church. Starting on Friday before the first Sunday in October 1961, and continue through Sunday.

Clarks Grove Church is located in Stanley County, about two miles south of Stanfield, N. C., on Highway #200, beside the Highway. We desire to extend a cordial invitation to all our brethren, sisters and friends to come and be with us. Especially our ministering brethren. For further information contact Elder J. A. Eudy, Oakboro, N. C. Phone HU 5-3267
As undersigned,

Troy A. Williams,
Association Clerk
Route #2, Box 232, Monroe, N.C.
Phone Plaza 3-1414

ASSOCIATION NOTICE

The Kehukee Association is appointed to be held at Bear Grass Primitive Baptist Church, Bear Grass, Martin County, N. C., September 30th, October 1st and 2nd, 1961.

Elder W. E. Grimes was chosen to preach the introductory sermon and Elder A. B. Ayers his alternate.

Bear Grass is 8 miles south of Williamston on Black Top Road No. 1001.

We extend a cordial invitation to all who have a desire to meet with us.

E. C. Harrison, Clerk

THE LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, the Lord willing, with the Church at Pleasant Grove, in Patrick County, Va., on Friday before the First Sunday in October, and continuing three days, Sept. 29, 30 and October 1, 1961. From South and East please follow 87 from nearest point to you, to Leaksville, N.C., turn left at Leaksville on 770 to Stoneville, N. C. Turn left at Stoneville on 770-220 and follow about 3½ miles. (At intersection of Mayodan-Madison bypass continue to right) continue until you cross river, turn right on 770 and follow to 704. Continue on 704 and follow pointers to church. From North, follow #8 through Stuart, Va. About ½ mile South turn left on 631. Follow to Church.

We invite all of our Faith and order to meet with us. For further information write the undersigned.

Sam L. Gilbert, Clerk

BLACK CREEK ASSOCIATION

The Lord willing, the eight-fifth annual session of the Black Creek Association will convene, the Lord willing, with the Church at New Chapel, which is located about four miles north west of Goldsboro, N. C., on highway seventy in the direction of Smithfield, on the fourth Friday, Saturday and Sunday, in October the 20, 21 and 22nd 1961.

We extend a cordial invitation to all lovers of the truth especially our ministering brethren.

J. B. Williams, Clerk

ELKHORN ASSOCIATION

The Elkhorn Primitive Baptist Association will be held, the Lord willing, with the Glenwood Park Church, the fourth Sunday, Friday and Saturday before in September 1961.

The church building is located on the Old Bluefield-Princeton Road at Glenwood on Route 11, two miles from intersection of Highway 460. Those coming by Bluefield will turn left at this intersection, and those coming by Princeton will turn right at the intersection. There will be pointers.

All believers of the truth are cordially invited.

W. E. Branch, Clerk

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ZION'S LANDMARK

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCIV

OCTOBER 1, 1961

NO. 22

PSALM CIV

The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labour until the evening.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships: there is that leviathan, whom thou hast made to play therein.

These wait upon thee; that thou mayest give them their meat in due season.

That thou givest them they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

I will sing unto the Lord as long as long as I live: I will sing praise to my God while I have my being.

My meditation of him shall be sweet: I will be glad in the Lord.

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ELDER LEFFERTS AT MT ZION,
SEPT. 24, 1933

1 SAMUEL 25

I desire this morning to talk to you of some things in this chapter. It is a very interesting chapter, telling of a woman named Abigail. Once the wife of Nabal, she afterward become the wife of David. David is spoken of as a man after God's own heart. He was the second king over the Israelites. Saul was the first king, but God gave Saul to them in His wrath, for the Israelites were not content until they had a king like the nation around them. Saul was not a man after God's own heart. Rather he is somewhat of a type of Anti-Christ. The devil has always persecuted Christ and Saul persecuted David, who in many things is a type of Christ. However, David was as weak as any of us when left to himself. We can none of us stand one moment longer than we are kept by God. There are people today who say that if they could rewrite the Bible they would cut out those things which tell of the weakness of Bible characters, and tell only of their virtues: But the Scriptures are written for our learning, and the Holy Spirit's teaching is not as man's. There are many who were sometimes strong in faith, but they sometimes broke down. There are such things as "Spiritual breakdowns." Moses broke down. In the wilderness the children of Israel murmured against the water. God told Moses to speak to the rock, but

Moses smote it twice. This was in a figure to belittle the work of the Lord Jesus. This rock which Moses smote twice, had already been smitten once and the water poured forth. It was only necessary for Jesus to be smitten once for salvation to be accomplished for His people. Not only that, but Moses spake unadvisedly with his lips. In his anger when he smote the rock on this occasion he said, "Hear now, ye rebels; must we fetch you water out of this rock? Must we do it? Salvation is wholly of God and not by any works of our own, yet Moses said, Must we do it? The Lord told Moses he had not sanctified the Lord before the people of Israel.

Moses fell down. Elijah fell down. He was so bold in faith that he could face four hundred and fifty prophets of Baal and prove who was the true God. The God that answered by fire, let him be God. The prophets of Baal called on him for hours, pleading for him to send fire for the sacrifice, but Baal heard not: But afterwards, Elijah prayed unto God and fire came and consumed the sacrifice and licked up all the water round about it: Yet see the weakness of Elijah — because Jezebel threatened his life, he fled. O, Elijah broke down. How weak he once before the garden of Gethsemane he was so bold he drew his sword and smote off the ear of Malchus, the High Priest's servant yet how soon he was afraid to acknowledge Je-

sus before His enemies. Paul, too broke down. How weak he once became. If we turn to the Acts we find there an account of it. He allowed himself to be persuaded to join with four men who had the vow of a Nazarite on them, to save himself from the Jews. Turning to the book of Numbers we find there that on the eighth day of their separation a blood sacrifice had to be offered. Paul was with these men until the seventh day was nearly ended, the eighth day almost there; but for God's providence how far would Paul have fallen! For Paul to have offered a blood sacrifice would have been no less than trampling under foot the blood of Jesus Christ: But God's mercy prevented Paul, for an angry mob drew him out of the temple to kill him, but he was saved by the soldiers. God used this mob in His providence to keep Paul. I cannot understand those who laugh at the idea of God's providences. He has appeared for me many times in my life providentially when I could see no way. All these men proved how weak in themselves they were, and all of us, when left to ourselves, break down, and there is no telling how far we should fall but for this, that the everlasting arms are underneath. We cannot fall out of them and they are ever there underneath however low we may fall. God tells us of Jacob that as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord did lead him.

You know the mother eagle takes away the nest from under the lit-

tle eaglets and in falling they involuntarily use their wing muscles, but the mother eagle swoops under them, catching them in their struggle. This is done over and over to exercise the wing muscles until the young birds are able to fly. If we did not have the trails of our faith, we never would use the wing muscles of prayer by which we soar to the Throne of Grace. David, though a man after God's own heart, was very weak many times. When David was a young man he went in the strength of the Lord and smote Goliath the Philistine giant. Saul, who was then king, made David put on his armour, but he said he could not go in that, and he put it off him. All David had was a sling and stone, and the stone struck the giant in the forehead. You may say that required good marksmanship; but I believe God directed that stone. If you say, but the giant had a helmet of brass, I believe the stone went right through the helmet and sank into Goliath's forehead: then David drew Goliath's sword and smote off his head with it. David was strong then, but not long after we find how weak he became. After his killing of the enemy one would have thought Saul would have been proud of David, but he was jealous of him and sought David's life and David fled from Saul. Instead of putting his trust in God now, what did he do? He took Goliath's sword, saying, "there is none like it". Using a weapon of the enemy of the Israelites. On one occasion David and his men went into a cave in the Wilderness of En-gedi. Yes, David was not alone, for it tells previous-

ly that at the cave Aullam every one that was in distress, or in debt, or discontented gathered themselves unto him; and he became a captain over them: Jesus made perfect through sufferings; and every one who is distressed on account of sin a thousand talents in debt, with not one farthing to pay, discontented with the pleasures this earth affords, gather themselves unto Him.

While David and his men were in the cave, Saul unaware of their presence came into the cave, and lay down to sleep. David's man tempted him to destroy Saul, saying that God had delivered David's enemy into his hand; but David stayed his men by telling them not to put forth their hand against the Lord's anointed. David did, however, cut off a piece of Saul's skirt, but he was sorry afterwards even for that. After Saul awoke and started out David went out also, and cried after him, "My Lord the King," and stooped with his face to the earth and bowed himself. Then in meekness he said to Saul, why do you listen to those who say David seeketh thy hurt? He brings the relationship still closer and says, my father, (For David was Saul's son-in-law), and shows Saul the proof that he could have killed him, the piece of Saul's skirt. David then says the Lord avenge me of thee, but mine hand shall not be upon thee. Here we see David reposing his confidence in his God, but how weak he sometimes was. He said, I shall one day perish by the hand of Saul. At another time he said, there is but a step between me and death: But it was not so. David was not to die that day, nor

the next day, nor for many years. Had not God already anointed him to be king over Israel? We now come to the account in the chapter we have before us as our subject. David and his men became hungry, and David, instead of trusting in God to provide for them, sent ten young men to a man named Nabal. This man had great possessions, and it was shearing time. This meant much food prepared for the shearers, and David knew there would be plenty to share. So David sent these ten men to ask Nabal for food, with the plea that he and his men had done no hurt to anything that was Nabal's, all the while they were near his shepherds and flocks, and that Nabal's shepherds would bear him out. Nabal answered David's men roughly, refusing them and saying, "Shall I take my bread," (I want you to notice that word My), and My water, and my flesh that I have killed for my shearers, and give it unto you.

Nabal's character is exactly shown in a parable which Jesus spake of a rich man whose ground brought forth plentifully. He asked himself what he should do as he had no room where to bestow my fruits. I will pull down my barns and build greater, and there will I bestow all my fruits and my goods, and I will say unto my soul, Thou hast much goods laid up for many years. Take thine ease, eat, said unto him Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? "This exactly fits Nabal's case, for the name Nabal means "fool, Nabal said these things are mine, not con-

sidering at whose hand he received them. At the return of his men David became angry, and vowed vengeance on Nabal and all that he had, saying, "Gird ye on every man his word". Oh! David, where is now that humble waiting upon God that you had when you would not lay your hand upon Saul! The name of Nabal's wife was Abigail, a very different character from her husband. Their marriage, which probably was not a love marriage, but one put on them by their parents, as was often the case in those days, was not at all congenial. One of Nabal's men told Abigail all that had happened, saying indeed that the men were very good to us and were a wall of protection into us all the time they were with us. The man went to Abigail for he knew it would be useless to try to plead with Nabal. So Abigail made ready food for David and his men, and went out to meet David, But not telling her husband what she was doing. In those days a woman was subject to her husband and it was a very unusual thing which Abigail did in acting with-out her husband's knowledge, but Abigail knew the uselessness of telling Nabal and unless peace could be made with David, she with all of Nabal's house, would be destroyed. Necessity was laid upon her. After her pleading with David, he blessed the Lord which sent her to meet him, and blessed her that had kept him from shedding blood, and avenging himself with his own hand.

We said in starting out that David was in many respects a type of Christ. Abigail well represents a poor sinner, under condemnation,

feeling guilt and the consequent wrath of God, from which there is no escape but through the Lord Jesus, to whom the soul flees for refuge. Abigail at first is the wife of Nabal, a man of thorough worldliness. There was no congeniality in this union: neither can the sinner, feeling the burden and guilt of sin find any good in the world. They had no children — neither can one married to the world, bring forth fruit unto God. Abigail when pleading with David, took all the blame on herself, she did not put the blame on her husband: neither will the one convicted of sin try to put the blame on anyone else, they will be like David who said, "Against Thee, thee only have I sinned, and done this evil in Thy sight." We shall not try to make excuses, but beg for mercy and forgiveness, as Abigail did, knowing God's anger is just. She said unto David, "The Lord will certainly make my Lord a sure house—yet a man is risen to pursue thee and to seek thy soul: But the soul of my Lord shall be bound in the bundle of life with the Lord thy God, and when the Lord shall have appointed thee ruler over Israel, then remember thine handmaid." Do we not see Jesus in all this? When Jesus was born Herod did his best to destroy Him, but he could not. Abigail's plea to be remembered reminds us of the thief on the cross who said, Lord remember me when thou comest into thy Kingdom. David gave Abigail an answer to peace, and told her he had hearkened to her voice, and accepted her person, even as Jesus did to the thief. Now Abigail returns and tells her husband what she has done, and when she told

him his heart died within him and he became as a stone, and soon after he died. The law says that a woman is bound to her husband as long as he liveth, but if he be dead she is free to marry another.

Here is a sinner, once married as it were to the world, but now the world is dead to them and they long for another, even Christ. When David knew that Nabal was dead, he sent his men to commune with Abigail, to take her to him to be his wife. He does not go himself. So the Lord by the Holy Spirit woos us, and espouses us into Christ, until the time shall come when He shall come for His Bride. The name David means "Beloved", and the name Abigail means "Delight". So is the Lord Jesus our Beloved, and His church or Bride is His Delight. Nabal was a very rich man, and all that was his, when he died became Abigail's, but she turned her back on it all, to become David's wife. She no longer desired Nabal's riches, David was more to her. So the Lord Jesus appears the altogether lovely to His people — the world loses its charms, and He becomes their All.

**EXPERIENCE OF
LUCINDA WALLAS,
BAPTIST VALLEY, VA.**

Reprint for **Zion's Landmark**,
Dec. 15, 1889

Dear Brethren and Sisters in Christ: — I will try, the Lord being my helper, to tell you a part of my experience. I was quite young when it pleased the Lord to show me the miserable condition I was in by nature. It seemed to me that my soul would be lost

without the mercy of God. I made up my mind to do better, but when I would meet with my associates, I would forget my promise and be as merry as any of them. Time moved on with me about this way until last summer, when there was a big Methodist meeting close to where I was staying. Sometimes, I would go thinking I would feel better, but instead of feeling better I got worse all the time. I would try to pray but all I could say was, Lord be merciful to me a poor lost sinner.

Sometimes, I could enjoy myself, but generally, I felt to be the most miserable person living. I went to the mourner's bench to have the prayers of people and try to pray myself, though I could not see how the Lord could have mercy on such a reprobate as I was. I went on in such an awful condition. I could not tell anyone my feeling. Everything seemed dark and dreary all the time. I went to the mourner's bench one night and prayed the Lord, If it could be his will to remove this heavy burden off my heart, and all at once my burden was removed. I felt light and happy. That awful feeling was gone and I felt that I could love everybody. Everything seemed to shine and sing praises to God. I thought I should never see anymore trouble. But soon afterwards I found myself doubting and fearing that I might be mistaken. I was afraid that it was only my imagination. Sometimes I could feel that the Lord had **pardoned** my sins, and then I was impressed to take up the cross and follow Jesus in the act of baptism. That was the greatest cross for me yet, but

blessed be God, He can work and none can hinder.

On the 25th of July, 1889, there was a big meeting in Baptist Valley. I prepared to go, but something seemed to pull me back, though I went on to the meeting and after preaching by Elder G. Houchins, of W. Va., an invitation was extended to those wishing to become members. I, my sister, and others went forward and were received and baptized the next day. I will now close by asking all who read this when it goes well with them to remember me. Your unworthy sister in Christ, I hope,

LUCINDA WALLAS
Baptist Valley, Va.

WHO IS MY NEIGHBOR?

(Luke 10:30 - 36)

This was a question asked of Jesus by the lawyer who would have tempted Him. In answer Jesus set forth a parable. The good Samaritan is here a type of the Savior and the Levite and the priest are types of the law. It was the duty of the Levites to transcribe, to interpret, to preserve and to teach the law (Deut. 17:9-12). The Levite passed by on the other side; the law is not your neighbor. Most assuredly the law never saved anything, or paid any debt, nor rendered any mercy. The law demanded all that you owed; it demanded full payment! The good Samaritan however, demanded nothing, supplied all that was needed, and paid all that was standing against you; the good Samaritan was the neighbor to the certain man.

Consider the certain man. He lived in Jerusalem, for he "Went

from Jerusalem to Jericho." Jerusalem is situated on a high mountain ridge; Jericho is on the River Jordan, down in the valley. Jerusalem is up to itself, it is not on any highway nor any thoroughfare. To go to Jerusalem, the traveler must turn aside and journey to that city. The road ends there. We do not travel by way of Jerusalem, to some other place. Jerusalem represents the city of the living or the spiritual city. On the other hand, Jericho is on the main thoroughfare; on the river and the main highway. Every trading man of the world would journey by, and traffic there. Jericho is that city of the "bright lights of the world," with all of its riches and attractions. By nature, we all desire to travel to this city of natural joys and opportunities and pleasures.

Now this certain man was born in the city of Jerusalem. He had a Spiritual birthright; he was a chosen vessel. But, as he looked out with his natural eyes, he saw the bright lights of the worldly city of death, and following his natural desires, he mustered all of his monies and goods to make his journey to Jericho, this city of "opportunity." He was soon on the highway; he was soon arrested and stopped by the thieves of the world. They stripped him of his raiment and wounded him, and departed leaving him half-dead. They robbed him of his raiment and his natural strength and ability, but they could never rob him of his birthright; never take away the fact that he was "from Jerusalem," the city of Spiritual life. These thieves cared for nothing except the riches of the world, the treasures of

the worldly kingdom. They could never touch the Spiritual half of the man's life.

The certain man's raiment consisted of those things that ornamented his body and represented his moneys, his jewels, his worldly strength, his pride, his avility to do things, his selfwill. He was left helpless and weak; he was now poor and afflicted. He was unable to do one thing in his own strength, being robbed of all that he could do for himself. The only ability he had left was to cry unto the Keeper of Jerusalem for help and deliverance.

Naturally, we would read this passage and think: "O the poor man?" Ah, but let us not forget that the Lord sees and controls all things. The Lord looked upon the matter in some manner like this: "This certain man is Mine; he must needs know, by experience, the mercy and love and power of his Savior. I will turn my face for a little moment and leave him to himself. He will follow his natural desires and start to Jericho, but I will, out of love and mercy, send the thieves to arrest him, because he is mine. I will then send the law to pass before him; he will look unto the law and expect salvation, but he will see the law pass by him on the other side. He will try to appeal to the law, but will find himself helpless in its sight. I will cause him to know for sure, that he can find no way to possibly satisfy the law or to save himself. I will cause him to cry unto me, and I will send by that way, a good Samaritan, who shall administer to all of his needs, and he shall see my Salvation; he shall know that

I, the Lord, hath saved him!"

The law gave nothing yet required full payment of all that was due; it required him to get up and walk in his own strength, even when he had no strength. The good Samaritan (the Savior) gave all that was needed, and required nothing. You and I and all of us, go about our ways seeking the things that this life affords us, until we are robbed and left half-dead. In spite of previous lessons, we too often take our blessings for granted. Too often, our eyes are upon the treasures of this life; too often we leave Jerusalem to journey to Jericho. Should we be left alone, we should surely reach that city and dwell there, and would die there! Oh, what a mercy it is that our Lord sends the thieves to stop us and to rob us. In faithfulness to His covenant of Grace, He afflicts (Psa. 119:75), for He will not suffer one of His little ones to go to the city of death. He will arrest them, stop them, and have them brought back to the city of life.

As the certain man lay there "half-dead" and helpless upon the ground, his cry must have been, "O Lord, why hath thou forsaken me?" But really had the Lord forsaken him? Oh no, the Lord was right then saving him from the death that he would bring upon himself. When you and I are lying flat with our faces in the dirt, unable to solve the distress before us, unable to turn a hand or move a little finger to bring ourselves relief, we feel to cry "O Lord, why hath thou forsaken me?" But dear brethren, that is the very time that the Lord has not forsaken us; that is the very time that He has sent

the thieves and arrested us from our course of destruction. And we may rest assured that He will one day, send the Good Samaritan to administer to all of our needs.

The good Samaritan "went to him." The robbed man could never have gone to the Samaritan, nor to the Inn, nor anywhere else - for he had been robbed! Yes, robbed of every ability to do anything of himself. The Savior has to come to all of His little ones; they can never go unto Him. He came to Jacob, and wrestled with him; He came to Daniel in the den of lions; He came to Jonah when the weeds were wrapped around his head in the bottom of the sea; He came to Mary weeping at the Tomb; He came to Paul bound in prison and with great stripes on his back; He came to John on the Isle of Patmos; and He must come to you and to me, enter our souls and cause us to cry unto Him. Thus did the Samaritan come to the man. Secondly, "He bound up his wounds." (3rd) "he poured in oil and wine." He gave comfort and he soothed until the hurts to the flesh were no longer so keen. When the wounded child is comforted, his wounds cease to hurt so badly. The Savior comes into the heart of a wounded soul, shows him why he must pass through this trial to become stronger in faith, and to see the salvation of the Lord, and learn to trust in His love and mercy, and to know that all help must come from Him. Then the wounded soul looks higher and his knowledge becomes more perfect, and his wounds cease to hurt. We often look back on past wounds and rejoice in them, because of the

blessings that come out of them; because in the wounds we found love and mercy and salvation from on High! We must know these things, we must learn these lessons, we must pass through these trials. Our blessed Savior has a reason and a purpose for these things, and let us fall upon our faces before we complain and ask that we be spared of these very necessary things, these trials and experiences which God has looked upon and declared good in His sight. "Even so, Father, for so it seemed good in Thy sight!"

But that is not all that the Samaritan did; nor indeed, is it all that our Savior does for His little ones. He (4th) "set him on his own beast, and (5th) brought him to an inn and took care of him. And on the morrow, when he departed (6th) he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendeth more, when I come again, (7th) I will repay thee."

Now tell me, what did the certain man do? Did he do one single thing? Would his own money pay for his keep at the inn? Who did it all? Ah, but our Savior does it all for us! Not one thing is left for us to do. Indeed our very efforts are not acceptable in His sight; only an abomination before Him. The man did not have to walk to the Inn; the Samaritan brought a beast along to carry him on. Did he just happen to have the beast on this occasion? And whose beast was it? Certainly it was not the man's beast! "And on the morrow—" that is, at the Lord's proper time, "he departed." The

feeling presence of our Savior is not always with us. He withdraws Himself from our sight; He tries our faith, that we may grow to trust in His coming again, for indeed, He will come again and again. On the morrow, when He departed, He paid all that we owed, every cent! That is the sixth blessing that He gave us. In that blessing, He fulfilled the law's demand and washed away all of our guilt. Yes, our slate at that stage was clean and white as snow. Ah, but even that is not enough! The number seven represents a spiritual completion, the day of rest, the day of peace, the day of salvation. Look at the seventh blessing given in this parable. "Whatsoever thou spendeth more, when I come again I will repay thee." Is that not a most wonderful comfort to us? Whatsoever shall at anytime come against this man, I shall pay. Every obligation that will ever come against him, I will honor and satisfy. Our Lord is coming again in all of His power and glory, and then and there He will furnish all needed strength to release every one of His from the earth and the grave or death or whatsoever may be yet holding them or may be yet against them. He will cut every cord and release them from every binding force, set them free, raise them in His Righteousness and bring them home to that glorious City, the Heavenly City of New Jerusalem! This certain man shall then be released from the Inn, where he had been comforted for a season, and be brought whole and free and well and complete and without spot or blemish or any such thing, back to his rightful home,

the City of Life—Jerusalem. He went out from Jerusalem; he shall be stopped, and brought back! even to a new Jerusalem! Jesus says, He is Mine; I have redeemed him; I shall not suffer him to wander from the fold; I shall send thieves and have him arrested, and a Samaritan to comfort him, and I shall pass by that way and bring him home on the morrow. He shall sit with Me, and sing Holy praises eternally unto the Father.

"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." We have only touched on a part of the subject, but let us think upon this point: the great blessing that the thieves were sent; and that the little wandering child was robbed of his self-strength and worldly riches. "Before I was afflicted I went astray." May we be enabled to praise the Lord of mercy for our afflictions which bring us such mercies as this. O Lord, grant us the patience to know these things and to be submissive to them; to trust and to wait for the morrow when Thou shall come again in Thy Spirit and bear us home.

A. D. Alston

"HAVE MERCY, O LORD"

Dear Brethren and Sister in the Lord:

I hope it is appointed of the heavenly Father that I write you Dear People this morning. I have for sometime been in darkness, fearing and trembling. I have been so low, it has seemed that I was

in prison with bars all around me. I thought, "Surely, I am forsaken by all on earth and in heaven, and I am deceived and have deceived the church. What a wretched sinner I am! With David of old, I felt to say: "Is His mercy clean gone forever? Doth His promise fail forever?" Psa. 77:8." Last week I felt to pray, and I believe I prayed, "O Lord have mercy on me, a poor sinful sinner I am! Bless me to bend my afflicted leg and wash some precious sister's feet." On Saturday following I went to Spoon Creek church still feeling to be a wretched sinner returning home. That day, the loving mercy of the God I hope to trust and serve, overshadowed me in a vision. He showed me myself washing a dear Saint's feet while on my knees. I was so overwhelmed that I burst into tears. My husband looked at me as though he thought I was going crazy. My heart rejoiced and was full of praise to my God.

When I arrived home and got out of the car, I fell on my knees in thanksgiving to my heavenly Father. It seemed so long until the next day which was communion time at Spoon Creek Church. In great humility I desired to wash some dear Sister's feet, and when the time for that arrived, I girded myself with a towel and washed Dear Sister Bigg's feet, I felt so unworthy that I really wanted to get down and kiss her feet. It seemed such a great blessing that the Lord had so enabled me to commune with Him and His dear saints in the Spirit in the beautiful service of feet washing, because there is a sense in which we wash the Saviour's feet when we wash

the feet of His saints. I told my husband that day that I could never be thankful enough for the great blessings the Lord had bestowed upon me — the poor unworthy worm of the dust that I feel to be. That was the first time in four years I had been blessed to bend my afflicted leg to wash feet and it was such a privilege!

I am a poor begger yearning for a crumb from the Master's table. I hope I will be in that number when the Lord comes to carry His saints home, and trusting He will own and crown us in His own likeness that we may be with Him, be like Him and be satisfied in that world that has no end. I desire the prayers of all God's Saints.

The least among His little ones, if one at all,

Gladys Wray,

Patrick Springs, Va.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

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JUDGE NOT

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Pro. 21:23. This is to say, if our mouth is not guarded nor our tongue bridled, it brings our soul into trouble. I believe this is the experience of every child of grace. Solomon was a man who possessed wisdom. Not the wisdom of the world only, but the wisdom of God which teaches men to know the difference between right and wrong, and teaches them the truth as it is in Christ. Solomon spoke as he was moved by the Holy Ghost. See II Peter 1:21.

We often criticise and find fault of others for the things they say or do, when we are as guilty or perhaps more guilty than they. Christ said "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." Matt. 7:1. In other words, if we judge others to be evil, it is because we are just that ourselves, and because of this evil eye that we

have, we see evil in the other person. So again, "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." When we judge one wrongfully and we are made conscious of same, it causes us to feel to be guilty wretches. It brings us down to the feet of Christ in humbleness and causes us to beg for mercy and forgiveness. How dependent we are! When the search light is turned on within, we find that we are infested with the same faults, the same failings and weaknesses which we recognize and too often criticise in others. Paul admonished Titus: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but be gentle, shewing all meekness unto all men." God's little children know what this is. I believe this very principle is instilled in each of them. Our earnest desire is to speak evil of no man, to be gentle, meek and lowly. We desire to walk in the footsteps of Christ. These principals are implanted in our hearts by His Spirit. The very fact that we possess them is evidence of the work of God in our hearts; for He said, "A new heart also will I give you, and anew Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in my statutes. and ye shall keep my judgments, and do them." Ezk. 36:26,27. Having these attributes of God im-

bibed in our hearts, certainly we also have a desire to bear the fruit of the Spirit, and it is only through the Spirit that dwells in our hearts that we are enabled to bear this fruit or perform any service in God's kingdom. At heart we do keep His judgments and walk in His statutes.

Peter likewise admonished his brethren—the children of God—saying, "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: for he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good. But if we suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Peter 3:8, 15.

I believe the still small voice of Jesus that dwells in the hearts of His people, is constantly teaching them and counseling them what is right and what is wrong, just as Peter and Paul did in their day. We know when we do wrong and mistreat our fellowman, if we are of His, and our hearts are brought down in sorrow, shame and trouble, because of our wrong doing. There-

fore, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." And when we are thus kept, "We see good days" as Peter said. It is a great mercy to be so kept! The Saviour said, "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. This is the pattern which was given by Jesus Christ. Men may say, "How can I overcome the wicked principles in my flesh that cause me to speak evil of others.

This is done only by the grace of God, and the grace of God is a gift of God to His people. So our obedience is of Him from whence all of our blessings come. At times He withholds His restraining power that we may know our weakness and our dependence on Him, and learn that within our flesh dwells no good thing.

Through such suffering the heart is made humble and penitent. Thus we feel the need of Him who is to bridle the tongue and keep our mouths. David too must have had a like experience, for he said, "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." Psa. 141:2, 3.

Those who have been taught by the unearring Spirit of God, know the suffering endured because of an unruly tongue. James said, "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poi-

son." Our strength is not sufficient to control the unruly members of our body. Our sufficiency is of God. It is through such suffering that we learn that no good thing dwells in the flesh. His people learn the truth of this statement. Pain and tribulation bring such sufferers to the throne of grace to beg His mercy and deliverance. David said, "Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins: let them not have dominion over me: then shall I be innocent from the transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight O Lord, my strength, and my Redeemer." Psa. 19:12-14.

T.F.A.

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

OBITUARY

In as much as it was the will of our gracious and kind Heavenly Father to remove from our midst, our dear Sister Ella Lee Bonds, we, the church at Skewarky, Williamston, N. C., desire to write a few lines in memory of her. She was born in Dardens Community of Jamesville Township on October 5, 1889, and died in Martin General Hospital, Williamston, where she has made her home most of her life, November 1, 1960, making her stay here, 71 years and 27 days.

It was our privilege to know Sister Bonds the most of our lives, and we are grateful to be able to say she was a faithful mother, grandmother, and a kind

and tender friend to all who knew her. She was also faithful to her God, her brethren and sisters, and her church.

The church at Skewarky grieves her loss, but hopes and feels that our loss is her eternal gain, for she was a firm believer in salvation by grace, and desired to be taken home to that celestial city eternal in the heavens, whose builder and maker is God. Her desire was to give God all the honor and praise for a finished and complete salvation by the spilling of the blood of His glorious, ever-to-be adored son, Jesus Christ, on the cross — a salvation complete in the mind and purpose of God, before the foundation of the world.

Sister Bonds was received in fellowship by the church at Skewarky in February, 1935, by letter from Morattock Primitive Baptist Church, Washington County, her membership with us being about 25 years, but she had membership with our faith and order approximately fifty years. She served the church at Skewarky as housekeeper 25 years, treasurer and trustee 10 years. She was faithful to the end, but she suffered much pain during her long illness, at the same time desiring to be submissive to God's will.

She was the wife of the late John Dennis Bonds. To them were born 13 children, 7 boys and six girls. She is survived by 4 sons, 3 daughters, 28 grandchildren, and 11 great-grandchildren, to whom we extend our heartfelt sympathy in these distressing hours. May you be comforted by God's love and words of comfort, is our prayer for Christ's sake.

Her funeral was conducted in the Skewarky Primitive Baptist Church by her pastor, Elder E. C. Stevenson, assisted by Elders A. B. Ayers and E. D. Harrison.

Interment was in the Skewarky Church Cemetery under a mound of beautiful flowers which she loved so much.

Be it Resolved:

That a copy of this obituary be placed in the church record, a copy sent to Zion's Landmark, and a copy sent to the family.

Done by order of the church in conference, this the second Saturday in November, 1960.

Elder E. C. Stevenson,
Moderator
Deacon Johnny Ray Gardner,
Sister Nancy Daniels,
Committee

OBITUARY

Sister Sudie Evans was born February 22, 1886. She married Brother W. H. Evans May 4, 1902, and passed away February 2, 1955. To this union were born three boys and four girls. Four of them survive to cherish her memory; Mrs. M. M. Poythress, Wilson, N. C.; Mrs. C.

L. Ivey, Farmville, N. C.; Mrs. Arthur Bissette, Goldsboro, N. C.; and Mr. Wilbert Earl Evans, Martinsville, Va.

Sister Evans united with the Goldsboro Church May, 1910. Her deceased husband was a deacon and clerk of the church years before his death, and she was indeed a deacon's wife, not only in name but also in deed. She loved her church and manifested it in her gentle and kind manner, and love for the membership, fulfilling the scripture left on record by Christ Jesus to his disciples: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. She was ever faithful filling her seat at the church when not providentially hindered, and contributing to the welfare of the church in labor and money.

In February 1961 our Heavenly Father saw fit to remove this precious Sister from our midst. Her funeral was conducted at the Goldsboro Church on the 21st of February by her pastor, Elder W. G. Pate, Elder H. E. Mann and Rev. G. A. Hamlin. Her body was laid to rest in Wayne Memorial Park, beneath many beautiful flowers, in the presence of her family and a host of friends she left to mourn her passing.

Therefore be it resolved:

First, We the church at Goldsboro, N. C., humbly submit to the will of Him who doeth all things well and never makes a mistake. Confident that He who called her by His grace will watch over her while she sleeps, and as she has borne the precious fruit of the meek and lowly lamb, putting her trust in Him who is able to call her from the tomb, and present her to the Father without wrinkle or blemish.

Second, That we pray God's richest blessings on the family, doctors and nurses and all that ministered to her comfort in her illness.

Third, That a copy of these resolutions be sent to the family, a copy attached to our church records and a copy to Zion's Landmark for publication.

Elder W. G. Pate,
Moderator
M. L. Bartlett, Clerk
Elder H. E. Mann,
Committee

OBITUARY

William H. Frost, son of Edward J. and Martha Frost, was born April 18, 1916, and died April 28, 1961, making his stay on earth, 45 years and 10 days. He leaves to mourn his passing, one son, David of Ladi, California; his mother, Martha and stepfather, W. A. Little, Hollister, California; one brother, J. D. Frost, a seaman; two sisters, Jewell Barker of Baldwin Park, California, and Bertha Jones of Eureka; and a host of aunts, uncles, cousins, and friends.

William was a strong believer in Salvation by grace, but had not united with

the church. Elder Jefferson conducted his funeral and spoke words of comfort. He was laid to rest May 1st, to await the coming of our blessed Saviour.

Sleep on dear son and take your rest, God called you home, to your reward, a gift by His only begotten Son, who was sacrificed on the cruel cross that His for whom He came to save, might live.

His mother in sorrow,
Martha Little
371 Cienega Road,
Hollister, California

OBITUARY

Thomas Jackson Handy was born June 28, 1890. The son of Willie Murray and Ruth Hill Handy. He departed this life June 9, 1961, aged 70 years, 11 months and 11 days.

He was married January 18, 1922 to the former Nannie Roark who survives. Other survivors include, two daughters, Mrs. Marshall Moore of Ridgeway, Va., Mrs. Curtis Corn of Winston-Salem, N. C., one son Thomas Glenn Handy of Stuart, Va. Two grandchildren, a number of relatives and friends left to mourn his passing. Tom, as he was best known will be missed by the community in which he lived. Not only the door to his Home, but the door of his heart ever stood open to the poor and needy. He was not a member of the Militant Church but was a strong believer in the doctrine of Salvation by Grace. We at Pleasant Grove will greatly miss his presence as well as the many acts of kindnesses so truly given.

His funeral was held at Pleasant Grove Primitive Baptist Church by Elder Bennie Clifton and this unworthy writer. He was laid to rest in the Church Burial Ground there to await the call of His Heavenly Father, in that great rising day.

May the Blessed Peace of our Saviour be granted to the lovely wife and children, and be given the assurance of the precious Hope in Christ, that by the Grace of God, they, and we will meet him again in heaven above, and never part again.

Written by one who loved him,
Sam L. Gilbert

**RESOLUTION OF RESPECT FOR
SISTER WINIFRED WHEELER
BY REQUEST OF
HANNAH'S CREEK CHURCH**

We attempt to write in memory of Sister Wheeler who was blessed to live to be a little over 85 years of age. She united with the Church at Hannah's Creek in the year of 1909. She was faithful to attend her Church as long as her health permitted.

We wish to bow in humble submission to the one that doeth all things after the course of His will.

We feel we have lost a true and faith-

ful member but we believe our loss is his eternal gain. We extend to the family our deepest sympathy and commit them to the God she deeply loved and trusted. Her body was laid to rest at Hannah's Creek Cemetery beneath a beautiful mound of flowers, showing the esteem in which she held.

Be it further resolved that a copy of this resolution be sent to the family, one be placed on our Church record and one be sent to Zion's Landmark for publication.

This done by order of Hannah's Creek Church in Conference in May, 1961.

Sister Rena Langdon
Sister Callie Johnson,
Committee
Elder Shepherd Langdon,
Moderator

**RESOLUTION
OF RESPECT FOR SISTER
LILLIE MITCHELL WHITFIELD**

Sister Lillie Mitchell Whitfield was born January 10, 1888, and died May 14, 1961, making her stay here in this low ground of sin and sorrow, a little over 73 years.

Sister Whitfield was the widow of Deacon W. A. Whitfield who preceded her in death a little over seven years.

Sister Lillie Mitchell Whitfield joined Flat River Church by letter from Roxboro Church in August, 1921, and has been a faithful member ever since.

We the members of Flat River Church believe that the Lord of Glory has carried Sister Whitfield to rest where she will remain until the final resurrection day when Jesus will come again and gather His jewels home where they shall be like Him and be with Him, and praise His Holy name, in a world that shall never end.

1. That the Church at Flat River extend their heartfelt sympathy to the family.

2. That a copy of these resolutions be placed on the church book; one sent to the family; and a copy sent to Zion's Landmark.

Done by the order of Flat River Church May 27, 1961, while in conference.

Elder L. P. Martin, Moderator
R. B. Hawkins, Church Clerk

APPOINTMENTS FOR

Elder B. L. Godwin, Coats, N. C.

And

Elder Joe Bowles, Mount Airy, N. C.

Angier, Monday, 7:30 P.M., October 2nd; Willow Springs, Tuesday, 7:30 P.M., October 3rd; Little Creek, Wednesday, 7:30 P.M., October 4th; Contentnea Church, Thursday, 7:30 P.M., October 5th; Upper Black Creek, Friday, 7:30 P.M., October 6th; Saturday and Sunday at Cedar Island in Cartaret Co., October 7th and 8th; Sand Hill Church, Monday, 7:30 P.M., October 9th; South West, Tuesday, 7:30 P.M., October 10th; Wilmington Church, Wednesday, 7:30 P.M., October 11th; Cyprus Creek, Thursday 7:30 P.M., October 12th; Muddy Creek, Saturday, Sunday and Monday, October 14, 15, 16.

UNION NOTICE

The Lower Country Line Union is appointed to be held with Mount Lebanon Church, beginning Saturday before the fifth Sunday in October 1961. Elder L. P. Martin was chosen to preach the introductory sermon, Elder Jack Hawkins, alternate. All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield, Union Clerk

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

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OCTOBER 15, 1961

NO. 23

PSALM CV

O Give thanks unto the Lord; call upon his name: make known his deeds among the people.

Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

Seek the Lord, and his strength: seek his face evermore.

Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth:

O ye seed of Abraham his servant, ye children of Jacob his chosen.

He is the Lord our God: his judgments are in all the earth.

He hath remembered his covenant for ever, the word which he commended to a thousand generations.

Which covenant he made with Abraham, and his oath unto Isaac;

And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

When they were but a few men in number; yea, very few, and strangers in it.

When they went from one nation to another, from one kingdom to another people;

He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;

Saying, Touch not mine anointed, and do my prophets no harm.

Moreover he called for a famine upon the land: he brake the whole staff of bread.

He sent a man before them, even Joseph, who was sold for a servant:

Whose feet they hurt with fetters: he was laid in iron:

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"I AM READY"

A fool also is full of words: a man cannot tell what shall be; and what shall be after him, Who can tell him? Eccl. 10:14.

In my younger days I went to various churches; it did not matter with me what denomination the church I was attending was, in fact, I mostly went to pass the time and to be with the people as a worldly pleasure, if there was any. Sometimes the preacher or someone else would come to me and to others in the church, and ask us if we were christians. I would tell them "No". Then they would ask me to come up to the alter and get saved. Sometimes. I would go and sometimes I would not but when I went, it was not because I wanted to go, for I only went because they begged me to, and to satisfy those who had so insisted.

I remember one occasion when a preacher asked me if I were a christian, my answer was, "I do not know." He said I was in a dangerous condition and I had better get saved. Sometimes such as that would arouse and worry me, and they would tell me I could get saved just any time I wanted to.

As time went on I later began to have a different feeling from what I had had in my younger days. I began to have a feeling that I never had before. I felt a fear that I was lost, and I saw my lost condition. This was alarming to me.

I would read the Bible and that did not satisfy me. I went from one church to another for comfort. I remember several years ago, I took my family east to a place called Falcum. These people went there every summer and camped out in tents and under bush harbors. I had heard one could go there and really get saved. So I spent three or four days there. I would go up to be prayed for and would leave the alter just as bad off as when I went. Then I came home.

I would read the Bible and I would go to one church one Sunday and to another the next, but nothing I heard comforted me. I felt like I was just one that was forgotten and lost without remedy of hope. I had an impression to just quit going to any church and I would say that God knew me not and had nothing for me. At times I was really miserable. I wanted to be saved and could not. I would pray the best I knew how but that did not do any good. I remembered or heard someone say to get in a secret place and pray to be saved and it would happen. I went hunting one day and I was away down in the swamp, and I prayed there the best I knew how but I did not get any relief. After all this, I gave up all hope and said, I was through going to church, as I almost thought the devil had me and God cared nothing for me; but as time went on and on, somehow, I went to some church — I just could not

stay away. They would tell me if I would, God would, for it was all up to me. Well, I tried to believe what they said but I found it did not work out that way with me. They would tell me, "When you are saved you are just happy all the time."

That is just a small portion of my early travels in this way. As time went on and on, I was still hungering and trusting for some hope of a better life. I kept on going to different churches thinking maybe God would sometime hear my cry and give me a little hope. I lived this unhappy life for years.

One Sunday morning about seven or eight years ago, I decided I would go over to Macado Heights to church that day. On my way I saw an elderly woman, Mrs. Dauton, who was on her way to the same church, I stopped and gave her a ride. I was still in the same condition — hungering and thirsting, seeking to be saved but my hope was so little! At the church it seemed to me they sang some of the most beautiful hymns I had ever heard, and the preacher made the best talk I ever heard. It seemed to me I could just feel God's Spirit coming to me. Some of them shouted and there was crying and weeping. I was still yearning for God to remember me. Pretty soon, Mrs. Dauton came down the hall and she asked me if I wanted to go up. I said, "Yes, I am ready." My Friends, I am glad to say I was up there only a few seconds before I received relief. I never had a feeling like that before. I am sure I felt good from my feet to the top of my head. Brother, I am glad to say, I was happy if

anyone ever were. I felt as if I had two hundred pounds on my shoulders and in my chest, and I was relieved of it all at one time.

That experience gave hope and causes me to believe there is a better place for me when I leave this world. They asked me if I wanted to join the church, but some how I could not say yes, and I did not consent, because I still did not believe much of their teachings, and how can two walk together if they are not agreed? They may be right but I have never been able to see or believe like they seem to. In my poor understanding, that is, if I understand, I did not find things as easy as they preached it to be. I went to and fro looking for the best and to my mind and belief God blessed me to find it when I found the Old Primitive Baptist. They preach what I believe, and if they are not the right ones, I do not think there is any right one for me. I do not mean to say, even now, that I am saved for I still do not know — I only believe and have hope there is a better place for me. I am still hungering and thirsting for more understanding and more evidence. I need your prayers and above all I feel I need God's help day and night. God be merciful to me. He satisfied my hunger for a time, and gave me a blessed hope that I never had before; He heard my cries and answered them.

Now even after all this there are times I feel like I must be forgotten and it makes me wonder how I am standing. I wonder if God were to call me, what my destiny would be. Am I His? I have never been able to say that I know heaven is

my home. I only know a little that happened in the past, but do now know anything of the future.

Sometimes I go to church and feel that I should take a back seat, I feel so unworthy. Not that I do not feel welcome by the people that are of the church, but I just feel so little. I feel so unworthy of even being in the church. Then sometimes I go and it seems that I just cannot hear enough of the good hymns and preaching. I guess there are times when we are in darkness. Sometimes I think we are more or less like an old tree in the winter time. You can see one at distance away, and it looks like it is dead but when springtime comes, the buds put forth and you can see the life again. I believe that is the way the people of God are at times. I believe the Spirit has to operate on both sides, the speaker and hearer, before the sheep can be fed. A piece of metal that has loadstone in it can pick up another piece of metal with it, but there is no attraction if one piece is of metal and the other is of wood. So it is if a true minister gets in the stand and preaches the same truths that his hearers are witnesses of and rejoice in; There is a ready response from these hungry souls.

So, "A man cannot tell what shall be: and what shall be after him, who can tell him?" This was Solomon's writings.

V. B. MILLS

THE LEVITE PASSED BY ON THE OTHER SIDE

One winter day in February 1951, I was riding along the narrow dirt and rough roads between Mason

and Pusan, Korea. I was a passenger in an open Jeep and traveling rather rapidly. Since it was cold, I was well bundled up and holding my hood almost over my face. Just at a glance, I noticed a man or boy lying flat on the side of the road. There was his bicycle and its load scattered all around. The man was perfectly still, maybe hurt badly, maybe half-dead, maybe lifeless, I cannot say. We were past before I realized what must have occurred. The driver did not even notice. There were several groups of two's and three's walking along the road, but there was no one near nor attending the man, nor giving him any attention. Why was this?

The roads in Korea are built several feet above the rice patties. There are no guards on shoulders not bridges. There are sharp turns. There are no signs. These roads were sufficient for two carts to pass, but today, great army vehicles are speeding along the roads. This poor fellow must have been knocked down and left half-dead along the way. Others were passing that way, but there was none to stop to help, nor to be a neighbor" to this man. Why was this? I learned a little later that there was a law in Korea that should any man stop to render aid to another, he would immediately assume all responsibility for the care of that patient and all the debts that he owed or that should come against him at any future time. The law of the land demanded full payment of all that is owed at the hand of the one who stoops down to help the wounded. Because of the law, the neighbor passed by on the other side. The neighbor is not a neigh-

bor, because the law demands such as he cannot possibly pay. I suppose that an American might have stopped, because the American was from another country, but every man that was under that law, could not pay such debts as might be found due, and thus had to "pass by on the other side." So because of the law's demands, the wounded die.

Indeed, the law never paid anything, but rather demanded payment, and exacted every cent that was due. The law laid down the standard, and no man was ever found that could satisfy it. John saw that, when on the Isle of Patmos, and wept bitterly. No man was worthy to open and to read the book (Rev.5). But ah, dear brother, weep not! "Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals!" Jesus found every one of His, wounded and half dead. The good Samaritan (a type of the Saviour) found the certain man wounded robbed, and half dead.

In this parable, we notice that the good Samaritan came by his way "And when he saw him, he had compassion on him." First, the Samaritan had to come to the wounded man. Indeed, the latter could not go anywhere, being helpless and half dead. But many came that way, and passed on; the Samaritan had to do more. He had to have compassion; he had to be willing, and he had to be able. He had to be a man not under the law of that land. This scene took place in Judea, between Jerusalem and Jericho; the Samaritan was a citizen of Samaria, a country north of

Judea. Possibly the Koreans may have felt sorrowful for the fallen man; he may have had compassion, but he was not able to be a "neighbor" indeed. One thing is sure, "he passed by on the other side." Surely we must see that more, much more is to be done, if the half dead man is to be saved. The Samaritan did much more. He went to him, he bound up his wounds, he poured in oil and wine, he set the man on his own beast. Yes, he stepped down that the needy man might be raised up; he gave the needy man his place! Nor is that all that is necessary. The needy man must have a place to lay his head, he must have further treatment today, and tomorrow and still tomorrow! and all the days to come! So the Samaritan took the man to the inn, where he could receive further treatment, today, and where he might have a place to rest tonight; and where he might receive further treatment tomorrow. The Samaritan paid his debt that he might be made whole and that his life might be restored. And he did one other most necessary thing: "And whatsoever thou spendeth more, when I come again, I will repay thee." Every debt and obligation that shall ever come against him in any time, I will stand good for. He is mine and I will honor him in all circumstances and conditions, and cover every obligation that shall ever come against him.

Dearly Beloved, can we not see our Savior pictured here? Did He not come to you when you were wounded and half-dead, and could go not one step further? Did he not step down that you might be raised

and sit in His place? Did He not pour in love and mercy (the oil and wine), and give you blessings out of afflictions? Did He not raise you to be carried upon His own Righteousness: Did He not bring you to a place where you might receive comfort and food, even the militant church or the preached word? Did he not pay all of your obligations, not with your money nor good works, but with His Righteousness, His blood spilt? And more, did he not give you a place in his covenant of mercy, a blessed hope? Did He not promise to pay all that you ever owed or ever will owe and to come for you on His return? He speaks, "Thou art Mine. I had thee arrested. I sent the thieves to overtake thee, and to rob thee of all thy worldly strength and riches, in order that I might prove myself as your complete and altogether sufficient Savior.

In every case the law fails to render the necessary help; the Levite law passed by on the other side. It cannot give salvation nor pay any of the debts, nor obligations of the flesh. But, Oh, what a wonderful and all sufficient Savior Jesus proves Himself to be to every little one, whom the Father hath chosen and given Him! He came down that they might be raised up. He paid, that they might go free. He was wounded that they might be healed. He died, that they might live!

"Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in

trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him my salvation." Count the promises and you will find seven of them, "deliver him" being mentioned twice. The Samaritan did all of these things, in type. The Lord Jesus Christ did all of them in reality! The Samaritan made a sacrifice, in type. The Lord Jesus offered Himself, the Living Sacrifice, and satisfied every demand that the law will ever bring against His people. May the Grace of our Lord and Savior Jesus Christ be with you all to keep you and guide you along that way that is acceptable in His sight.

A. D. Alston

**NOTES. ELDER LEFFERTS AT
FRYING PAN. Nov. 12. 1933
LEVITICUS 23**

There are seven feasts commanded in this chapter. The passover, fruits of harvest, new meat offering, trumpets, day of atonement and feast of tabernacles. Before these feasts the seventh day, the Sabbath of rest, is spoken of. Six days work shall be done, when the sinner labors under the law, until he finds his Sabbath, or rest, in Christ, ceasing from his own works. Following this is the feast of the passover. In Ex. 12, the Israelites are commanded to take a lamb, on the tenth day of the first month. The first month begins a new year, and so it is when one is quickened by the Holy Spirit, it is the beginning of a new year to that one. Notice the language used here; what a difference the little words make. First of all the Lord says "a" lamb, then it is

"the" Lamb, and afterwords "your" lamb. When one is first made alive, one sees Jesus as "a" Savior. We see there is a Savior, we see our need of a Savior, and we see Him a Savior of others; presently our need is so urgent, we see Him as "the" Savior, the only one who can satisfy us, but we fear He is not ours, but in His own time the Lord reveals himself as "our" Savior; he becomes our Passover Lamb, the Lamb with out blemish; as the Passover lambs had to be, a male of the first year, with out blemish. The lamb was to be kept until the 14th day and killed at even. The public ministry of Christ was of three years duration, at the end of which He was slain at even. The great purpose for which Jesus came into this world was that He might offer Himself a sacrifice for His people. His birth, His ministry, and all that happened in His life on earth, have their place, but the death of the Lord Jesus was the object for which He came into the world, and His birth and all other things were necessary to lead to His death. The world makes a lot of the birth of Christ, celebrating Christmas as it does, But to the sinner born again, it is the death of Christ which is of great moment.

It is on His obedience, suffering and death that this sinner hangs, longing to know that all this agony of Jesus was for him. What a sabbath then the believer enters, resting from his own works, bad or good, in the finished work of the Lord Jesus. The next feast is the feast of the unleavened bread, which lasted for seven days, and

was bounded by the Sabbath. Wherever leaven is mention in the Scriptures it is always used to set forth error, or false doctrine. In the commandment of the Sabbath, the Lord said, ye shall do now work therein, but here in the feast of the unleavened bread, the Lord says ye shall do no servile work therein. There is a difference. Before we enter into the rest in Christ we labor under the law, being in bondage; but after we find this rest in Christ, we do work, but it is the labor of love. Sometimes it is said that Old School Baptist don't believe in works but it is not true. We do not believe in obtaining Salvation by works, but we do believe in good works, the fruit of love, because of our Salvation. Jesus warned His disciples of the leaven of the pharisees. The Pharisees were a self-righteous sect, but there is no place for self-righteousness once we have entered into the rest in Christ's righteousness; the next feast is the offering of the first-fruits of the harvest. This feast sets forth the resurrection of our Lord Jesus Christ, and His people. After Jesus, the Passover Lamb, was slain, He was laid in a tomb, but as He said He would, He arose from the grave, taking up again the life He had laid down. He is the first that rose from the dead. Lazarus was raised from the dead, But Jesus raised him. Others also had been raised, but they were only raised to natural life and had to die again; but Jesus was the first that arose from the dead. He arose of Himself, for He said that He laid down His life and had power to lay it down, and power to take it again.

This He did, and the Scriptures tell us, many bodies of the Saints which slept arose, and came out of the graves after His resurrection, and went into the Holy City, (which was Jerusalem) and appeared unto many. It does not tell us what happened to them after this, but I do not believe they went back into their graves, but that they went into Paradise with Him, as the first fruits which is a pledge of the certainty of the whole crop. The Lord said the Priest should wave the sheaf of the first-fruits before the Lord, to be accepted for the people. When Jesus arose from the dead, we read that Mary saw Him, but Jesus said to 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". A short while after Jesus allowed the women to embrace Him by the feet, also He told Thomas to handle the wound prints in His hands and side. Why should He have forbid Mary and allowed the others to touch Him? Let us turn back to the account of the sacrifice on the day of atonement for the High Priest and the people. When the animal for sacrifice was slain the High Priest had to take its blood within the veil, and no man was to be with Him until He came out. The congregation would then know that the blood of the sacrifice was accepted for an atonement. Jesus had just risen from the grave when Mary saw Him, and He said to her, Touch Me not, for I am not yet ascended to my Father; but go to my brethren and tell them that, "I ascend." As the High Priest

must not come in contact with any man until He had returned from entering within the veil, so Jesus must enter within the veil, even Heaven itself, to present His own blood before the Father, before He could allow any to touch Him. This He did, for He told Mary, "I ascend". We are apt to think of Christ's ascension as the time when He ascended in sight of His disciples, but that was His final ascension. After His resurrection Heaven was the dwelling place of Jesus, not on the earth at the different times He appeared to His people.

Evidently He ascended immediately after He spoke to Mary; His offering was accepted, and now He could return, and allow His people to touch Him. After the feast of the first fruits, the Israelites were to count fifty days, which was the day of Pentecost. The day of Pentecost means fiftieth. Then they were to offer a new meat offering, two loaves baked with leaven. Before Jesus died, when He sent out His disciples to preach, He told them not to go into the way of the Gentiles, but to the lost sheep of the house of Israel, and preach saying, The Kingdom of Heaven is at hand: But after His resurrection He told them to preach repentance and remission of sins among all nations, but they were to tarry in the city of Jerusalem until they should be endued with power from on high. Here was a new meat offering, not the old one which was for the Jews only, but Salvation was to be preached to the Gentiles too from the day of Pentecost; so two loaves, setting forth Jews and Gentiles were to be waved before

the Lord. They were to be baked with leaven. As we said before, leaven always represents error, or false doctrine, and from the time the gospel began to be preached false doctrine has crept into the church. By the church is meant, not the true Church, the Mystical Body of Christ, but all denominations naming the name of Christ - our own included. Jesus said the Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, til the whole was leavened. This woman is the one spoken of in Revelation, clothed in scarlet, who openly put error into the church two or three centuries after Jesus came, though here says had crept in from the beginning. This woman is the church of Rome, who is clothed in scarlet, and drunken with the blood of Saints and Martyrs of Jesus. She put to death many in the middle ages at the time of the reformation because of their adherence to the truth. A few years ago, when the Eucharist Convention was held in Chicago, A special train was run to convey the Cardinals there, and the cars were all painted scarlet. False doctrines have worked in the church as leaven in dough, until Christendom is rotten to the score. Jesus warned His followers of the leaven of the Pharisees and Sadducees. The Pharisees were self-righteous, and the Sadducees said there is no resurrection, nor angel, nor Spirit. There is only one other offering commanded to be made with leaven, and that is the offering of Thanksgiving, when unleavened cakes mingled with oil, and unleavened wafers anointed with oil were to be offered with leavened

bread. These unleavened cakes represent Christ, also the unleavened wafers. The wafers were to be anointed with oil, setting forth the Holy Spirit which was upon Jesus; and the cakes mingled with oil, showing that His very nature was permeated with the Holy Spirit; both being unleavened, showing the absence of error in Him. The leavened bread (offered with the unleavened) is to show forth the offerer. His nature is not changed, and will not be while in this life. Two loaves baked with leaven you know, you cannot make bread with whole grain; the grain must be bruised and ground into meal before it can be made into meal before it can be made into bread. If a grain of wheat should get into a loaf of bread, it would not combine with the rest of the loaf, but when the loaf was broken the single grain would fall out. Yes we must be bruised and crushed beneath a load of sin and feel the wrath of God, and have our faith tried, and have a broken and contrite spirit before we can enter into communion of heart with the Saints of God. Jews and Gentiles alike must have this same experience to receive the comfort of the gospel. The disciples, obedient to the command of Jesus, returned to Jerusalem after they had seen Him ascend into Heaven, and on the day of Pentecost were all with one accord in one place.

The Holy Ghost descended on them in such a manner as had not been known before so that they all were given the gift of tongues, the enduing with power from on high, and all those gathered together from different places heard the gos-

pel preached in their own language. These people were Jews, but very soon after the Lord showed Peter that the gospel was for the Gentiles too. Also He made Paul the apostle to the Gentiles. Between these four feasts and the next, which was the feat of trumpets, there was an interval of several months. These first four feasts relate more especially to the Gentiles. You remember when Jesus was crucified, Pilate wrote an inscription in three languages, Hebrew, Greek and Latin, "Jesus of Nazareth the King of the Jews": but the Jews would not have it, saying, say not, He is King, but that He said, I am King of the Jews. They had clamored for His crucifixion, and altogether rejected Him as a Nation. Up to that time God's manifest dealings had been with the Jews, but at their rejection of Jesus, God turned to the Gentiles until the fulness of the Gentiles should come in. This time appears to be drawing near, and God will resume His dealings with the Jews. We find in the account of Joseph that after he was rejected of his brethren, he was absent from them for a long time, but in that time he took unto himself a Gentile woman for his wife. After so long a time there was a sore famine, and Joseph's brethren were compelled to go to him for sustenance, but they knew not it was Joseph until he later revealed himself. This feast of trumpets sets forth the beginning of God's resumed dealings with the Jews. In Ezekiel's vision of the valley full of dry bones he saw the bones of the whole house of Israel. He saw the bones come togeth-

er, but there was no life; he saw sinew and flesh come upon them, but still no life; not until the breath of life came into them did they live. We see this very thing happening today.

The Jews have been scattered all over the earth, but now they are getting closer together, many returning to Palestine and organization being formed to draw and hold them together, but they are still blind, and they will be until that comes about which is set forth in the next feast, the day of Atonement. The first time Joseph's brethren saw him they did not know him, but at the second time he revealed himself to them. The Jews did not know Him at His first coming, but they shall at His second, for in Revelation it tells us, Behold! He cometh with clouds and every eye shall see Him, and they also which pierced Him; they are the Jewish nation. In another place it says they shall look upon me whom they Pierced and they shall mourn for Him. At this day of atonement, they were to afflict their souls — not afflict their bodies, but their souls, and so it will be as the scriptures just quoted tell. If the cutting off of the Jews be the Salvation of the Gentiles, what shall be receiving of them be, but life from the dead! They shall not come to know Him, a few at a time, but as a nation they shall receive Him, and gladly acclaim Him their King, and a nation shall be born in a day. Then shall come to pass the fulness of the seventh feast, the Feast of the Tabernacles, for the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and the

Tabernacle of God shall be with men. The Israelites were also commanded to make themselves booths of the boughs of trees that the generations of the Jews might know that God made the children of Israel to dwell in booths in the wilderness; and so it will be at the fullness of the feast of tabernacles that the Jews will remember how they have not dwelled in their own land, but as it were in booths, under the temporary shelter of the nations whither God had driven them. Then shall the knowledge of the glory of the Lord cover the earth as the waters cover the sea. The Leopard shall lie down with the kid, and the lion shall eat straw like the ox, a child shall sit on the hole of the asp, and they shall not hurt nor destroy in all His Holy Mountains. — end

MY DREAM

Dear Brother Adams,

I am sitting here wondering at the weeks and months that are past and gone. I have been in feeble health and therefore in the house eight months, except when I was in Stuart Hospital six weeks and then I was confined to my bed. My heart was full of sadness and despondency. But my people, preachers, brethren and sisters in the church were a great comfort to me, The greatest joy I received while in this poor state of health came when my precious Lord came to me and carried me out of this world and into the most beautiful world I have ever seen. There was the most beautiful scenery that my eyes ever beheld, and my soul was filled with happiness. I did not think I would ever suffer anymore

or know anything but peace and joy, but when the Dear Lord disappeared from me I was back on my bed in the hospital, but still praising My God. My tongue can never tell how helpless and how low down I get, but at His own time, He comes to me bringing me sweet relief, accompanied with peace, joy inexpressable, and love. I can do nothing nor say anything that helps me when I am so low, but when Jesus comes and manifests Himself to me I need nothing more. This unspeakable joy is sufficient.

I feel that my time is just about over in this world. I am now eighty years old, but if eternity is filled with what I have experienced when I have been so privileged to have an insight in these beauties, then I shall never want for anything else.

While I was in the hospital, I begged the Lord to show me if I were going to die, or live to go home again, and one night I saw my casket sitting in a flower in front of my bed. It was purple and white. I saw myself in that casket and every child I had was kneeling around it. They knew I was dead but I could feel their hands on my body and could see them. It seemed I was looking through a veil and viewed the Lord standing in front of my casket. He raised me out of that casket and I had on a white robe with a hood that went over my head. It fell back into my casket and I was living and rejoicing with all my children. It was one more happy time! I then awoke. Now with the help of the Good Lord I am back at home, I can walk around and I am here to say the Good Lord does it all and has done

it all for me.

Dear Brother Adams, if you feel this is fit to put in Zion's Landmark, do as you wish about it. I love my Landmark, but as you know, I do feel to be an unworthy sister, if one at all.

Pray for me that I may walk the strait and narrow way unto life everlasting, for He says, "Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7:14.

Mrs. Alex Coleman
RFD 3, Box 63
Stuart, Va.

**EXPERIENCE OF
MAMIE YELVERTON
REPRINT OF ZION'S LAND-
MARK, DECEMBER 1, 1889**

Elder Gold,

Dear Brother Gold,

I have felt for sometme impressed to write what I hope and believe the dear Lord has done for my poor soul, and if it is an impression from the Lord I hope he will enable me to express myself. At first I did not think I ever could commence to write, for I was afraid it was my own weak flesh that impressed me. But it bore on my mind greatly and I could not get rid of it, which made me think the more it was of the Lord. None of my people were Primitive Baptists, but I would occasionally go to their meetings; but their preaching was not food for me, though when I was shown what a sinner I was I thought it never would do to die in that condition, for I thought I would be lost; but now I say if I am saved it was before the foundation of the world in the

purpose of God.

If I understand anything, the evidence we have in our little experience makes us hope that we are born again. I am very often wandering, and sometimes fear that I am not born again. I first joined the Disciples and had a desire to be baptized in clear water and in a river, and my first baptism was in muddy water and in a creek, and when I came out of the water I hoped that my sins were forgiven, but I was not delivered of that heavy burden. After awhile it seemed to be some lighter, and at other times I would get in deep trouble and every trouble would get heavier. I remained in that condition four years, though I hated the Baptists, and thought they were the most ignorant people in the world.

Before I was married I heard brother Andrew Moore preach, went home and told my mother I had heard the best Baptist sermon I had ever heard. She did not give me much answer, but that sermon bore on my mind for a good long while.

I was married to Forest Yelverton, March 24th, 1886, and went to hear other denominations preach before we did the Baptists, because he knew I did not like them; but I could not agree with other denominations, and when I started to going to hear the Baptists I felt that I had found the right church, and got into so much trouble that I felt like I was going crazy, I would often say to my husband that I would go crazy. I did not enjoy anything on earth, and felt forsaken by everyone, and even by the Lord. With that and my afflic-

tions I thought it more than I could bear. Oh what a sinner I felt to be, and it seemed that every one thought the same thing, and that every thought, act and step was a sin; before that I thought I would do better but the Lord showed me that I was powerless. I did not feel worthy to kneel and pray, but this was my prayer, Lord have mercy upon me. I told my husband it seemed to me that I could get down on the ground and that would not be low enough for me. I felt that I loved the Baptists above all others.

What we once hated we now love. I wanted to go to the church but was afraid I was deceived, and was afraid that I would deceive the church. Just before I joined the church I dreamed that I was down by the river side making ready to be baptized and the water was clear and beautiful, but still that was not as good evidence as I desired, though before this while I was mourning over my sins this came to me, "Blessed are they that mourn, for they shall be comforted." Indeed that was great comfort to me. I stayed away until I felt that I was compelled to offer myself to the church, but still it seemed to me that I could not and if I did not the Lord would send worse trouble on me than I already had. So Saturday before the second Sunday in November 1888, if I mistake not, I offered to the church and was received and baptized the next day by brother Jonathan Edgerton.

The water and everything looked like it did in my dream. I was delivered of my burden and full of joy unspeakable. I did not feel

then that I ever would see any more trouble and all was joy and peace for a week; then I began to have doubts and fears. I am very often shut up and feel that I am not worthy to be among as good people as they appear to me to be. Then I look back to my little experience and its great comfort and joy to my poor soul. When these clouds pass light appears. It is good for us to have these feelings, it makes us humble and to think of him the more.

Since I have become a member of the church I dreamed that I went through a very muddy place, and then came to a very pretty place of water, at first I stood in fear; and it seemed as though I had to pass through it. It came to me only trust, and when I found myself I was walking on the water and Christ by my side, though I did not see him, but he was there and all fear was gone. Indeed, it was a pleasant dream and a great comfort to me. Brother Gold, I would be glad to have you visit our church, New Chapel, as often as you can. Your sister in hope of eternal life, if one at all.

Mamie Yelverton

REMARKS:

It requires tribulation to manifest the christian life. It is through much tribulation we enter the kingdom. This is not the way flesh and blood would choose. Sister Yelverton knows that she is being led in a way contrary to carnal reason. The way of life is above to the wise that they may depart from hell beneath. We feel assured our sister is a child of God.

P. D. G.

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

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VIEWS ON ACTS 9:36-43

Dear Elder Adams:

In reading my Bible, Acts 9:36-43, if I properly understand it, there was a woman disciple named Tabitha: by interpretation, called Dorcas. I had never heard of a woman disciple before, and I have asked several others if they had, and they had never noticed it in the scriptures either. I know you are busy, but if you ever have time, please give your views on this scripture.

The very least if one at all,
Mrs. Mabel Hager
Scotland Neck, N. C.

The word disciple means, One who receives instructions from another; one who accepts the doctrine of his teacher; a professed follower of Christ; a learner; a follower.

There is no discrimination between men and women. We read in Gen. 1:27, "God created man in His own image, in the image of God created He him; male and female created He them. Therefore

the term man includes both men and women as is often used in the scriptures; and Matt. 19:4, 5, says, "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" This denotes the equality and oneness of a man and his wife. So both man and woman, husband and wife are disciples if they are believers in Jesus Christ. Jesus said, to those which believe on Him, "If ye continue in my word, then are ye my disciples indeed." Jno. 8:31. Women as well as men are believers in Jesus Christ. Judging from the membership of our churches of today, it appears that there are more women disciples than men who are believers. When Jesus was crucified it is said, "Many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him: Among which was Mary Magdalene, and Mary, the mother of James, and Joses and the mother of Zebedees children. Matt. 27:55, 56. They loved Him, they honored Him, they follow Him. They believed that Jesus was the true Messiah, the Saviour of sinners, hence they were disciples of Jesus Christ.

Women as well as men laboured with Paul in the gospel. To his fellow labourers, he said, "And I intreat Thee also, true yoke-fellow, help those women which laboured with me in the gospel with Clement also, and with other of my fellow labourers, whose names are in the book of life." Phil. 4:3. Women who

were true followers of Jesus Christ were faithful to the church, faithful to each other and the wealthy shared their substance with the poor and needy. It was said of Tabitha a disciple, "This woman was full of almsdeeds which she did." Acts 9:36. She made coats and garments. See Acts 9:39. Being full of almsdeeds is evidence that she distributed those coats and garments which she made among the poor.

The Lord opened the heart of Lydia, "That she attended unto the things which were spoken of Paul." (See Acts 16:14.) Phebe was a servant of the church at Cenchrea, not a servant to preach the gospel but one who was taught in the school of grace, meek and humble. Her heart was set upon the welfare and interest of the church. What her business was, it does not say. It is most likely that she was a comfort to the broken hearted, and administered to the needs of the poor. Let this be as it may, she was recommended by Paul to be received by the church to which he was writing. He said, I commend unto you Phebe — our sister — which is a servant of the church at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." Rom. 16:1,2.

Martha and her sister, Mary, were followers of Jesus Christ. "Martha received him into her house." Mary "sat at Jesus" feet and heard His words. See Luke 10:38,39.

The disciples of Jesus Christ, both men and women, are made manifest by the love they have one to another, their love for and devotion to the truth and their faithfulness to the cause and to the church. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

T.F.A.

NOTICE

To those who will send us a one year's subscription to Zion's Landmark, we will mail you as well as the subscriber our book entitled, 'Meditations on Ruth, Joseph and his Brethren and Solomans Temple'. The three subjects are combined in one edition, and will be mailed postpaid.

Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

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Dear Subscriber,

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

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See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

**OBITUARY OF SISTER
LINDA E. HIGHSMITH**

Sister Highsmith was born October 24, 1880, and departed this life June 3, 1961, making her stay on earth 80 years, 7 months and 8 days. Surviving are several nieces and nephews.

She was received into the fellowship of Flat Swamp Primitive Baptist Church by experience and baptism in August, 1944. She was baptised by her pastor, Elder W. E. Grimes. She was a faithful member to her church as long as health permitted. She was afflicted the last years of her life, but bore her afflictions patiently, in hope of eternal life.

She died in Bethel Clinic and her funeral was held in the Bethel Funeral Home by her pastor, Elder W. E. Grimes, and Elder A. B. Ayers. She was buried in Bethel Cemetery beneath of beautiful flowers, there to sleep until the second coming of Jesus to gather his jewels home.

Therefore be it resolved:

1. That the Church at Flat Swamp bow in humble submission to the will of God, believing our loss is her eternal gain.
2. That a copy of these resolutions be recorded in our church book, one sent to the family and one to Zion's Landmark for publication.

Done by order of the Church in conference, July 1, 1961.

Elder W. E. Grimes, Moderator
Cornelia Keel
Susie Bryant, Committee

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Bethel, Johnston County, the fifth Saturday and Sunday in October, 1961. Elder A. H. Morgan was chosen to preach the introductory sermon, Elder W. D. Barbour, his alternate. Bethel Church is situated about 8 miles from Angier and about 4 miles east of N. C. 210 going from Smithfield to Angier.

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.

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PSALM CV

Until the time that his word came: the word of the Lord tried him.

The king sent and loosed him: even the ruler of the people, and let him go free.

He made him lord of his house, and ruler of all his substance:

To bind his princes at his pleasure; and teach his senators wisdom.

Israel also came into Egypt; and Jacob sojourned in the land of Ham.

And he increased his people greatly; and made them stronger than their enemies.

He turned their heart to hate his people, to deal subtilly with his servants.

He sent Moses his servant; and Aaron whom he had chosen.

They shewed his signs among them, and wonders in the land of Ham.

He sent darkness, and made it dark: and they rebelled not against his word.

He turned their waters into blood, and slew their fish.

Their land brought forth frogs in abundance, in the chambers of their kings.

He spake, and there came divers sorts of flies, and lice in all their coasts.

He gave them hail for rain, and flaming fire in their land.

He smote their vines also and their fig trees; and brake the trees of their coasts.

He spake, and the locusts came, and caterpillars, and that without number.

And did eat up all the herbs in their land, and devoured the fruit of their ground.

EDITOR

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GREAT IS YOUR REWARD IN HEAVEN

In his sermon on the mount, Jesus speaks specifically of the things pertaining to and of the kingdom of Heaven. He speaks definitely of the blessings of the poor in spirit, they that mourn, the meek, the merciful, the pure in heart, the peacemakers, and they which hunger and thirst after righteousness as well as those who are persecuted for righteousness sake. He says, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. And to this He says, "Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Persecution has been known to the saints in every age, in some degree and manner. Sometimes it has been more violent and severe than at other times. But Jesus pronounces a blessing when such is the case. This is the way of the righteous. Jesus said, "Remember the word that I said unto you, the servant is not greater than his Lord. If they also persecute you. JNO. 15-20. Jesus taught his disciples against the thought of, "An eye for an eye and a tooth for a tooth." He further says, "Resist not evil. But whosoever shall smite thee on the right cheek turn to him the other also. He said, "Love your enemies, bless them that curse you, do good to

them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and he sendeth rain on the just and on the unjust. Matth. 5:44, 45.

Special blessings these are. To be persecuted for righteousness sake, and to be persecuted falsely are some of the things which come to the children of God. For the scriptures teach: "All that will live Godly in Christ Jesus shall suffer persecution." 2 Tim. 3,12. Jesus says to such, "Rejoice, and be exceeding glad: for great is your reward in heaven, for so persecuted they the prophets which were before you." Matt. 5:12. This great reward is in heaven. It is promised to the poor, the meek, the merciful, the peacemakers; to those that hunger and thirst after righteousness, and to such as are persecuted and reviled and all manner of evil is spoken against them falsely for Jesus sake.

Afflictions accompany the gospel. The true and the tried are to be and are made partakers of the sufferings and afflictions of the gospel. See 2nd. Cor. 1:7; 2nd, Tim. 1:8. These afflictions the servants of Christ must and will with patience endure. 2nd Cor. 6:4. The scriptures and our experience teach us not to be ashamed of the testimony of our Lord nor of his pri-

soners. There is a blessing when persecuted for righteousness sake. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for His sake. To those who suffer with Christ, (it is written) they shall also reign with him.

The promise of the Holy Spirit is to comfort all that mourn in Zion. To all such mourning souls, Jesus has promised a reward. This reward is in heaven. It is a great reward. The Children of Grace do not expect much in this present world. Jesus hath said, "In the world ye shall have tribulation." Jno. 16:33. The great reward which Jesus gives is in heaven, and "we must through much tribulation enter the kingdom, for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. There is no hope for those who know no trials and sorrows. The afflictions of the righteous are many, but the Lord delivereth us out of them all. With the poet we sing:

"Did I meet no trials here,
No chastisements by the way,
Might I not with reason fear,
I should be a cast away?"

- * All the trials, conflicts and persecutions of the church will end in this life. The poet well says:
"After death its joys will be,
Lasting as eternity,
Be the living God my friend,
Then my bliss shall never end."

This great reward is in heaven. Jesus says, "It is your Father's good pleasure to give you the kingdom." In His word, God teaches his subjects to endure persecutions

and to be patient in tribulation, and not to think it strange concerning the fiery trials which are to try you. His promise is, "If we suffer, we shall also reign with Him, knowing that as ye are partakers of His sufferings, so shall ye be also of the consolation." 2ns Cor. 1:7. Jesus says, "Rejoice, and be exceeding glad for great is your reward in heaven." Jesus is the great reward. This reward is reserved in heaven for you who are kept by the power of God through faith, unto Salvation, ready to be revealed at the last time. This reward will be fully revealed at the last time or the last day. As yet, we know and see in part. When that which is perfect is come, that which is in part shall be done away. As yet, it is not fully known, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him. In heaven the angels do always behold the face of my father which is in heaven. Luke says, "Your reward is great in heaven," Matthew says, "Your reward is in heaven," Moses said, "God is our exceeding great reward." This reward is exceeding great. Great is our God. It is God's great gift, and the gift of God is eternal life. He came that we might have life, even eternal life. The great reward in heaven is an inheritance which is incorruptible, which fadeth not away, reserved in heaven for you. Jesus will say in that day, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This kingdom is an everlasting kingdom. The joys and the rejoicing of the

Children of God are unspeakable and full of glory. In the riches of His glory and of His grace, He gives us richly all things to enjoy. These riches God prepared from the foundation or before the foundation of the world. God hath prepared His throne in the Heavens. Psa. 103: 19. This He prepared for His humble, poor and afflicted people. This is their reward in heaven. He hath prepared for them a city. Heb. 11:16. This city God hath prepared for them that love Him. See 1st Cor. 2-9.

The reward in heaven is Salvation, and Eternal Life. This reward is the glory of God. Jno.17:22. In the final day Jesus will call His believing children from death and from the graves and from destruction and take them unto Himself, "That where I am, ye may be also." Jno. 17:11. Then they will rejoice and be exceeding glad. They will be satisfied with the goodness and the blessings of God's House. Psa. 65-4. They shall be satisfied when they awake in thy likeness. Their reward is great in heaven. They shall obtain joy and gladness. There shall be no more death, pain nor sorrow. The days of our mourning shall be ended in God's presence where pleasures are forevermore. His kingdom will never fail. His mercies endure forever. This is the inheritance of the Saints in light. This is the eternal inheritance. Heb. 9-15. This is the reward of the inheritance. Col. 3-24. This is the riches of the glory in the Kingdom of Christ. Their inheritance shall be forever. Psa. 37-18. Jesus says, "Rejoice and be exceeding glad," John says, "Let us be glad and rejoice," Paul says,

"Rejoice forevermore."

This joy exceeds all other joys. This reward excels all other rewards. God Himself is the great reward. The Lord in His word to Abraham said, "I am thy shield and thy exceeding great reward." God is everything to His people. He is all things to those who love Him. The Holy Spirit hath said to Him that sitteth upon the throne, "Let us be glad and rejoice, and give honor to Him who is King of Kings and Lord of Lords." Jesus says, "I will give unto him that is athirst of the fountain of the water of life freely." He that overcometh shall inherit all things Rev. 21: 6,7 The inheritance is the Kingdom of Christ. This Kingdom shall never be destroyed. It shall stand for ever. When Jesus comes in His glory He will say to His loved ones, "Come ye blessed of my Father." God" hath made us meet to be partakers of the inheritance of the saints in light." Col. 1-12.

God hath made us to be partakers of His holiness. The prophet Isaiah was blessed with this understanding. For says he, "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. Jesus said, "Rejoice and be exceeding glad." Luke says, "Leap for joy." John says, "Let us be glad and rejoice." The Psalmist says, "Let Mount Zion rejoice, let the daughters of Judah be glad." And Paul says, "Rejoice in hope of the glory of God. This inheritance and reward is prepared for them that love Him.

Jesus in His Spirit teaches His

people to "Set your affections on things above, not on things on the earth, and He embeds this desire in them. The glory of heaven is the perfection of beauty where we hope to see God's face and to know even as we are known. The inheritance of His saints is to share jointly with Christ in His Kingdom, and to eat and drink at His table. This is an exceeding great reward, it is the crown of rejoicing. (See Thess. 2:19) the height of God's delight. Paul said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." II Tim. 4:7,8. None can fully describe the glories of God's Kingdom. The Psalmist said, "In Thy presence in fullness of joy, at Thy right hand there are pleasures forevermore." Psa. 16:11. Jesus said, "It is your Father's good pleasure to give you the Kingdom." Luke 12:32. This great reward is the glory of God and of His salvation because of the great love wherewith He hath loved us.

God's promise is that we shall behold His glory and See Him as He is. They shall obtain this salvation which is in Christ Jesus with eternal glory. See 2nd. Tim. 2:10. It is joy unspeakable and full of Glory. It is an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you. See I Peter 1:3-5. It is prepared for them that love Him. It will be revealed at the last time at the last day. "— the gift of God is eternal life through Jesus Christ

our Lord." Rom. 6:23, and is to every child of God an exceeding great reward. It is the inheritance of the saints in light. The only hope of the believing children of God is in heaven. Everything in nature shall be dissolved. See II Peter 3:11 It shall fade away. God in His word assures us that our earthly house shall be dissolved, but we have a building of God not made with hands, eternal in the heavens. God has reserved in heaven His exceeding great reward. He is the shield of thy excellency. See Deut. 33:29. Blessed are they that wait for Him. They that wait on the Lord shall inherit the earth, the new heaven, the new earth. God promised and gave the hope of eternal life and salvation which is the exceeding great reward before the world began. See Titus 1:2.

We desire and long for this goodly land. It is a delightful and a joyous land. In this land, the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall be all righteous. They shall inherit the land forever. Isa. 60-21. This is a branch and a planting of the Lord that he may be glorified. Isa. 60-20,21. We long and hope for this land. It is written, "If we hope for that which we see not, then we with patience wait for it. In this goodly land, in this new heaven, and in the new earth, we read there shall be no more death, neither sorrow nor crying, neither shall there be anymore pain. He that overcometh shall inherit all things and again," to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am

set down with my Father in His throne." Rev. 3:21.

The meek shall inherit this land forever and delight themselves in the abundance of peace. Psa. 37-11. Here, He maketh the hungry to dwell. Here, He setteth the poor on high. The righteous shall see it and rejoice. Here, the humble and poor people of God will full know and enjoy the things which God hath prepared for them that love Him. Rejoice ye in that day. Behold your reward is great in Heaven. Luke 6-23.

(Elder) J. E. MEWBERN
Snow Hill, N. C.

**MY KINGDOM IS NOT OF
THIS WORLD. JOHN 18:36**

Jesus said to Pilate in answer to Pilate's question: "Art thou a king?" "My kingdom is not of this world." We cannot conceive of the power He would have had should His kingdom have been of this world. (Yet had it been of this world and He not have had that infinite power, He would have been after the fashion of this world) He said, "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.

When Judas betrayed Jesus and the men came to take Him, He knowing all their intents asked, "Whom seek ye?" The answer, "Jesus." He said, "I am He," and they all fell backward as dead. They could not stand in His presence! But that was not the thought I had in mind, so will turn a bit to consider the Kingdom of our Lord and the kingdom after the fashion of this world.

By nature we live in the latter; we came into the world of the latter—we reason with our natural minds — all that we ever learn of ourselves — all that the professors and wise men of the world know, comes through human reasoning — through the natural senses after the fashion of this world and thus "Passeth away." (I Cor. 7:31) None of it is of His kingdom—None of it is acceptable to Him. In His Kingdom — Spiritual — revealed in our hearts in such away as we cannot understand nor describe in our finite language, we find "All things new" — so new that we can not even explain or describe them to another. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, things which God hath prepared for them that love Him." If we cannot comprehend the depth of it, how can we speak and comfort one another. Only those in whose hearts he has given understanding, can hear the preaching of the gospel.

The King of His Kingdom is not elected by the people; nor by conquest does He rule; nor does He come as a successor to another; nor has He a term of office, as is true in the kingdom of this world. But He is King ETERNALLY, unchangeably — He is Immutable — no shadow of a turn in all eternity!

Our King is the Father of His—everyone of them. Not as Adam was the father of all the human race, not as in the kingdoms of this world, no, but He is the immediate Father of each; He is the everlasting Father of each-bearing a direct and personal and individual Fatherhood to each one of His little ones — so different from the

kingdom of this world! Also all of His children were born in one DAY-ONE BIRTH—"As soon as Zion travailed she brought forth her children." The children never to be increased or decreased in number. In the kingdom of the world, the churches and societies add to THEIR numbers, by teaching, proselyting and persuading. The world's kingdom of heaven is also after the fashion of this world: they picture Jesus pleading with outstretched arms and disappointed when not accepted — and the Spirits weeping and sorrowful over the fates of men who are contrary and will not give their hearts to God! They display a place of troubles and sorrows. They speak in terms of the world and the world heareth them. His Kingdom is complete and perfect. "Old things are passed away; behold, all things are become new." II Cor. 5:17. Oh how new! How different! How impossible to describe to one who hath not seen! (But I am getting too long.)

After the world and its kingdom we marry, we bring children, we eat and sleep and weep and rejoice. We buy, sell and live here in time; but He says, "My kingdom is not of this world." There, there is no marriage, no birth nor death; no buying nor selling, for all is passed. There is no "time" there, for all is one eternity and omnipresence. There is no distinctions of race nor language nor color nor creed— rich or poor, no large nor small, but all shall be like Him and be satisfied. What we shall be like is unknown, for "Eye hath not seen, nor ear heard, neither have entered into the heart of men"

— and "All things are new." Our spiritual inheritance is independent of any conditions of riches or poverty or affliction or joys or health or sickness, adversity or poverty or when or where we may fall in death — but rather hath He revealed His Kingdom in our hearts and made alive our souls. The kingdoms of this world pass away, but He hath said: "My Kingdom is not of this world." So it passeth not away, but dwells in the "high and holy" and in the realms of eternity. Praise God from WHOM all blessings flow!

A. D. Alston

Japan

Written December 27, 1950.

**EXPERIENCE OF
R. HUMPREY, BROWN COL.
REPRINT FROM ZION'S
LANDMARK, DECEMBER 1. 1889**
Elder P. D. Gold,
Dear Brother:

Enclosed you will find two dollars to pay for another year's subscription to the LANDMARK, which comes to me regularly, and which is highly esteemed. Out of its pages I get all the preaching that does me any good. There I hear salvation proclaimed by grace through our Lord and Saviour Jesus Christ, and that there is no other name given under heaven among men, whereby we must be saved. Therefore, we should thank, praise, and adore this matchless grace and kindness to us, while there was no eye to pity nor arm to save, he did lay help on one that is mighty and able to save unto the utmost them that come to God by him.

Oh, what a gracious Saviour is our Saviour, one that left the shin-

ing courts of heaven and came down to these low grounds of sorrow and that saved us from our sins. When I think of the weight of sin, guilt and condemnation that once rested upon my soul and came near crushing me to the earth, and then think of him bearing the sins of all his people up Calvary's summit, it is then I can exclaim that he has all power, and when we view him as that kind of a Saviour we are made to rejoice in him, and have no confidence in the flesh.

Oh, brethen, I feel this evening to try to tell you how he led me from nature to grace. I was young, only 16 years old and a very wicked, profane boy, when He saw proper in his goodness to show me the awful condition I was in, and when my eyes were opened I was made to quail and fall at his feet and say, God be merciful to me a sinner and one of the deepest dye, and if it had been possible to get out of sight of every one and hide myself I certainly would have done it. I tried to keep it concealed from everyone. I was going to school at the time, and there was a protracted meeting going on about 4 miles from where I was living. My brother and I were living with our mother, she being a widow, and gone to see and nurse a sick aunt, and my brother was attending this meeting and he became concerned about his soul's eternal welfare, and he wanted then to see mother, so he passed the school house on Wednesday going to my uncle's to see her. He stopped a few minutes, and I saw there was something the matter with him, but did not think what it was or wanted to know. He

came back in the evening and we started to church. It being the first time for me and we did not go far before we fell in with another young man, and he saw that there was something to matter with my brother and said, "Jim, what is the matter with you tonight"? He was riding along having nothing to say and he replied, "oh, nothing". The answer that is given by almost everyone in his condition, and oh big me, uttered out an oath and said, "there is something the matter and he had better be at home in the bed than going to church such a night as that". But, he made no reply, and went on to church and went inside. My custom was, I went up in the Amen corner, and sat back close in the corner. When preaching was over the preacher came down out of the stand and stopped on the platform and said, he thought that there were some in the congregation that were concerned and wanted the prayers of Christian, and if there were such ones, while the brethen would rise and sing "Come Humble Sinners", but stood reaching round some of the old brothers to see if any one came, and lo, there came my brother. In an instant, if there ever was a humble sinner I was one. I looked around and it seemed like everyone in the house was looking at me, and knew what bitter oaths I had used coming to church that night, and I felt awful. It was little me then, and if the floor had opened and let me through out of sight I would have been glad to get out of the house. I went home and the next morning I went to school, but could not study. I did not go back to church any more un-

til Saturday evening and when I went back it was different. I sat far back and when the service was over I went to a friend that night and stayed all night. I went to church the next morning and when I got there I was cold and went inside and sat down by the stove to warm, and sat right by the side of one of the old brothers and he mistook me for my brother. He began talking to me by saying, "Jimmie, have you got religion yet", and my reply was, "no sir". As soon as I could, I got up and left the house and went off to myself and shed some bitter tears, for I was in such distress I could hardly stand it. Of all creatures, I was the most miserable, and when the services were over, I went home and did not go back any more for a week. I went to school and was in such trouble I would not study. I tried, but my mind was on something else all the while. On Wednesday at noon, a young man and I went out of doors to eat our dinner. While sitting there, on the ground, in meditation thinking of the goodness and mercies of God, and thinking if he cut me off in my sins, and sent me to hell it would be nothing but justice on his part. For he had the right to do as he pleased with me. While in that meditation I was changed at the twinkling of an eye. That great load of sins, guilt and condemnation was all gone. I was perfectly calm and severe and constrained to sing, "Oh when Shall I See Jesus and Reign with Him Above.

In a few days I found myself trying to get this burden back again, but never could. I went on in this way for four years before I ever

told it to anyone. I have had as many ups and downs as anyone, and would love to give a history of my trials but will forebear at the present.

Yours in hope of eternal life.

R. HUMPHREY

"WE"

The following was submitted to us for publication — Editor

Dear Len and Paris:

I have been thinking all this week of trying to write you a few lines. I hope that you both are well, and that some of the clouds that have been hovering so low over you have moved away. We are about as usual, Blanche and I left this morning about six o'clock and went to see Brother Lyons, and found him much better than when we saw him over the weekend. We then went by Johnny Check's and found Sister Bessie's Father very low-in the hospital at Elkin. We got back home about twelve o'clock. It was a little too much for me, and I began to suffer on the way back, and became fearful that I was going to have another attack. But after I carried Blanche to the store I came home and rested awhile, and now feel better.

Paris, I will try, the Lord's will, to set fourth some views I have been given in connection with the scripture you wrote me about. I submit same for your consideration and desire that you consider them in the light that is given you. There is one outstanding thought that has come to me in connection with the subject that is under consideration. It is: Who is the Apostle speaking to? It might be well that we bear that in mind as we

go along. By reason of the appearance of the word "therefore" in the first verse of the second chapter, it appears to me that he is continuing his subject from the first chapter, and by that continuance is reminding them of things which they know of but seemingly have forgotten for the moment. I believe that you can readily discern that in the first chapter, Paul is setting forth the affirmation of the doctrine which has been preached in all generations. The first and second verses read thus: "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." Heb. 1:2.

You will notice throughout the reading that the Apostle uses the word, "We" many times. Hence he is speaking to the believer. Not making an effort to get some one to believe, but is speaking to them that have been brought through the fiery furnace of afflictions. Not necessarily alone to the church members, but to every one that has been brought to the knowledge of their vile and sinful condition. Christ said on another occasion: "The scriptures are written for our learning - not written to learn us something, but written because it conformed to our experience, and these things that we have learned were taught us in afflictions and sore tribulations. In following the testimony and the travels of all the writers of old, we find them oft-times, sorely oppressed and complaining of their

lot here below, then our experience is verified by the written word as spoken by the Apostle. When we are blessed to compare our travels with their travels, we receive comfort and consolation from the reading of the scriptures. The reason you could not see this as you heard it, is by reason of the trials, afflictions and troubles that beset you all along life's journey; you could not see these tribulations as evidences testifying that you were one of His; and they are still confronting you day by day and will continue to do so until you are brought to realize that your condition is beyond the reach of all human aid, and you cry as your Lord and Master cried: "Father, Father, why hast Thou forsaken me?" So He is speaking to you, and to me, I hope.

Let Len be not offended at these words, for Christ said, "Other sheep I have which are not of this fold." My hope is that He was speaking of both you and me, as well as many, many others. Of course at this particular time He was talking to the Jews and was referring to the bringing in of the gentiles for they were the "Other sheep" here referred to, who were brought in about this time. I do not wish to set one above another, but I have observed in the writings of Apostle Paul a manifestation of many gifts, but all of the same Spirit. In this book of the Hebrews, we find he has set forth the deep and hidden mysteries of God our Father, in the power of the Spirit, bringing light and hope to those that are wandering as strangers upon the face of the earth. Paul was not doing this, but God the

Father was speaking to him through His Son.

Paul is not commanding here but is admonishing, just as parents often admonish their children. He reminds them in the second verse that transgressions and disobedience have their just recompense of reward. Paul knows that to sin is to suffer, to transgress the Holy Law of God is to suffer; to consider the heavenly calling of little concern brings forth the wrath of a righteous and jealous God.

The scriptures testify that God is a jealous God. Jealous of His people. How often in days past have your father and mother told you of things that would bring you trouble. You can look back and think of that warning. Yet you cannot turn back the pages of time, and start a fresh. The Apostle is vigilantly aware of the pitfalls that beset the way of his brethren. I do earnestly believe that he is here desirous that in this heavenly calling, the Lord will enable or inspire him to point out to them, and stir up their pure minds, that they may heed the things they have heard. Every sin and every transgression has its just reward. That reward is suffering. It brings a contrite spirit, a broken heart, a fearful looking judgment. I have experienced this many times in my life. I experienced this after I resigned at State Road Church. The three years that I was away, I was in a continual dread, daily expecting some great calamity to strike me. This followed me day and night. I did not see one moment of peace during the entire time I was away because of the remorse I felt in

my heart. I had neglected the call I came to consider a small matter of little consequence. That day as I was leaving, I turned and saw the doors of that church closed, the dreadful thought that I was shut out, darted through my heart and it seemed it would burst, and my soul was in agony. From the very depths of hell, I cried: "O Lord, remember me!"

So Paris, I believe I know a little something about what Paul was speaking of on this occasion. Because that thought was continually rolling through my mind. While my experience was not in these exact words, it was in harmony with the language here expressed. "How shall we escape if we neglect so great Salvation?" We are all sinners by nature and by practice. Paul knew this. He 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." None can serve God in the flesh for God seeketh such to worship Him as do worship Him in spirit and in truth. Now then shall we escape? We are unholy, unclean, and so often unmindful of this so great salvation, forgetful of His wonderful love and mercy. But Christ never forgets those He bled and died for. When oft times surrounded with toils, cares and distresses, He has heard our plaintive pleas and has come, a shining light from heaven to lead us through this vale of tears. Paul said, "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee."

The deciples in the raging storm

saw Jesus "Walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Matt. 14:26,27. The dying thief thought upon his deeds and said, "We indeed justly; for we receive the due reward of our deeds; but this man hath done nothing a miss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. Jesus said unto him, verily I say unto thee, Today shalt thou be with me in Paradise." Luke 23:41,43.

In this book of the Hebrews, Paul was speaking to every one that has ever felt the need of a Saviour's love. In the last verse of the second chapter we see our glorious escape. "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Every pain, doubt and fear, sin and transgression, Jesus suffered for you. He was taken by wicked hands according to the determinate counsel of God, crucified and slain that we might have life and have it more abundantly. I thank God through Jesus Christ, our Lord.

Sam Gilbert
Box 2629
Winston Salem, N. C.

RENEWAL OF LANDMARK

Dear Brother Adams,

Please find inclosed a check for three dollars to renew my subscription to the Landmark. I really do enjoy reading it. It just does not come often enough. My health is not good, and I am some distance from my church so I only get there every three months, and

sometimes I can not do that well, but when I do get there, it is a feast for me to hear our Elders proclaim the word of God like I believe it. I think the Lord really gives them a message to deliver for I never hear a college minister deliver such sermons as some of the Old Baptist do. The Landmark affords me much comfort when I am so deprived of going to church.

Mrs. Ida Weston
R. F. D. 1
Care of R. E. Baker
Colerain, N. C.

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?

Please check the expiration date on the label of your Landmark. If your time has expired your renewal will be greatly appreciated. This will help us to pay our monthly printing expenses.

Editor

UNION NOTICE

The White Oak Union is appointed to be held with Maple Hill Church, Duplin County, N. C., the Lord willing, the fifth Sunday, and Saturday before in October, 1961.

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

H. A. Young, Union Clerk
Rt. #4, Box 362
Jacksonville, N. C.

BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Contentnea Wilson, N. C. Fifth Saturday and Sunday before in October 1961. Elder J. T. Williams was chosen to preach the introductory sermon and J. T. Boyette his alternate.

The church is located on 42 Highway 4½ miles west of Wilson. All lovers of truth are invited to attend and a special invitation is extended to our ministering brethren.

J. T. Boyette, Union Clerk

Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
WILLOW SPRINGS, N. C.

Vol. XCIV No. 24

Entered at the Postoffice at Wilson
as second class matter.

WILSON, N. C. NOV. 1, 1961

VIEWS ON PROV. 30:15

Dear Brother Adams,

Inclosed you will find the money for our renewal for another year's subscription. We feel that we cannot do without the Landmark. It is food and drink to a people in a dry and thirsty land. Sometime when you have a mind, give your views on Prov. 30:15.

Thanking you very much,
we are,
Yours in hope,
J. C. and Velma Boyd
Box 617
Dumas, Texas

The 30th Chapter and 15th verse of Proverbs of which our Brother and Sister request my views, reads as follows: "The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, Yea, four things say not, It is enough: the grave; and the barren womb; the earth that is not filled with water; and the fire that sayeth not, It is enough."

This is a Proverb of Solomon. According to Webster, the defini-

tions of proverb are: "A truth couched obscurely; in scriptural use, a parable." Solomon observed many things in nature which he illustrated in a mystical way. A horseleach is a common European leach said (perhaps incorrectly) attacks the nose and mouth of horses when drinking. They are of the family of the vampire which suck blood of persons when they are asleep. Hence they are defined by Webster as being "greedy; beggars; an extortionist."

These devouring creatures live by sucking the blood from the veins of animals as well as human beings. They are set forth in types and shadows as the greedy Scribes and Pharisees of whom Jesus said, "Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." Matt. 23:14. The Scribes and Pharisees' occupied the uppermost rooms at feasts and the chief seats in the Synagogues. Their prayers were deceptive. They had no love for the widows. Their long prayers were for show and were for nothing more than to deceive the people. Through this pretense they fleeced the poor to satisfy their hunger for greed.

Solomon describes these greedy characters, in verse 14 of this same chapter. He said, "There is a generation, (this, my readers will note, was the fourth generation mentioned in this chapter) whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men." Solomon mentioned three generations

before the fourth. He said, "There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up." Verses 11, 12, 13. He spoke of the fourth generation last which is the worst. The spirit that prompts them to do evil, is the spirit of satan.

"The horseleach hath two daughters, crying, Give, give." Their names may be defined as cruelty and covetousness, being the offspring of the horseleach. These creatures depict the scribes and pharisees, who departed from the law of Moses and followed the tradition of the Elders. They are as Paul said, "Men of corrupt minds and destitute of the truth, supposing that gain is Godliness." See I Tim. 6:5. They continually crying, Give, give. Give what? Give more money, more monetary gain. Their greed for gain cannot be satisfied. They use deceptive means to obtain it. They lead ignorant men and women to believe that money is an important factor in the saving of their souls and carrying the gospel to convert heathen.

Money is good in its place. You can purchase the necessities of life, but it has no value when it is used with the thought of purchasing the Kingdom of heaven. Simon attempted this. When he saw the Apostles lay hands on the disciples and they received the Holy Ghost, he offered them money. "Saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto

him. Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8:19-22.

Grace is the only way of saving sinners, not money. This grace was treasured up in Christ Jesus before the world began, and meeted out in time to those who were given to Christ by the Father. Paul said, "For 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." Eph. 2:8,9. The unbelieving Jews were ignorant of this truth. When Jesus was born of the virgin Mary, they said, "This is the heir; come let us kill Him, and let us seize upon His inheritance." "Matt. 21:38. Hatred and covetousness were the prompted cause of the crucifying of the Son of God. The stoning of Stephen to death was likewise prompted by hatred and covetousness and was committed by men who had no Spiritual understanding and who possessed nothing more than a stony heart.

After mentioning the horseleach and the two daughters, Solomon says, "There are three things that are never satisfied, Yea, four things say not, It is enough The grave; and the barren womb, the earth that is not filled with water: and the fire that saith not, It is enough." These four things are gul-

pers. The grave is ready to receive all mankind when they breathe their last in this time world. Despite the millions of people who have died or expired and have been buried from Adam's day until now, there is still plenty room for more.

Job said, "My breath is corrupt, my days are extinct, the graves are ready for me." "The barren womb" which is impatient of its affliction is being barren and cries as Rachel did to Jacob, her husband, "Give me children or else I die." Gen. 30:1.

"The earth that is not filled with waters "becomes very dry. It too cries (so to speak) Give, give, and the parched ground that greedily absorbs the rain which often falls in abundance is soon ready for more - there is no satisfying the need for long."

"The fire which saith not, It is enough," is likewise a continual gulper, which when it has consumed in abundance, is never satisfied with its consumption and still devours with great greediness. Its gluttonousness can only be subdued through privation.

The above sets forth the corrupt desire of sinners who are never satisfied, even in the gratification of their desires. Solomon said, "He that loveth silver shall not be satisfied with silver nor he that loveth abundance with increase: this is also vanity." Eccl. 5:10. Satisfaction is not obtained by the increase of the riches of this world, because the more riches man gets, the more he wants. But these material things perish with the using. It is the heavenly riches that satisfy the poor and needy.

The Lord spoke by the mouth of David and said, "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." Psa. 132:15,16. The full satisfaction will come when his redeemed family awake with the likeness of Jesus. 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.

T. F. Adams.

ORDINATION OF AN ELDER

Upon the request of Bethlehem Primitive Baptist Church of Dunlap, Sequatchie County, Tennessee; the following Elders assembled at the Church on July 30. In the presence of a sizeable congregation and the Church, the Elders formed a Presbytery and ordained Brother Albert Austin, a Member of Bethlehem Church, to the full work of the ministry.

Elder Raymond Harwood was chosen as Moderator; Elder H. V. Massey, Clerk; Elder J. M. Walker to make the inquiry of the Church; Elder H. R. Clabaugh to offer the Ordination Prayer; and Elder Raymond Harwood to deliver the Charge. Brother Grover Elliot, a Member of Bethlehem Church was chosen by the Church to speak for her relative to Brother Austin.

Other Elders of the Presbytery were H. E. Scott; J. W. Clemons; James Orange; H. L. Golston; and Quay Tate.

Deacons attesting were Brethren Grover Elliot; Sie Johnson; James R. Hood; and J. H. West.

After the ordination, a certificate of Ordination was signed by the Presbytery. A copy given the Church, and the original given to Brother Albert Austin. The Church then dismissed the Presbytery, and closed the session with prayer.

NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Elder F. W. Rhodes (authorized agent), Apt. 26-C, Few Gardens, Durham, N. C.

NOTICE

Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.
 Wade Brown
 525 S. 4th Street
 Smithfield, N. C.

CONTRIBUTION TO THE INDIGENTS

Elder C. T. Harward, Sanford, N. C. 2.00
 Mrs. R. V. Johnson, Fuquay Springs, N. C. 1.00
 Miss Edna Beam, Hickory, N. C. 2.00
 Mrs. J. B. Hathaway, Creswell, N. C. 2.00
 Mrs. Ted L. Shoemaker, Snow Hill, N. C. 3.00
 E. J. Davis, Richlands, N. C. 1.00

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Pleasant Hill, Saturday and 5th Sunday in October 1961.

Pleasant Hill Church is located in Horry County, S. C., about one mile from Myrtle Beach, beside the old paved road leading from Myrtle Beach to Conway, S. C., by way of Socastee.

E. L. Vaught, Union Clerk
 Loris, S. C.

MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to be held with the Church at Simpson Creek, Friday, Saturday and first Sunday in November 1961. The church is located in Horry County, S. C., about 6 miles southeast of Loris. Visitors come to Loris, S. C., at red light turn Eastward on highway #9 to about 200 yards to blinker light; at blinker light turn Southward on highway 275. Travel about 4 miles to a paved road crossing; continue 275 about ¼-mile, turn left on unnumbered paved road to Association. (Look for pointer.) Those coming by way of Wilmington, N. C., on highway 17 come to Little River, S. C.; 3 miles beyond Little River turn right on #90. About 200 yards turn right on highway #9 to Goretown. Turn left on dirt road at Black Garage, (not in use). Follow dirt road to paved road turn right to Association.

E. L. Vaught,
 Association Clerk
 Loris, S. C.

ANNOUNCEMENT

We hereby present to the readers of Zion's Landmark our promising and well esteemed yoke fellow in the ministry—Elder J. M. Mewborn, Willow Springs, N. C. as associate editor of Zion's Landmark.

May the Lord bless, guide, lead and direct our efforts in this endeavor, is our prayer for Christ's sake.—Editor

LAUREL SPRINGS UNION NOTICE

The next session of the Laurel Springs Union, the Lord willing, will be held with the Church at Stewarts Creek, the fifth Sunday and Saturday before in October. Elder Bennie Clifton was appointed to preach the introductory sermon and Elder J. C. Dunbar, alternate.

We would like for a many of our brethren and sisters and friends as have a mind to visit us in our Union Meeting. Stewarts Creek Church is in Surry County, about one mile from the town of Mount Airy, on old 89 highway.

G. L. Badgett, Union Clerk

SKEWARKY UNION

The Skewarky Union is to be held with Williams Primitive Baptist Church, fifth Sunday in October, 1961, Friday and Saturday before D.V. The church is located on a black top road about 4 miles northwest of Leggette, N. C. Those traveling on Highway No. 44 may take black top road 2 miles north of Leggette.

Elder B. D. Handy was chosen to preach the introductory sermon and Elder E. C. Harrison, his alternate. We extend a cordial invitation to those who desire to meet with us.

E. C. Harrison, Union Clerk

UNION NOTICE

The next session of the Black River Union will be held, the Lord willing, with the Church at Seven Mile, on the 5th Sunday and Saturday before in October, 1961. The church is located about 4 miles west of Newton Grove near McLamb's Crossroads.

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

Elder A. H. Morgan, Mod.
 Alonzo Barefoot, Clerk

NOTICE – POSTMASTER

Change Of Address Forms #3579

Should Be Sent To...

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

