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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCV

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NO. 1

PSALM CV

He smote also all the firstborn in their land, the chief of all their strength.

He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

Egypt was glad when they departed: for the fear of them fell upon them.

He spread a cloud for a covering; and fire to give light in the night.

The people asked, and he brought quails, and satisfied them with the bread of heaven.

He opened the rock, and the waters gushed out: they ran in the dry places like a river.

For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness:

And gave them the lands of the heathen: and they inherited the labour of the people;

That they might observe his statutes, and keep his laws. Praise ye the Lord.

PSALM CVI.

Praise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Who can utter the mighty acts of the Lord? who can shew forth all his praise?

Blessed are they that keep judgment, and he that doeth righteousness at all times.

Remember me, O Lord, with the favour that thou bearest unto thy people: O visit met with thy salvation;

That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

EDITOR

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

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 here is 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 touch 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, nor 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 thorough-

fare; 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 attraction. 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 moneys 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 was the things that ornamented his body. It represented his moneys, his jewels, his worldly strength, his pride, his ability to do things

his self will. 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! Those cruel robbers and thieves!" Why should such a thing have to occur to a good 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 Saviour) 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 (Psalms 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 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 Samari-

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tan 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 the Hebrew children and walked with them in the fiery furnace; 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 came 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 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 spendest 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 in deed 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 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 any-time 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 everyone 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

**EXPERIENCE OF MARY E.
WALLAS, HONAKER, VA.
REPRINT OF ZION'S LAND-
MARK, DECEMBER 15, 1889**

Dear Brethen and Sisters in Christ:

I feel impressed to write a part of what the Lord has done for me a poor sinner saved by grace, if saved at all. I was quite young when I first saw myself a sinner, without God and without hope in the world. I saw without the mercy

of God I should be lost forever. I felt that I was such a sinner that there could be no mercy for me. I resolved in my mind to do better, but when I would get with my play-mates, I would forget my promise and go on in sinful mirth with them. When I would be alone, I would think of what I had done and Oh, how miserable I would be. I would ask the Lord to forgive me and I would try to pray, but all I could say was, Lord have mercy on me, a poor sinner. So I put it all off for a time, sometimes thinking but a very little about it.

One night I went to bed very early and waked up sometime during the night. I thought my time had come to die and the judgment, was at hand and I was not prepared to go. The first thought I had was, O Lord, what must I do to be saved? I did not know what to do, and it seemed that I was there and the door was closed on me. I thought I would call for father and mother, but I could not speak to them. I raised up in my bed to tell them my time had come to die and I was not prepared to go. I thought if I could speak to them and ask them to pray for me I would be saved, but I could not speak to them. I laid down again and began to pray for the Lord to have mercy on me. It seemed that he answered my prayer and I soon went to sleep again. I awoke next morning and felt like a new girl and free from sin. I felt so happy for some time, that I would rather have died than live. That heavy burden that I had carried so long was gone. I thought I would see no more trouble, the trees seemed to

be praising the Lord for his goodness, the waters that appeared to murmur so long in trouble now seemed to be praising God. Soon I began to doubt and fear that I was mistaken, or it might not be as well with me as I thought it was at first. I feared it was only an imagination.

I went on this way for some time, doubting and fearing all the time. Sometimes, I could feel that all was well with me, that the Lord had pardoned my sins, and I could praise his name for his goodness and mercy to me. Doubts and fears would soon arise, and I would be in trouble again and thus it has been with me from that time until now, and I can truly say, If I am ever saved, it is by grace alone.

Your sister in hope of a blessed immortality beyond the grave.

Mary E. Wallas.

DEAR OLD LANDMARK

Dear brother Adams,

Enclosed you will find renewal for the Dear Old Landmark — I dearly love the Landmark. I hope this will find you and Sister Adams well and enjoying good health. This leaves my family well. I dearly love you both and all lovers of the truth.

I came to the church in 1918. Elder Williard baptized me. I am so thankful to my dear Lord for what He has done for me in time of trouble. I have endeavored to trust in Him since I was a child with all my heart.

My father had a large family and I am the only one who is an Old Baptist. I loved this Dear People so dearly, I had to come to live with them. I believe every child of

God has to be brought low and made to shed bitter tears. It is not sweet while passing through it but God knows best.

I once had a precious dream of heaven. It is a fearful thing to fall in the hands of the living God, but in His mercy He reassures us and enables us to rejoice in Him.

I hope the dear Lord gives you a prayer for me, because I feel to need the mercy of God.

A sister, In hope,
 Nettie Wilson
 Madison, N. C.

VIEWS ON GENESIS 1. 9-13.

These few verses are written in very simple language, yet we might read them over and over, and unless we have light given us, see very little in them. This first chapter of Genesis gives us the account of the creation; and these verses of what was created the third day. Men have been trying their utmost to find out about how these things came; yet it is set down in simple language, but they don't believe it. How thankful we should be, that we have a faith which believes these things, because God has said so. When men make some discovery, invent some new machine, or find out things in science, they advertise it loudly, it is blazed abroad throughout the world, yet here God tells the account of the creation in a few simple words. The Scripture says, "Through faith we understand the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." In each day of creation it says the evening and the morning were the first day, the

second day and so on. That is how the days were divided at first. The Jews counted their days that way: their days began at sunset. This is how it is in our experience spiritually, darkness first, then light. "Ye were sometimes darkness, but now are ye light in the Lord." Not in darkness, but darkness itself and when the Holy Spirit convicts one of sin the light makes manifest that darkness; then afterwards comes the revelation of God's love; then it is morning. The evening and the morning make the day; darkness first, then light. We are not told if these days were days of twenty-four hours as they are now. Some would say it would be impossible for God to make all that in one day; but with God nothing is impossible, and it would be just as easy for Him to bring the world into existence in an instant as in a thousand years. It wasn't any effort for Him either. When God said, "Let there be light," it was so. When He said, "Let the waters be gathered together unto one place, and let the dry land appear," it was so. God has to but speak and it is so.

There is another thing to be noticed. So many times it says, "And God divided." We hear it often said that God is not a God of divisions, but of harmony; but here it says, "And God divided." When Jesus was on earth He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." He came to divide between truth and error, not to harmonize good with evil. When God first divided the waters from the dry land they were each gathered unto one place. The earth was

not divided up into the Eastern Hemisphere and Western Hemisphere as it is now. In the tenth chapter of Genesis there is a man mentioned named Peleg, and it says, "In his days was the earth divided;" but here, in the beginning the earth was one whole land rising, and being separated, from the seas. There is a Spiritual significance in this. There was as yet, nothing on the earth, no animals, no man, but here was a coming out from the waters a foundation for man to stand upon. Sometimes in the scriptures seas are spoken of to represent people, and nations. The sea is never still. Sometimes it rises in great surges, sometimes it is more calm, but it is never still. This is representative of the restlessness of humanity. It is never still. Out of this sea of humanity came a solid foundation for poor sinners to stand upon.

Peter said, "Thou art the Christ, the Son of the living God." Jesus told him, "Upon this rock I will build My Church; and the gates of hell shall not prevail against it." Those who stand upon this Rock, this foundation, suck honey and oil out of it, sweetness and sustenance: and here are God's elect, resting on Him, while the rest of mankind go on in their restlessness. This dividing dry land from the seas was on the third day. Sometimes the number three denotes resurrection. Jesus said that as Jonah was three days and three nights in the whales' belly, so shall the Son of Man be in the heart of the earth. He rose the first day of the week. The Roman Catholic church centuries ago set the day of the week. The Roman Catholic

church centuries ago set the day of Christ's crucifixion as Friday, "Good Friday" they call it, and the other denominations have followed their mother and observe it too, but if He was crucified on Friday and rose on Sunday that would make but two nights and one day. I would rather believe God's word. The sacrifice and resurrection of Jesus brought about a new standing for those who are His, such as had not been before. Do not misunderstand me. I do not mean that God did not have any of His elect in the earth before the resurrection of Jesus; He certainly did; but after His resurrection He sent the Spirit of Himself in such a manner as had not been known before. The gospel was preached in such a way as it had not been known before. The gift of tongues was poured out on the apostles, and they understood things which were not understood before. There was brought about a liberty in Spiritual things that those under the law did not have. There was a mighty upheaval for the dry land to appear, when if any one could have been there to see, they would only have a vast expanse of waters. So Jesus came in His humanity to bring about a new standing for His elect, submerged in the depth and degradation of the fall of Adam, our first parent.

Peter tells us of this present earth that it and the works that are there in, shall burn up: and he further says, "Nevertheless we, according to His "(the Lord's)" promise, Look for new heavens and a new earth, wherein dwell with righteousness." In the book of Revelations there we have the order of events set down. John there

says he say a beast rise out of the sea. This is the Anti-Christ which shall come, but shall be destroyed from the earth: Satan shall also be bound so that he will not be able to deceive the nations in that period when the king of peace shall reign.

Then he shall be loosed for a short space when he and all his cohorts shall make one last desperate attempt to overthrow this kingdom: but, it shall fail, and the devil shall be cast into the lake of fire and brimstone, and the earth and heaven shall flee away: then the dead shall be judged out of those things which were written in the books, according to their works, all whose names were not written in the book of life. Then John says he saw a new heaven and a new earth. He that sat upon the throne said, "Behold, I make all things new." John said he saw the Holy City, new Jerusalem coming down. This must be none other than The Church, and there shall be no more sorrow, nor crying, nor pain in this is new earth. There is something else in this third day. After the dry land appeared, God caused the earth to bring forth herbs, and grass, and tree yielding fruit, whose seed was in itself. Fruitfulness came upon the earth. Here again we see something in the life and experience of believers. When we have received this new standing in Christ we bring forth fruit unto God. Good works are this fruit. Good works do not justify us in the sight of God, but they do justify us before our brethern. There is nothing we can do in order to obtain salvation. We are justified by faith, and being justifi-

fied by faith, we have peace with Christ. Paul says we are justified by faith. James, says that by works man is justified, and not by faith only. Is James contradicting Paul? No, he is not; but where there is justification by faith there will be the fruit of the Spirit, manifested in good works. Sometimes when a person asks a home with the church they are not able to say a very great deal, but the church may have known them for sometime, and their lives will have already shown to the church that they are children of God. When John was baptising he wanted those he baptised to bring forth fruits meet for repentance, and if they didn't bring forth this fruit he refused to baptise them. We can not do anything to make us acceptable unto God. We have heard of the poor colored woman who desired a home in the church: when she came before them, the minister wanted to draw her out and he put this question to her, "I suppose you feel God has done His part and you have done your part?" That is the way we often hear people talk about salvation. The woman replied, "yes, that is so." At first that did not sound so good; but she did not stop there; she continued, "Yes, God has done all the saving, and I have done all the sinning."

Paul was full of his good works before the Lord struck him down. He was a member of the strictest sect of Jews, a pharisee of the Pharisees. The Pharisees were a self-righteous denomination, but the Holy Spirit so wrought in him that he was brought to feel himself the very chief of sinners. No,

we can do nothing to make us acceptable unto God. We must be accepted in Christ, and being accepted in Him will cause us to bring forth the good works which James speaks of, which is the effect and proof that we have been raised to this new standing in Jesus Christ.

"Christ is the eternal Rock
On which His Church is built."
209 Beebe's Collection.

**ELDER LEFFERTS
FRYING PAN**

VIEWS ON II KINGS 11 - PAGE I

I don't know if some of you are getting tired of my speaking so much from the Kings, but I have found many beautiful things there lately. I used to think the books of the Kings were mainly historical, which they are, and they were not so attractive to me as some other parts of the Bible: but lately I have been reading them, and I did not know before that there were so many beautiful things in them. This chapter which I have taken for my subject this morning tells of a wicked queen and is a bloody record. We may wonder sometimes why so many horrible things are left on record. We must remember the Holy Spirit is the Author of the scriptures, and it has pleased Him to have things left on record to present some wonderful things in God's plan and purpose. Man is at enmity with God, but in fighting against Him he unwittingly is carrying out God's purpose, for the wrath of man shall praise Him, and the remainder of wrath he will restrain. Satan is an Arch-enemy of God and he stands by the unregenerate stirring them up to their

wickedness. Satan is the author of sin. He sinned against God back there before the creation of man. Satan was once in Heaven but he was cast out. In Revelation it says "Woe unto the inhabitants of the earth and sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

He is full of wrath and enmity against God and though he knows his doom is sealed he is constantly doing all he can to oppose God's purpose, working all the mischief he can. You cannot tell Satan there is no God, because he knows better. James says the devils believe and tremble. When Jesus was on earth and cast out devils they knew who He was, they said, "what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" They recognized Him and knew they could not escape their judgment. Satan does not say there is no God, but the scripture says the fool hath said in his heart there is no God: but Satan knows there is a God, and he knows also he can not go any further than God sees fit, for when God spoke to Satan about Job, Satan said, "Hast thou not put an hedge about him," and he couldn't touch Job till God gave him leave. Yet in spite of this Satan still works with all his power to try to thwart God's purposes. Satan was right there in the garden of Eden. The devil knows the scriptures and he can quote them too, for he comes as an angel of light very often. He deceived Eve in the garden of Eden, but his design was frustrated, for through the fall of our first par-

ents was brought to light God's plan of salvation. When God made 'it manifest that the children of Israel were to be God's chosen people, Satan's wrath was centered there, The Egyptians in whose land they dwelt thought the children of Israel would grow so numerous that they would revolt. To prevent this, grievous burdens were put on them, and an order went forth that all male babies were to be killed: but God hid one child for a time, Moses, and then he was brought up in Pharaoh's house to be the deliverer of the Israelites. As soon as it was made known that Christ should come out of the tribe of Judah, Satan's wrath was concentrated on the tribe of Judah. Here in this chapter it tells of Athaliah, the mother of Ahayah, king of Judah, who was a wicked woman. Satan was at her side and was the inspirer of her wicked deeds: but again he was frustrated. When Athaliah saw that Ahayah was dead, she arose and destroyed all the seed royal — at least she thought she had, but here was another baby that God hid. Ahayah's sister stole him away and hid him and his nurse so that he was hid in the house of the Lord for six years. I think here was a beautiful type of Jesus Christ. In Revelation 12, it tells of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. She was with child, and the devil stood before the woman ready to devour her child as soon as it was born; and she brought forth a male child, who was to rule all nations with a rod of iron: but her child was caught

up unto God, and to His throne. And there is now hidden away until the time that he shall come to reign on the earth: and because the devil could not destroy this child, then he was angry and persecuted the woman and went to make war with the remnant of her seed. Athaliah caused a terrible massacre, and thought she had destroyed all the seed royal, and then put herself on the throne. Satan knew if he could succeed in destroying the babe born in the manger at Bethlehem he would thwart God's plan of the salvation of man; but here again he was frustrated. There were wise men who knew of the birth of Christ, and they went to Herod's palace to inquire for Him who was born King of the Jews. Not finding Him there Herod instructed the wise men to let him know that he also might go and worship the child: but here was that old schemer Satan, standing right by Herod, stirring him, up to, if possible, destroy the child. Herod did not want to worship Him, he was jealous of Him, fearing He would take the throne from him, and thought to destroy him. Instead of returning to Herod, God had warned them not to in a dream, they departed home another way. Herod was so enraged when the wise men did not return that he ordered all the children of two years old and under in Bethlehem and vicinity to be killed. He thought he would in that way kill this Child, but God hid Him, and he escaped that terrible murder of innocent children. This Child in our subject was also miraculously preserved and hidden away six years. Six in the num-

ber of man. I don't know if you believe it or not, but there is such a thing as spiritual arithmetic. Seven is the spiritual number of perfection. Six is seven minus one, and always falls short of seven; so man falls short of perfection, and everything he does is stamped with failure. Let us look into the scriptures for the verdict, "We have all sinned and come short of the glory of God." Let us go back to the first chapter of Genesis for the key to man's number. There we find that man was created on the sixth day. The seventh day God rested from His work. Nothing God does is a failure. Man can not make a machine of any kind, but it breaks down some time or other, but it is not so with any of God's work. It seems to me the six years this child Joash, or Jehoash was hidden, is representative of man's works, man's efforts. While he was hidden away this wicked woman Athaliah occupied the throne, holding sway until the seventh year when Joash was brought forth and the wicked queen slain. While King Jesus is hidden, man thinks he can do wonders. He thinks he has made great advances in civilization, scientists made wonderful discoveries, but all is stamped with failure. Men have been making efforts to bring about peace, but all the time they are thinking war.

There will never be peace while men are talking peace but thinking war. Look at the beautiful buildings erected at Geneva at great cost, which were to be soon dedicated and here is the poor League of Nations toppling with some of the largest nations pulling out.

The world today is looking for some super-man to solve its problems, and he will come, but he will be the very embodiment of Satan, the great Anti-Christ. Daniel tells us some things about this man. He says he shall not regard the God of his fathers, but shall honor the god of forces, not the true God. We already see indications of this. Look at the great electrical project in the Tennessee Valley; People are looking to it, expecting great things of it, telling all the wonderful, far reaching benefits of it. Here is a worshipping of forces. This man is the beast in Revelation whom all the world shall wonder after. Some people think the Pope of Rome is this beast, but he is not, for it says all the world. All the world is not wondering after the Pope; only a small portion of the world goes after him. The Bible does not use extravagant language: when it says all the world, it means all: and all the world shall wonder after this beast - except - yes, except those whose names are written in the Lamb's book of life: and these will suffer terrible persecution. They are the Jews; the Lord will have taken his Church away before then: and terrible will that persecution be. They shall not be able to even buy and sell unless they worship this beast: it looks as though they would hardly be able to live. But failure will be his end.

The Bible says his number is 666, as though emphasizing the fact that man is an absolute failure. He will be destroyed when the true King comes, as Athaliah was when Joash was brought out. Man will finally come to the end of his six

years of trying and doing. The Jews had every seven years a Sabbatical year. This seems an impossibility, but God delights in impossibilities: He delights to do the impossible. It was the seventh year when Joash was brought out, the true king of Judah, and it will be the world's Sabbatical year when the Lord comes into His kingdom. Satan then will be placed where he can no more do any mischief in the earth, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea. As it says here that "all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan, the priest of Baal before the altars, "so in that day shall men cast their idols to the moles and to the bats, and shall not worship them any more. This is not the influence of Christianity as we know it now, for Christianity only affects a small portion of the world, but the whole earth shall be full of the knowledge of the Lord. Neither does this mean everybody shall be a child of God, but so world-wide will be the influence of this kingdom that all nations shall be awed into submission to it that they shall not revolt against it. Satan the arch-enemy shall then have been laid hold of by the angel and locked up in the bottomless pit, that he should deceive the nations no more, till the thousand years shall be fulfilled. Then and not until then, shall peace be established in the earth.

Then shall they beat their swords into plowshares, neither shall the

nations learn war any more during that reign. The child whom Satan stood ready to devour, and that was caught up unto God, is to rule all nations with a rod of iron. It says here that all the people of the land rejoiced when Joash sat upon the throne and the city was in quiet. So in the thousand years none shall be allowed to rise up against this kingdom. To the elect it will be a reign of love, but to the others a ruling with a rod of iron. There is one more thought before I close. All the while Athaliah was reigning and Jehoash was hidden away, there was a few who secretly sought unto him. Jesus was always the King of the Jews, as Jehoash was the true king of Judah: He was crucified the King of the Jews and He still is, though for a time hidden from them: and all this time, while most of the world have been under the rule of Satan there has been a people who have secretly sought unto King Jesus and who shall escape the pouring out of God's wrath. Athaliah was not the rightful ruler in the land, neither is Satan. He is a usurper, and imposter and shall meet his just doom. He cannot stand when the rightful King comes. He cannot stand Him now. Satan has no place in a prayer-meeting. He is out of place there, uncomfortable there, just as much as a believer cannot be comfortable in some place of worldly amusement. A believer cannot be comfortable in a place of worldly amusement, he feels out of place there, and an unbeliever is just as uncomfortable among a company of saints.

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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"MY FATHER'S HOUSE"

Brother W. H. Sikes, Mount Airy, N. C., requests my views on John 14:2. 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."

"Father's house," in this instance means a building of God not made with hands eternal in the heavens. Paul said, "for we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." 2nd. Cor. 5:1. In this house; a building of God not made with hands, Jesus said, "Are many mansions." The word mansions is in the plural, and is preceded by a limiting adjective-many-which tells us that in the Father's house are many mansions - love, joy, peace and endless contentment — which will be seen and felt in their perfection.

Jesus said: "I go to prepare a place for you." In the mind and purpose of God, Heaven was prepared for the redeemed family of

God from the foundation of the world, as recorded in Matthew, "Then shall the King say unto them on the right hand, come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34.

Jesus had not been crucified when he was conversing with His disciples. There was a preparation to be made before His chosen vessels could receive this glorious inheritance. Therefore He said, "Whither I go, ye cannot come." This preparation was made through the sufferings, death and resurrection of Jesus Christ. The Prophet said, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him and with His stripes we are healed." Isaiah 53:5. The children of God violated the commandments of God, and they could not satisfy divine justice. Jesus Christ stood between the offended and the offenders. Complete satisfaction was made to God, the Father, when Jesus was delivered unto death, Paul said, "Who was delivered for our offenses, and was raised for our justification." Rom. 4:25.

It was through the sufferings, crucifixion, resurrection, ascension of Jesus Christ and the appearing of the Holy Ghost that preparation was made and the place was prepared for the elect family of God to sit together in heavenly places and get a foretaste of the joy which they will come into the fullness of, when Jesus comes the second time, when He will change these vile bodies, fashion them like unto His glorious body and take them

into Heaven. 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 and, 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.

"If I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also." Jno. 14:3. It is certain that Jesus Christ who is gone into heaven is coming back again. Paul said, "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. 9:27,28. As further testimony of His coming back, we find recorded in Acts, "And when He had spoken these things, while they beheld, He was taken up: and a cloud received Him out of their sight. And while they looked 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 1:9-11.

The purpose of the second coming of Jesus will be to change these vile bodies and raise them up, take them home to the Father's house, in which there are many mansions. The greatness and grandeur of this building together with the man-

sions within, are beyond our finite minds to comprehend. We have a little foretaste of the love of God here in this world when we feel and believe that nothing but love, joy, peace and happiness will be within this building of God not made with hands, for the endless enjoyment of the redeemed family of God. Perfect satisfaction will be theirs forevermore. 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

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 Solomon's 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

**IN MEMORY OF
LOUIE W. JOYCE
WHO DIED APRIL 26, 1955**

Six years have passed and gone,
Many changes are around the place;
But in our memory, we still can see
The image of your smiling face.

They say time heals all sorrow
But this is so untrue;
For with each passing year,
We long for and still remember you.

The call was so sudden!
The shock so severe!
Little we thought of such grief
Or believed it was so near.

Only those who have lost this way,
Can ever feel or tell
The pain of such a parting,
Without a last farewell.

We cannot explain the heartache,
Since God took you away;
But we hope that we may meet you
In heaven some sweet day.

God gave us strength to bear it;
Courage when feeling low;
How hard it was to lose you!
No one but God can know.

So lonely, beside your grave we stand!
Our hearts so broken and sore!
But then we raise our heads and say,
Not dead, just gone before.

Sadly missed by wife and children,
Mrs. L. W. Joyce and Family

RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly Father to remove from us by death our highly esteemed and much loved brethren-Brother Stephen C. Hemby and Brother G. F. Phillips, both of whom have been faithful members of South West Church, and manifested much love for the church. They loved the doctrine of salvation by grace and grace alone.

Brother Hemby filled his seat regularly many years and as long as he was able to go. For sometime prior to his passing he was confined to his home,

where his good wife and children looked after his physical needs until his passing on May 8, 1961.

Brother G. F. Phillips was blessed to live to reach a ripe old age. He loved the church and the doctrine many years, but was not given to ask a home with the church until about one year before his passing and he seemed to rejoice in that he had been given strength to follow Jesus into the liquid grave. We feel that both of these dear brethren are now at rest in the Paradise of an eternal and sovereign God who does all things well, there to await the second coming of Jesus when He shall come to gather His precious children home to that eternal city whose maker and builder is God, there to dwell in his presence, world without end. Brother Phillips passed away July 15, 1961.

Therefore be it resolved:

First, that in the passing of these two brethren the church at South West has sustained a great loss, together with their families and many friends, but the loss of them, we believe is their eternal gain, and according to the will of our Heavenly Father.

Second, that we bow in humble submission to the will of our Heavenly Father, and extend our heart-felt sympathy to the bereaved families and that a copy of these resolutions and obituaries be placed on our church book and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference Saturday before the first Sunday in August, 1961.

Elder L. L. Yopp, Mod.
J. B. Pollard, 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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PSALM CVI.

He have sinned with our fathers, we have committed iniquity, we have done wickedly.

Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

And the waters covered their enemies: there was not one of them left.

Then believed they his words; they sang his praise.

They soon forgot his works; they waited not for his counsel:

But lusted exceedingly in the wilderness, and tempted God in the desert.

And he gave them their request; but sent leanness into their soul.

They envied Moses also in the camp, and Aaron the saint of the Lord.

The earth opened and swallowed up Dathan, and covered the company of Abiram.

And a fire was kindled in their company; the flame burned up the wicked.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBERN ----- WILLOW SPRINGS, N. C.

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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." Jno. 18:36. Thus He spake to those in authority and to all men. He said; "Every one that is of the truth heareth my voice." Jno. 18:37 But who upon the earth understands the meaning of those words?

The Lord laid down His glory that He had with the Father and came upon earth in this flesh and lived a life of humility and obedience to the law, not for His sake, but for the sake of the chosen ones. Yes, He set up a kingdom in this world, in the hearts of those chosen by the Father, but that kingdom is not of this world. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" while they are in the world. Jesus saith, "I will put my laws into their minds and write them in their hearts: I will be to them a God, and they shall be to me a people." Thus is His kingdom set up in the hearts of His people.

If His kingdom were of this world, He would have come in all of His power and glory, and with great strength, and nations would fall before Him. Likewise, this treasure that He gives His subjects would have been placed in vessels of strength, certainly not in this earthen vessel of lustful flesh.

Who can understand the meaning of His words, "My kingdom is not of this world?" Do we understand the meaning of the words, "Thy kingdom come, Thy will be done?" Do we understand what we pray for? Do we fully mean it when we thus pray? All of my will and desires and longings for all things under the sun are asked to be taken away and killed and destroyed? all of the wisdom, power, gold and silver, treasures and possessions under the sun, even this flesh be destroyed. This earthly kingdom must be removed before His kingdom can come. So long as we are yet in this flesh we cannot fully enter into His kingdom. How can we fully understand the words of our Lord, My kingdom is not of this world?

Job was an upright man and one that feared God and eschewed evil, but did he understand these words? He applied human reason, and tried to justify himself before God. In his troubles he cried "Oh, that I were as in months past!" he was looking back to the riches of the kingdom of this world, not understanding the words of Jesus, "My kingdom is not of this world." When the Lord spoke in power to him, his answer was, "Behold I am vile." (Job 29:2; 40:4)

David, in his afflictions, looked upon the worldly kingdom with envy. "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. Their eyes stand out with fatness; they have more than heart could wish." When I thought to know this it was too painful for me. Then David was taken into the sanctuary of God and shown of this world, and he cried, "So foolish was I, and ignorant; I was as a beast before Thee." Psa. 73:22.

Solomon asked for "An understanding heart to judge Thy people, (I Kings 3:9) when he became king of Israel, and the Lord blessed him with wisdom and riches and honor so that there was not any among the kings like unto him all his days. But when Solomon was brought to realize some part of the meaning of Jesus' words he cried, "I looked on all the works that my hands had wrought, and on 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." Eccl. 2:11.

Jonah was told to go Nineveh and cry against that city, telling them that their wickedness is come up before God. Now Jonah also had riches in the kingdom of this world and realizing that his message would be an unwelcome and unpopular one, and one that would bring upon him discredit instead of praise, he, in impudent disobedience sailed for Tarshish. Now of course we understand that all things are predestinated and a part of the sovereign will of God and come to pass for the good of those He loved before the foundation of the world. We know that Jonah as all of his chosen ones, was brought into trouble that he might be

taught something of the truth of His kingdom. So Jonah's plans were overthrown, and from the belly of the whale he cried, I am cast out of Thy sight yet will I look again toward Thy Holy temple. I will pay that I have vowed. Salvation is of the Lord." Did Jonah say this to be heard of men, or to add to his treasures in the earthly kingdom? Only God could hear him from the belly of the fish at the bottom of the sea. So Jonah was delivered and made to go unto Ninevah and cry unto her that in forty days she would be overthrown. The people of Ninevah believed these words and repented, and God looked upon them in mercy. Since this made the prophecy of Jonah false, and his discredit still greater he was angry indeed and even asked that his life be taken from him. Was he not yet seeking credit and honor in the kingdom of this world? Did he understand the meaning of "My kingdom is not of this world?"

How doubtful and slow to believe were even His disciples! How many times He had told them "The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." They heard the words of Jesus, yet, they could not understand that His kingdom is not of this world. Why did Peter deny his Lord three times after he was in the hands of the authorities of the land? Consider the disciples that walked to the village called Emmaus. On the third day they had found the stone rolled away, and the body of Jesus gone from the tomb, they had been told by the angels that He had risen. They

were perplexed and as they walked they communed together and reasoned all these things that had taken place in Jerusalem. A third person, a stranger, appeared with them and talked with them and unfolded all the Scriptures that had been taught them. "Oh fools, and slow of heart to believe all that the prophets have spoken: Ought not christ to have suffered these things, and to enter into His glory?" Why were they so perplexed, and why did they say, "We trusted that it had been he which should have redeemed Israel?" They yet expected a kingdom in this world; they did not yet understand that "My kingdom is not of this world." For this same reason, Peter in despair said, "I go a fishing." After seeing great things, he turned again to his worldly kingdom.

Now fellow traveler in this strange land, how is it with you? and how is it with me? How many times each day does my nature complain at the providences of God! I hope that He has taught me something of His Kingdom, yet I doubt and I turn again and again to the worldly kingdom and I deny the teachings of my Savior. How impudent and unfaithful I am! How often I say, "I go fishing!" Is there any wonder that Thomas doubted? or that the words of Mary seemed to them as idle tales? It is our human reason, the reasoning of this flesh, which is a subject of this worldly kingdom, that causes us to doubt and to complain, and to expect rights and rewards in this world. It is only the new man the spiritual man that has the promise written in his heart that has some degree of un-

derstanding that the Lord's kingdom is not of this world but is in the eternity to come.

Jesus said "Every one that is of the truth heareth my voice." Now what of the man that is not of the truth? He is, body and soul, a subject of this world, and of the evil spirit which rules this world. He has received many promises of good here in this world. His eyes stand out with fatness. His strength is firm. He is as Pilate; he asketh: "What is truth?" and with out waiting for an answer, goes out from Jesus to his worldly kingdom.

"Blessed are the poor in spirit: for theirs in the kingdom of heaven!"

A. D. Alston

November 17, 1948.

**EXPERIENCE
OF**

Eliza C. Smith

Walter, Wayne County, N. C.

**Reprint From Zion's Landmark
December 1, 1889**

Elder P. D. Gold,

Dear Brother in Christ: For the last several weeks I have been impressed to write my travail soul. From what source these inclinations arise I cannot tell, but to get them off my mind, I will this morning try to write them. If they are of the Lord I have no doubt but they are for good; but if of a carnal mind I hope he will give you light to see it; if so pass them aside and impute them to the head and not to the heart.

When I was but a child there came over me a loneliness that I can't express and did not know what was the matter with me. I felt that I was one to myself, and

have often gone off and cried until I would be almost sick. Then my heart would feel somewhat easy. I went on in that condition until I was nearly sixteen years old, when my parents gave my older sister and I a quilting, and told us we could have a party at night. Well, I was overjoyed, for the young people had been having them all around us and we were invited. I thought it perfectly right for us to return the same kindness. We began to prepare for the quilting and I began to feel troubled about it. I knew my parents would not enjoy it, and the thought would come, you are doing wrong, but I would try to choke that down. Once I said to sister Mary, I wish we hadn't started it. She said, "why?" I told her because, and said no more. When the day came, and the crowd began to gather, all my bad feelings left me, and I went on through the day in high spirits; but when night came and it was time for the party my troubles came back with double-weight. I thought no one should know what I was suffering, so I went into everything that would show my gaiety, when my heart felt like it would burst. I went until I could stand no more and said to one of the girls, I will not play anymore. Very soon a gentleman came and asked me to play with him. I told him I did not want to play anymore. He said, "go and help them get started and I will stop when you say." I went on but could not stay long before I was bound to come out.

If ever in my life I wanted to get where no human eye could see me and pour my heart out in pray-

er to God, it was then. I felt somewhat relieved when the crowd left and didn't sleep much that night, but when morning came, I felt some better. That was in the spring. I went on, sometimes it didn't seem to bother me but very little. One time during that spring, I dreamed I was dead and in heaven; when I awoke I was very easy, my mind was calm, though I did not get much comfort from it. In August I went to see one of my uncles. There was a protracted Free Will meeting going on in the town. I went day and night, but when they called for mourners I could not go to the front bench, but would kneel at my seat when they called for those that wanted to be prayed for. I felt that if there was a poor mortal that needed praying for it was I. In this way I went on until the meeting closed on Sunday, but commenced on another Monday. I was then in all the trouble any poor mortal could live in, it seemed to me. Tuesday I went to preaching again, and when they called for all that wanted to be prayed for I knelt at my seat; when they prayed and arose several gathered around me trying to comfort me by telling me that I had religion. (Right here I wish to state that if religion makes one feel as I felt at that moment I don't want it, for instead of feeling that God was my Saviour I felt that he was going to send me to hell).

Oh, my dear brethern and sisters I was beyond the help of sinful man. Right then my hands began to draw and I lost all sight of myself, and all that was around me. When I came to my senses

they were standing around me, some fanning me, some rubbing my hands, talking and crying. For my part I did not feel like crying, I felt happy. I went home with another one of my uncles to take dinner, but I was full of the glory of God and did not want any natural food. That evening on returning to church the preacher said to me, "If I see you getting into the fix you were today I'm going to stop." But oh, dear friends, I did not get into that condition anymore. I shall never be able to tell my feelings. I felt like praising God with every breath, as the poet said,

"Had I ten thousand, thousand
tongues,

Not one should silent be.

Had I ten thousand, thousand
hearts,

I would give them all to thee."

That night going home I could look at the stars and moon. They all seemed to praise God with me. This praise of mind lasted me nearly two weeks before I had the least doubt. Then the thought would come, you are deceived. My daily prayer was, Lord if deceived, undeceive me. At first I wanted to join the Free-Wills and asked Papa to let me. He said wait awhile, and go hear another preacher and see which I could agree with. For my part I didn't know what doctrine any preached, although I had been going to preaching all my life. I went on in that way nearly two years, sometimes in doubts and fears, and sometimes resting in the presence of our dear Saviour. Sometimes I would feel like I wanted to be in the Church, and as often as these feelings would come something

would say, you are not fit. One time when the door of the church was opened it seemed to me that I would have to hold to the bench to keep from going and offering myself to the dear old Primitive Baptists. When the earthquake came I was asleep and the shaking of the house awakened me. The first thing came into my mind was death. Then I felt the power of God upon me which took all fear from me and I was as happy as when I was first delivered. After a little while it left me and fear took hold again. When I went to bed I dropped to sleep and dreamed that Christ walked to the bed and offered his hands to me and said, "Come, go with me," then I felt good again.

The week before the Association was held with the church at Creeches, Brother Chick preached at Goldsboro; I went to hear him, and the first person that met my eyes when I went in was brother J. T. Edgerton, who is now the beloved pastor of New Chapel. Always before that night I thought him to be one of the most hateful and haughtiest looking men I ever saw. Then he was to me one of the best, most lamb-like looking I had ever seen in my life. There sprang up a love in my heart that has never been quenched. Brother Chick preached the best sermon I had then ever heard. On the way to the Association I stopped with a brother Pittman. Brother Isaac Jones was there and preached. After preaching was over I got to doubting my acceptance with Christ. When I went to bed I asked God if I was concerned to show me in a dream when I went to sleep. I

dreamed that I saw all the Christians dressed in white, flying and myself and one of my neighbors in white flying some distance behind them. This gave me a great comfort. Next morning I rode with brother Cavanaugh to preaching and told him some of my feelings. He said he did not know what better I wanted. Then I told Elder Isaac Jones and he told me to go home to my friends, for it was my duty to be baptized. In November 1886, Saturday before the second Sunday, I went to the church at New Chapel, and told part of what I have here written, was received and baptized on Monday following, by Elder Isaac Jones. I have gone through many trials and conflicts, and some very refreshing seasons since. My humble prayer to God is that he will keep me in the right way. Your little sister,

Eliza C. Smith.

**REPRINT FROM GOSPEL
STANDARD
AS DYING AND BEHOLD
WE LIVE**

Dearly Beloved, — The peace of God rest upon thee! For thou art worthy —unworthy in self, but worthy in Jesus.

Often has my soul been refreshed, and rejoiced for the consolation, while communing with my friends in the Lord. Satan knows it, too, right well; therefore he prevents and harasses me as much as he can, insomuch that sometimes in distraction I think I will never try to write on spiritual things again. A few days ago a poor woman in tears took hold of my hand and blessed God that some time since she read one of my let-

ters in the "Standard", and said if those were the feelings of a Christian, she hoped and believed she was a Christian also. This broke my hard sorrowful heart, and encouraged me to withdraw my hasty conclusion and leave the event with the Lord. Thus I had another proof that the Lord was not confined to men of talent or great abilities, or great light or learning, when He is graciously pleased to comfort His people or to accomplish His all-wise designs. No, bless His dear holy name, He does and will work by the most unlikely instruments, that it may be the more evident from whence the power comes; that proud pompous man may be humbled, and that the Lord may reserve to Himself all the glory. Who would have thought that clay would have been a means, in God's hand, of restoring sight to the blind? Who could have thought that a few poor illiterate fishermen were intended by God of grace and glory to be the anciently predicted and blessed apostles of the Lamb? Who could have thought that the family of the living God, His chosen, His redeemed, His beloved ones, were to be the poor, the despised, the afflicted of this world, and but very few indeed of the rich and wise and noble were to be found among that highly-favored number, had not the Scriptures made it known? "Who could have thought that a persecuting Saul was designed to be Paul the beloved Apostle? Who could have thought, when my dear father and mother saw me, their beloved first-born, lying in convulsions for nearly a fortnight, upwards of fifty years ago,

that I should be spared so long to see such wonders and feel such heavenly blessedness and be made manifest a vessel of mercy before many witnesses? But time and almighty grace have proved it true. O my dear friends, my heart now bleeds and sings with love and praise to the God of my life and salvation for His mercies, and melts in holy wonder at His dear sacred feet; and would He but give me power and grace sufficient, I do feel that I would gladly spend and be spent for Him, who bled and groaned and died for me — for me! Ye angels, ye redeemed in glory, Thou Holy Comforter on earth, come witness to the sincerity of my weeping heart: The sum total of all that He has to bestow my soul craves to possess, feel, and enjoy below; and should I ask more than He deigns to give me while on earth, I know He will pardon me and not take it amiss at my hands. But forasmuch as He still tells me to open my mouth wide and He will fill it, I do feel encouraged to ask of Him a living store still. For my desires are at times like a flowing brook, which the fulness of Him who filleth, all in all alone can satisfy. And it is only while I am groaning out my deepest complaints and sorrows to Him, I feel I can live. I love to thus groan away my dying life, and it is thus the Lord teaches me to die daily unto sin, and to live to God in the Spirit. Dying must be hard work to old Nature; so it is hard work to part with darling sin; and to be dying daily to sin, and still to feel sin alive in my mortal members, tormenting me every hour, is harder

work still; which, together with the life within, that never dies, amounts to Paul's expression: "Dying, and behold we live!" A sweet, solemn surprise, indeed! A parable to those who are without, but a mystery revealed and rendered plain to my soul, and to my friend, by the Spirit. Blessed be God for giving me a natural and spiritual birth - the one without the other is not worth having; but coupled together, it is blessed indeed. And for ever be adored be the dear name of my Lord for calling me into the most holy place, to learn the secrets of His loving heart; as it is written: "The secret of the Lord is with them who fear Him, and who hope in His mercy". My soul loves and serves and fears the God of heaven, and hopes still in His mercy. I love Him because His spirit testifies that He first loved me, and for all the loving kindness He has bestowed, and I trust will still bestow on me. I serve Him because He has engaged my heart so to do, and because I have hitherto found Him so kind and gracious and merciful; and because I find and prove that His service is sweet and holy and perfect freedom. I fear Him with a slavish but a filial fear; not as a cruel taskmaster, as when under the terrors of the law, but as my Lord and Master, Redeemer and Friend, beneath the banner of His love and the gospel law of liberty, with a child-like holy fear, felt within, lest I should offend such a dear, faithful friend as He is to me, and cause Him to hide His lovely face from me and refuse to commune with me, which often He does because I can

not help but sin against Him, which makes my soul to groan, being burdened, and causes my life to be as though I were continually dying, and yet could not die. My friend knows well what I mean; but for the aforesaid cause, and because I love Him and hate sin, and hate myself because I cannot cease from sin, and because I want to spend my worthless dying life in uninterrupted communion with Him, and live as though I knew I was going to die and die as triumphantly as I hope to live before the eternal throne forever.

I do not expect to be free from sin while on this side of the grave, neither am I looking for it. The Canaanites were left in the land for Israel's good. Sin has worked for my good, and harm too, in measure. But it will end in my immortal good, without any harm. Blessed be God for the sweet assurance! How came I with that assurance? By the sealing testimony of God the Holy Spirit, and the application of the pardoning blood of Jesus to my conscience. How do I know it came from God? By the effects which I feel it produced in my breast — love, joy, and peace in the Holy Ghost. Is this assurance abiding within? Yes, while I am favored with intercourse with God by faith. Can intercourse be enjoyed while guilt not cleansed by atoning blood, clip the wings of communion. A guilty sin-burdened soul may plead and wrestle with God, but a living faith in exercise alone can prevail. Intercourse with God can alone be enjoyed when pardoning mercy shows the guilt and sin nailed to the cross, and the handwriting of ordinances re-

moved which once stood against us. How do I know that I prevail with God, when as yet the Lord delays to answer prayer? When faith assures me the vision shall come in God's own appointed time, and my soul is enabled to wait for it in hope, and watch unto prayer. Why do I hope that I have the life of God in my soul? Because I can not live without tasting, handling, and feeling the good word of life. Feeling is sign of life, as also are tasting and handling. Why do I desire to taste, handle, and feel the good word of life? Christ is the good word of life, the life of my soul, the joy of my heart, the boast of my tongue; and the word of God which has quickened and healed and comforted me. I want another and another taste of Him, because I have tasted Him heretofore, and proved Him to be so sweet and precious to my soul that nothing on earth can equal it, and because I feel a keen appetite for Him. I want to handle Him, and be more and more assured that He is the self-same Jesus who died for me on Calvary, and with whom I hope to live and reign above; and because have handled Him before and proved Him to be the very same; and while handling Him, my fingers have dropped with sweet-smelling myrrh, my bowels have been moved for Him, my heart has been melted and broken and made sick with love for my Best-loved. I want to feel Him as I hope to feel Him above; for I have felt Him so precious that I verily think that I shall never be satisfied till I enjoy His lovely presence there, and sin no more. Why do I think I die daily

unto sin, seeing sin still liveth in me? I die daily to all hope of being entirely free from sin while on this side the grave. I die daily to all expectation of ever being completely saved from sin and misery, and ever having guilt removed in the right way from my conscience, so as to bring the peace of God down into my breast, but by the Spirit's own application of the merits and atonement of Jesus really felt in my heart. I die daily to the love of sin, even as a dying saint in the enjoyment of his Lord's presence would look upon sin and long to be freed for ever from it that it may not grieve him any more. I strive to loose my hold of sin daily, as a man would strive to loose his hold of serpent, and long with great desire for sin to leave hold of me. I feel the pangs of sin dying daily in me, though it still liveth to my great torment and misery. I feel the strength of sin is taken away in the condemning power thereof, for Christ, the end of the law, dwelleth in my heart, the hope of glory. And, notwithstanding, I am dying daily in sin, in the misery I feel because of sin still reigning (prevailing?) in me. For these causes and more not named, I feel and know that I am dying daily to sin, though sin still liveth in me; and God is my witness how I long more and more to live a new life unto righteousness, that my soul may be comforted more and more, and my dear gracious Lord may be for ever glorified thereby. I am dead to the law, as a covenant of works; and though I am so long dying unto sin, I am still living in hope, ere long, to feel sin for ever give

up the ghost in me, in Jordan's flood; which will be the case as soon as I have drawn my last breath. O with what rapture and surprise I shall fly into the everlasting embraces of Jesus my Lord, while my sorrowing friends are mourning over my worthless remains, and struggling with sin here below. My heart and soul now melt for joy at the blessed consideration, although the thought of leaving my own life and flesh behind wounds my feelings beyond expression. Therefore, let this be engraved on my forehead: "Dying, and behold I live; for Christ dwelleth in me". For this cause I am always delivered unto death, that my spirit might be saved in the day of the Lord Jesus. Dear Name! He shall never hear the last of it when He has saved me to sin no more. "We know in part." says Paul. How it delighted his soul thus to bear witness to the honour of God to the Churches; and how it delights my soul to bear my witness to the honour of God to my friends, that the song of the redeemed in glory is the very theme and rejoicing of my heart, and that I know what the joys of heaven are, in a blessed degree, before I reach that happy place; then shall I know even as I am known (1 Cor. XIII. 9-12.)

"O to grace how great a debtor

Daily I'm constrained to be!

Let that grace, Lord, like a fetter,

Bind my wandering heart to thee,

Till in Glory,

Safe with Christ, from sin set free."

"As dying, and behold I live."

As though we were always dying, and yet to live! How painful! how distressing! how surprising! True portrait of my life indeed. O how surprising it has appeared to me since, that I was kept alive in the midst of the terrors of Sinai's flame, and still spared to see and feel the wonders God can do. It is no less surprising to me now to feel that I have not been consumed in the furnace of affliction, nor by the flames of sin and of a guilty conscience, nor by the rod of His hand, during these many years, but am still preserved alive to praise Him. Come, my brother, turn aside and behold this great sight, a branch of the "bush" unconsumed! O mystery of mysteries, sacred and divine! But you know the cause. Life immortal was found in my heart. My eyes are bathed in tears and my soul bleeds with joy at the sound. Rejoice, O ye righteous, and join the transports of my soul, for the Lord hath done it.

Farewell, my dear brother, thou servant of the Most High God! Peace be with thee and thy spouse, and prosperity attend thy labours. The brethren greet you both in the Lord. We are much as usual, through mercy. Write soon. "As dying, and behold we live," I am a mystery and wonder to myself.

Yours affectionately
in the Lord,
G. T. Congreve.
1846

(Of Mr. Congreve, Mr. Philpot, who survived him eight years, said: "I never knew one who more lived a life of faith in the Son of God. Christ was to him all in all.

With Him he walked, to Him he talked. Christ was his Counsellor in all his difficulties, his Refuge in all his troubles, his Support under all his trials, his Strength in all his weakness, his Friend at all times, and his Brother under all circumstances. Christ's presence was his heaven; Christ's absence his hell — As he lived, so he died, full of faith, hope and love.")

A FEW LINES

Dear Brother Adams,

Tonight it seems that I can not go to sleep till I have written you a few lines. I have sat here and re-read the Dear Old Landmarks. I have accumulated right many old ones and I get a lot of pleasure out of reading them. I certainly am thankful I can get them to read, but I find it like I told my dear mother the other night, I hope it is the Good Lord's will that I may be able to assist with the expense of its publication before long.

Brother Adams, I feel so little and unworthy, I do not feel that I am fit to be with you all. I feel like if I can be there and stay in the back of the church or out under one of the trees and listen, it will do me so much good! I do not know how you will feel about this writing. There are times when I get in such a condition that I cannot get far away from the house.

I went to the Baptist Hospital at Winston Salem sometime ago, and the doctor told me there was nothing much that could be done for me, but Brother Adams, I feel that God has control of my condition, and He knows best, and will perform His will. When the time comes for us to leave this old

world, neither doctors nor anyone else can change it, nor thwart the purposes of God. Some people seem to think that doctors are able to save both the soul and body from death, but that is foolish talk to me, for man is dependant, O, so very dependant! I believe doctors are put here for a purpose, and the Lord determines that purpose and gives the doctor power to render aid to the sick naturally, according to His will; but not to his soul. I believe the Lord draws us to Him by His great Spirit. What can we do without Him? Nothing, absolutely Nothing! It is like I told a person a few days ago, who said to me, "If a preacher is what you say he is — one who preaches because he was appointed to be a preacher — he can preach anytime he gets ready, or chooses to do so." I looked at this person in the face and said: "You do not know what you are talking about; for if a man is called of God to preach, he will preach when God wills for him to preach, for within himself he can do nothing. It is a gift from God, not of himself nor from any other being, and those who are blessed to hear will hear. It is all of God. I believe too, if a man is blessed to preach, someone is blessed to hear at the same time.

Brother Adams, I do not claim to know much, and it may be I should have said nothing to this person, but she was so much in the wrong, I felt a forcible urge to let her know I believed there is one who has all power both in heaven and in earth.

If I only knew I were a child of God, how happy I would be! But Brother Adams, how can a sinner

like I am, even hope to be one of God's little ones? Sometimes, I realize it takes this to bring an old sinner down, to humble him or her before God, but I know this must be true of others, but when I have this vision of myself, I see that I am so exceedingly sinful, that I am brought to believe that I am too sinful to even claim a hope or to approach God for His mercy and compassion. O! is there anyone like me?

If I have written anything in this letter that you do not agree with, please let me know, for I know that I am not fit to write. But God in heaven knows I love to sit and hear you and many of our dear brethren preach the truth, it does me so much good.

I will close for tonight and retire; but God only knows whether or not I will be able to sleep. If you feel that I am fit, please pray for me.

A little sister if one at all,
Lillie Tickle

EXPERIENCE OF

**Mrs. Bettie S. Robertson,
Irasmere, Orange Co., Florida
Reprint of Zion's Landmark,
January 1, 1890**

Dear Brother Gold; I have for a long time thought I would write to you, but have put it off until now. I feel as one cast off from all my friends and relatives, and those I had love for in the Old Primitive Baptist faith. If any of them are near to me I do not know it.

I have not heard a Baptist sermon since the Association at White Thorn Church, in Pittsylvania County, Va. In four miles of that

church I was brought up. I went home on a visit and attended the Association at that place in August. In Oct. (third Sunday) Brother Sam Dodd and wife and I went forward and told a reason of our little hope, and were baptized the following Sunday by Brother Hundley.

Oh, if I only could go back home sometimes and go to church, and hear those I love and believe to be sweet Christians. But I think I am surrounded by some good christian people. I believe God has his people everywhere.

My health has been very poor for several years. I was troubled from childhood. I had serious reflections in regard to my future state. I tried to pray often times. All that I was able to pray was, "Lord have mercy on me a sinner." I should die unprepared at last, and oh I often fear so until now. I was one day sitting on my bed suffering and asking the Lord to have mercy on me, when it came to me, "he that beginneth a good work in you will perform it until the last day." My troubles continued to follow me. I was down on my bed. I looked out one morning. I thought it was the most lovely, bright sunshine I had ever seen. I was thanking God. My neighbors and friends had been so kind, my children and husband had been unusually kind to me and even the doctor.

I was away from mother and among strangers, and it came to me, every good and perfect gift, comes down from the Father of light, and I clasped my hands together and said, blessed be His name.

I wished I had a thousand

tongues to speak his praise. I rejoiced within for a while, but oh I often fear I am none of His. I often feel that if I ever embraced a hope that I would be able to tell to all around what a dear Saviour I have found: but it came in a sweet small voice, and before I was hardly able to grasp it, it was gone. After I came home my health was very bad. I felt that the Lord had forsaken me. He brought me low down and I was made to cry unto him, "why hast thou forsaken me?" One morning I felt so happy that I was willing to submit all things to his will, let it be as it may.

Brother Gold, when we are able to give all things up and submit all things to his will then we have peace within.

Respectfully yours,
Bettie S. Robertson

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.

Associate Editor

ELDER J. M. MEWBURN
WILLOW SPRINGS, N. C.

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WILSON, N. C.

DEC. 1, 1961

"GOD IS LOVE"

Brother Leven L. Edwards, Pollocksville, N. C., has requested my views on I Jno. 4:20, and on Matthew 7:3-5.

I John 4:20 reads: "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?" It would be a contradiction of term for a person to say that he loves God and hates his brother. The best evidence of eternal life is the love that brethren have for one another. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." St. Jno. 13:35. The evidence that we have passed from death unto life is portrayed by the love that we have for our brethren. John said, "We know that we have passed from death unto life, because we love the brethren." I Jno. 3:14. It is preposterous to say that we love God and hate our brother, for like

begets like. "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him. I Jno. 5:1.

Love is the choicest fruit of the Spirit, and "He that loveth not, knoweth not God: for God is love." I Jno. 4:8. Love supersedes faith and hope. Paul said, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13.

Much more testimony could be added to the above but this is sufficient proof that whosoever loveth God, loveth his brother also, for "GOD IS LOVE."

Matthew 7:3-5 says: Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The above is a portion of Jesus's sermon on the mount. In the preceding verses, he 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. 7:1,2. If we judge others to be evil, then it is evident that we ourselves are prompted by an evil spirit within our selves. Paul directed Titus to teach the people of God in Crete to "Speak evil of no man, to be no brawler, but gentle, shewing all meekness unto all men." Titus 3:2. This becometh all of us as fol-

lowers of Christ J a m e s said "Speak not evil one of another, Brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 4:11. It is an improper procedure for men to take the law in their own hand and judge matters. We have laws to govern our people recorded in the scriptures, as well as we have laws in our land to govern the people of our land. The laws of our land were originally based on the law of Moses as recorded in the book of Exodus.

A mote is a small particle but it is capable of causing pain if it is in the eye or of impairing the sight of the eye. As mentioned in the above scripture or text of this inquiry, it is emblematic of little sins, such as speaking in a careless way, foolishness and etc. These are light faults in comparison to many other more serious matters. However, such sins are not to be overlooked or indulged in continuously, nor are they to be sharply criticised and condemned, especially by those who are engaged in more serious wrong-doings. The beam as mentioned in the text, is typical of more serious offenses, as those who are lifted up with pride, like the Pharisees, haughty, arrogant etc. Those who believe in their own works of righteousness, and think themselves something when they are nothing, are also in this caliber. Men of their class have no spiritual knowledge of right and wrong and are not competent or qualified to teach and instruct others whose offenses

are far less serious in comparison to their own. This seems to be the lesson here taught by Jesus.

Jesus said, "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast our the mote out of thy brother's eyes." Those who find fault of others should be without blame themselves. Those who can point out the frivolous things in others and can not see the enormity of their own sins are not enemies to sin, for they have no knowledge of the sin that dwells within themselves. They are enemies to their brother. Some sins, comparatively speaking, are as motes; others as beams; some as gnats and others as camels. There are many who have a beam in their own eye, yet they are not aware of it. They are under the ruling power of Satan, who reigns in their hearts.

Before God takes away the stony heart and reveals to us the sin that dwells within us, our sins to us appear to be mole hills, while that others appear as mountains. When God dethrones satan and J e s u s takes up His abode in the new heart, the picture changes and we learn that our sins are as mountains, and the sins of our brethren are as mole hills.

Men, who are severe in finding fault of others, while they are indulgent of their own failings, are hypocritical. "T h o u Hypocrite!" What ever they may pretend, it is certain that they are lovers of sin and enemies to their brothers. How can men who indulge in sin be of any service in helping others to reform, when they take no care to reform themselves? How appropriate are the words of Jesus,

"Thou Hypocrite; first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote in thy brother's eye." This Christ alone can do.

T. F. Adams

IN REMEMBRANCE OF MY BROTHER ELDER M. F. WESTBROOK

Elder Millard F. Westbrook died September 30, 1961. Dear Brother, how sad and hurt I was when I received the news that you were dead, but I know that God knows best, and had called one of his Servants to be with him. I could hear you say as I have many times, Dear Brother, "God's will be done", and I can rest knowing you are in Jesus arms.

You were loved by so many, and the people in your churches were hurt. I loved you as a brother and also as a brother in the church.

Dear Brother, you were the one that carried me down in that liquid grave August 12, 1941, when you baptized me.

My Brother lived 53 years and was pastor of four churches. He began preaching when he was just a little boy. He would stand on the pump shelf, and preach to my other brothers. He preached in a cave which he dug when he was 12 years old, and the cave is still there in front of where my Mother is buried. People from every where came, and listened to him preach. He preached his first sermon in this cave, and his last one in the State of Georgia, September 24, 1961.

He had preached in approximately fifteen States and in Canada. He was ordained at 17 years, and he was called by God to preach. He believed in Salvation by Grace, and Grace alone, and had faith, and hope to be among that number that God purposed to be housed in heaven.

I want to close this with the closing of his prayer many times. "When we breathe out our last breath, may we

breathe it out with a sweet hope that we will hear the welcome, and glad tidings from Jesus saying, "Come ye blessed of my father, inherit the Kingdom that was prepared for you from the foundation of the world."

Written by his Sister,
Mrs. John Grayson Best
Route #3, Clinton, N. C.

(From the Sampson County News)

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 on earth 64 years and 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 which 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, thirty-three years.

Her funeral was held at Little Vine Church at 2:00 Sunday afternoon, May 10, 1959, (Mother's Day), and was conducted by Elders J. S. Sechriest and R. H. Rayne. Interment was in the church cemetery.

Her departure is a great loss to her family, her brethren and sisters in the church, and her many friends, but especially so to her dear husband, daughters and son. May the Lord visit us with reconciliation to His Will.

Written by C. H. Surratt
and their children,
R.F.D. #2
Max Meadows, Va.

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.

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VOL. XCV

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NO 3

PSALM CVI.

They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass.

They forgot God their saviour, which had done great things in Egypt;

Wondrous works in the land of Ham, and terrible things by the Red Sea.

Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

Yea, they despised the pleasant land, they believed not his word:

But murmured in their tents, and hearkened not unto the voice of the Lord.

Therefore he lifted up his hand against them, to overthrow them in the wilderness:

To overthrow their seed also among the nations, and to scatter them in the lands.

They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

Thus they provoked him to anger with their inventions: and the plague brake in upon them.

Then stood up Phinehas, and executed judgment: and so the plague was stayed.

And that was counted unto him for righteousness unto all generations for evermore.

They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

IMPRESSED TO WRITE

Dear Brother Adams,

Inclosed is some writing I am sending and if after you have read it, you think it appropriate, you may publish it in Zion's Landmark. I feel to be so poor in spirit and so unworthy that I do not feel that my voice should be heard. Yet, I feel impressed to write and have a fear not to.

After many months of being impressed with what to me was a hidden mystery, I hope that it pleased God to open it up to me in a moment of time. I am a poor writer and cannot express or write these great and wonderful truths as I hope I see them. I hope you will be able, when you read the writing I am herewith submitting, to see what I am trying to explain. I am not trying to ascribe any power honor nor glory to man, but to God, I hope.

Eva M. Hamilton

In Revelation 13: 11-18 we read that John says, "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men and deceiveth them that dwell

on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; threescore and six."

I hope the Lord will bless me to write this just as it was given to me. The beast that John saw coming up out of the earth is man. This beast had two horns like a lamb which is the spirit of God in man. Therefore, He is like a lamb—Jesus the Lamb of God. "And he spake as a dragon." This dragon is the spirit of the devil in man, and this evil spirit causes him to speak like a dragon. This evil spirit also causes man to exercise all the power of the first beast before him. It causes the earth and them that dwell therein to worship the first beast whose deadly wound

was healed. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." This is the Spirit of God in man that makes the fire come down from heaven. I will give scripture which I hope was given to me in connection with this. Elijah said, "If I be a man of God then let fire come down from heaven, and consume thee (meaning the captain of the fifty) and thy fifty." And there came down fire from heaven and consumed the Captain of fifty with his fifty that the king had sent.

John says, This same beast which as I said before, I hope was given to me to know, was man, "Deceiveth them that dwell on the earth, by means of those miracles which he had power to do in the sight of the beast—" the beast that had the deadly wound by the sword. See Rev. 13:14. Now the miracles spoken of here are done in the sight of the first beast and John says in Revelation 19:20. "And the beast was taken (first beast) and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a like of fire burning with brinstone." So we see that it was the false prophet that did the miracles in the sight of the beast. The first beast that had the wound by the sword and lived. John also says that he saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast (speaking of the first beast) and out of the mouth of the

false prophet. For they are the spirits of devils working miracles which goeth out to the kings of the earth.

And he said to them, that they should make an image to the beast that had the wound by a sword and lived. The image is the false doctrine. It is man that causes this to live and speak here on earth, and caused as many as would not worship this image—the false doctrine — to be killed. Man made the decree that whosoever falleth not down and worship the image that Nebuchadnezza made, should be cast into a fiery furnace.

Daniel was cast into a den of lions because he would not worship the false Gods. Man did this because of envy and hate, to get rid of him, but God was with him. He caused "Both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads and that no man might buy or sell, save he that had the mark, or the name of the beast," that had the "wound by the sword" or the number of his name. So man buys this false doctrine by paying to have it taught to him. Then he goes out charging a salary to preach it. This we see and hear all around us, many are enveloped and convinced by it. In fact it reaches into the homes of many of God's people, when their children are deceived thereby.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Who had the understanding to

count the number of the beast but Jesus? He already knew what was in man. The number of the beast is the different traits in man. For it is the number of man in nature. We in nature can not be taught anything spiritual. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14.

Eva M. Hamilton

MY KINGDOM IS NOT OF THIS WORLD

Jesus answered, "My kingdom is not of this world." Jno. 18:36. Thus He spake to those in authority and to all men. He said; "Every one that is of the truth heareth my voice." Jno. 18:37 But who upon this earth understands the meaning of those words?

The Lord laid down His glory that He had with the Father and came upon earth in this flesh and lived a life of humility and obedience to the law, not for His sake, but for the sake of the chosen ones. Yes, He set up a kingdom in this world, in the hearts of those chosen by the Father, but that kingdom is not of this world. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil" while they are in the world. Jesus saith, "I will put my laws into their minds and write them in their hearts: I will be to them a God, and they shall be to me a people." Thus is His kingdom set up in the hearts of His people.

If His kingdom were of this world, He would have come in all of His power and glory, and with

great strength and nations would fall before Him. Likewise, this treasure that He gives His subjects would have been placed in vessels of strength, certainly not in this earthen vessel of lustful flesh.

Who can understand the meaning of His words, "My kingdom is not of this world?" Do we understand the meaning of the words, "Thy will be done, Thy kingdom come?" Do we understand what we pray for? Do we fully mean it when we thus pray? All of my will and desires and longings for all things under the sun are asked to be taken away and killed and destroyed: all of the wisdom, power, gold and silver, treasures and possessions under the sun, even this flesh be destroyed. This earthly kingdom must be removed before His kingdom can come. So long as we are yet in this flesh we cannot fully enter into His kingdom. How can we fully understand the words of our Lord, My kingdom is not of this world?

Job was an upright man and one that feared God and eschewed evil, but did he understand these words? He applied human reason, and tried to justify himself before God. In his troubles he cried "Oh, that I were as in months past!" he was looking back to the riches of the kingdom of this world, not understanding the words of Jesus, "My kingdom is not of this world." When the Lord spoke in power to him, his answer was, "Behold, I am vile." (Job 29:2; 40:4.)

David, in his afflictions, looked upon the worldly kingdom with envy. "For there are no bands in their death: but their strength is firm. They are not in trouble

as other men; their eyes stand out with fatness; they have more than heart could wish. When I thought to know this it was too painful for me." Then David was taken into the sanctuary of God and shown in part that His Kingdom is not of this world, and he cried, "So foolish was I and ignorant; I was as a beast before Thee." Psa. 73:22.

Solomon asked for "An understanding heart to judge Thy people, (I Kings 3:9) when He became king of Israel, and the Lord blessed him with wisdom and riches and honor so that there was not any among the kings like unto him all his days. But when Solomon was brought to realize some part of the meaning of Jesus' words he cried, "I looked on all the works that my hands had wrought, and on 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." Eccl.2:11.

Jonah was told to go to Nineveh and cry against that city, telling them that their wickedness is come up before God. Now Jonah also had riches in the kingdom of this world and realizing that this message would be an unwelcome and unpopular one, and one that would bring upon him discredit instead of praise, he, in impudent disobedience sailed for Tarshish. Now of course, we understand that all things are predestinated and a part of the sovereign will of God and come to pass for the good of those He loved before the foundation of the world. We know that Jonah, as all of his chosen ones, was brought into trouble that he might be taught something of the truth of His kingdom. So Jonah's plans

were overthrown, and from the belly of the whale, he cried, "I am cast out of Thy sight, yet will I look again toward Thy Holy temple. I will pay that I have vowed. Salvation is of the Lord." Did Jonah say this to be heard of men, or to add to his treasurers in the earthly kingdom? Only God could hear him from the fish at the bottom of the sea. So Jonah was delivered and made to go unto Nineveh and cry unto her that in forty days she would be overthrown. The people of Nineveh believed these words, and repented and God looked upon them in mercy. Since this made the prophecy of Jonah false, and his discredit still greater, he was angry indeed and even asked that his life be taken from him. Was he not yet seeking credit and honor in the kingdom of this world? Did he understand the meaning of "My kingdom is not of this world?"

How doubtful and slow to believe were even His disciples! How many times He had told them, "The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." They heard the words of Jesus, yet, they could not understand that His kingdom is not of this world. Why did Peter deny his Lord three times after he was in the hands of the authorities of the land? Consider the disciples that walked to the village called Emmaus. On the third day they had found the stone rolled away, and the body of Jesus gone from the tomb, they had been told by the angels that He had risen. They were perplexed and as they walked, they communed together and

reasoned all these things that had taken place in Jerusalem. A third person, a stranger, appeared with them and talked with them and unfolded all the Scriptures that had been taught them. "Oh fools, and slow of heart to believe all that the prophets have spoken: Ought Christ to have suffered these things, and to enter into His glory?" Why were they so perplexed, and why did they say, "We trusted that it had been he which should have redeemed Israel." They yet expected a kingdom in this world; they did not yet understand that "My kingdom is not of this world." For this same reason, Peter in despair, said, "I go a fishing." After seeing great things, he turned again to his worldly kingdom.

Now fellow traveler in this strange land, how is it with you? and how is it with me? How many times each day does my nature complain at the providences of God! I hope that He has taught me something of His Kingdom, yet I doubt and turn again to the worldly kingdom, and I deny the teachings of my Savior. How impudent and unfaithful I am! How often I say, "I go fishing!" Is there any wonder that Thomas doubted? or that the words of Mary seemd to them as idle tales? It is our human reason, the reasoning of this flesh, which is a subject of this worldly kingdom, that causes us to doubt and to complain, and to expect rights and rewards in this world. It is only the new man, the spiritual man that has the promise written in his heart, that has some degree of understanding that the Lord's king-

dom is not of this world, but is in the eternity to come.

Jesus said, "Every one that is of the truth heareth my voice." Now what of the man that is not of the truth? He is, body and soul, a subject of this world, and of the evil spirit which rules this world. He has received many promises of good here in this world. His eyes stand out with fatness. His strength is firm. He is as Pilate; he asketh: "What is truth?" and without waiting for an answer, goes out from Jesus to his worldly kingdom.

Blessed are the poor in spirit: for theirs is the kingdom of heaven!"

A. D. Alston
November 17, 1948

MY EXPERIENCE

This letter was submitted to us for publication by Sister Minnie Edwards of Raleigh, N. C. and was written by her nephew. We feel sure those of like experience will rejoice in reading of the dealings of the Lord with this Brother. —
Editor

March 16, 1961.

Dear Aunt in the flesh and Sister in the Lord, I hope:

For sometime I have been impressed to write what I hope is my experience of grace, if indeed I have one.

As far back as I can remember, I have feared the Lord, yet I did things that were wrong, but deep down in my heart, I felt that there would be an end of my wicked ways. I tried with all the power that was in me to quit those things which condemned me, but by this means I learned there was noth-

ing good I could do within myself. At His appointed time, which was 1936, He spoke the words, "Inherit the Kingdom of God" in my heart. Not having any education, I did not know what it meant. One day I was talking with Elder Jim Morrison and I asked him what the word inherit meant. He said if my father died I would inherit my portion of what he owned. His answer almost knocked me off my feet.

There is one thing I do know, my ways were changed. I thought, Surely God had brought this about. Elder Morrison gave me a Bible and I had a mind to read, and it was not any trouble to read, yet I had very little education. Then it came to me that anyone's mind could comprehend words like that, so I was of all men, most miserable, until one night I dreamed that I, and others with whom I was running around, were walking along a road and I looked back over my left shoulder and they had turned into the most awful beast that I had ever seen. There was a patch of pine trees on the right side of the road. I climbed up one and the beast came after me. I swung until I got into the last pine and it was coming over there and I cried, "Lord have mercy on me!" and a light picked me up and carried me to an old house and set me down through the roof. I then went down stairs to where it seemed the rest of my family were. They left me and my twin Sister singing these words, "I have a hope in the blessed Jesus for He has promised always to be with us." I then awoke and it seemed I was in heaven. I continued to rejoice for sometime, but

then I was overtaken with doubts.

Later, I had another dream, I thought I was in my father's home, and he and I were sitting in the living room when someone knocked on the door. Father went to the door and came back with a man and said, "Clisba, this man has come to baptize you" and I said, "I am ready." From then I began looking for that man, the one whom I saw in my dream. However, I did not find him until one day when I was at Flower Gap Church and brother Sebran Sechriest walked in. When I saw him, I knew he was the man I was looking for.

I was reared up with Elder Sechriest, but I had not seen him for several years. I had planned to go to hear him preach but God did not have it fixed that way. On January the first, 1955, he led me into the water and baptized me and I left that desire and burden I had carried for so long in the water.

I will not mention the many trials, sorrows and tribulations that were mixed in between the incidents I have here mentioned, but they were numerous, and since my baptism, much of my time, I am a man of constant sorrow, wondering if it is possible that God ever visits a wretched being such as I. While much of my time is attended with tribulation, yet there are times when I am enabled to say with Job of old, "I know my Redeemer liveth." I can only see the blessings he has blessed me with when I am blessed with a spiritual eye from above. Even though I am often enshrouded by many doubts, fears, tribulations, and sorrows, yet amidst these trials, I am

still blessed with a precious hope which anchors my soul both sure and steadfast.

I do not know whether or not this is an experience of a child of God, and if I really have a good hope, it sometimes reminds me of a fire in a new ground, where one can put out all signs of fire and then the wind starts blowing and it will kindle up and you have a big fire again.

I do not seem able to finish, but the half has not yet been told. If you can stoop low enough when you are at the throne of grace, please pray for me.

As ever, your nephew,
Clisba S. Gates
RFD 1, Box 72
Cana, Virginia.

HIS WONDERFUL LOVE

Dear Brother Adams,

I have been lonely and without a companion to talk to since I came to Arizona because of my health, yet I feel the good Lord has comforted me with tears of joy, and caused me to know that He is also here in this desert land. Though I be many miles from my dear wife and children, yet he has been so good to comfort me. All my afflictions have been good for me, I was thinking of how I would feel if I felt that He The Lord — was clean gone forever, but blessed be his Holy name forever. I feel that he is near to me this night, though I am not worthy of the least of His mercies yet in His loving kindness he has remembered me, and has blessed me to rejoice in His wonderful love. Before I asked a home in the church, I went from place to place seek-

ing rest and finding none, and I asked, Oh! where shall I go that I may find rest? At His appointed time I may find rest? At His appointed time I believe I went to the place he would have me go, among the Old Primitive Baptist and asked for a home with them, a people I had never loved before.

I do not believe that God tries to do anything or has to labor with a man for months or years to get him to move. In a moment I was made to love these people and wanted to be with them rejoicing in His wonderful love, and tell them how good the Lord had been to me. But when I asked for a home with them, I could not speak the things that I wanted to. Children of God, the half had never been told of the goodness and the mercies of God, as the old poet said, I want to love him more, but how can I unless he enables me to do so?

I do not question what God can do, no! but what will He do with me? Will He loose my tongue to sing His praise or will I go wandering? If Thou art my God I could praise thee more. The angel said to Joseph, "For He (Jesus) shall save His people from their sins." O! but am I one of these? — His people is my concern. O! that He would cause me to trust in His great name and have no confidence in the flesh, for surely every man at his best state is altogether vanity. I want to thank God for His wonderful love, His goodness and great mercies unto me, but it seems that it is as a spring shut up in a fountain, sealed that will not flow forth unto me. We never get our wants, but

just that which God has in store for us. He has loved His people with an everlasting love, and I believe that every one of them some where along life's road, will feel His wonderful love within them. Even the infant in its mother's arms is made to know this love when it pleases our God to cause it to be so.

Sidney E. Rakes
Phoenix, Arizona
Home address: Dublin, Va.

AN ARTICLE OF 1900

Dear Brother Adams,

I want to thank you very much for sending me the article written by my father in 1900. It had been my prayer for many years to locate it by some means. I had the wonderful privilege of meeting Dear Brother and Sister Mayhew in Lynchburg, Va. and they told me you might be able to help me. So now I want to tell you with all my heart how very much I do appreciate what you have done for me. I asked God if the article were worthy, would He please, in some way, send it to me.

Now Brother Adams, I believe you will agree with me that it was worth your trouble. I was the youngest child of my family of nine children, and I loved my Father very much. He passed away when I was sixteen, and I was standing at the foot of his bed just a little while before he departed from this life, when I heard him call my mother to his bedside and say he was alright. He was struggling very hard to tell her that, and he only lived a few minutes after that. Those last words were imprinted in my mind at the age

of sixteen years, and I am now fifty-five.

I will say with love in my heart that I love the Old Baptist Faith, but do you know that we do not have a church of that faith in or near here. I had the happy privilege of going to Gretna last summer to the association there, one day, and I truly feasted on the wonderful sermons which I heard that day. I was made happy in my heart.

Brother Adams, I do want to thank you for sending me that wonderful book, Meditations on Ruth, it is really food for my soul. I love it very much.

Now I would love to try to tell you a few things that are on my heart. I met my Lord one day as I was reading the fourteenth chapter of St. John to an ill friend, and I can say I truly felt his presence in my heart, since that day I have been made to go through many dark places, but if it were done for his glory why should we worry? We should say as Paul of old. We should be willing to suffer for Christ, for he suffered for us, and our sufferings are really for our own benefit, for it is only through sorrow, and sufferings we are brought down low and humble before God. And we are told in the scriptures, that "All things work together for good to them that love God, to them who are the called according to His purpose."

Now I will bring this letter to a close. So may God bless and keep you in His love.

Mrs. W. M. Crawley,
1400 West Virginia Ave.
Crewe, Virginia

"GOD IS IMMUTABLE"

Dear Brother Adams,

In the December 1960 Zion's Landmark, we enjoyed all of it and especially enjoyed the editorial, God is Immutable — by Elder Nash. This is the doctrine of the true church; and the true church can be traced by man's history from Christ to now, even our enemies confirm who they are. The true church cannot be traced by one particular name, but by doctrine only. Jesus on one occasion answered the Jews when they had marvelled at His expressions. (See Jno. 7:6-19.) He said, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Jno. 7:17.

Our Saviour speaks of a "Strait (meaning difficult) and narrow way." To me it is indeed strait and narrow. I have been made to wonder about myself many times. Is it not a fact that one can fall into the ditch on either side? One says, "do in order to obtain;" and another says, when he does something unlawful, "I cannot help it, God predestinated it." To me one is falling into the ditch on one side and the other is falling into the ditch on the other side. In other words they are two extreme expressions. This is an endless subject and even though one might write many books on the subject, there would still be plenty to write. Yea, he would not have scratched the surface.

John said, if all the things that Jesus did had been written, "I suppose that even the world itself could not contain the books that

should be written." Jno. 21:25. We have only one "Book" and little I understand of it, but sometimes it is indeed a comfort and consolation to feel that I do understand a small portion of that which is written in that book.

I did not mean to write a letter, I just wanted to tell you I enjoyed Zion's Landmark.

An unworthy brother in hope,
C. U. Landers
Coleman, Texas

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

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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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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WILSON, N. C. DEC. 15, 1961

TWO QUESTIONS

Dear Elder Adams,

I have heard that you answer questions from inquirers. I would like to ask you a couple. These have been on my mind for some-time, and as I have no one else here to talk with I would like to make a request of you to give me such information as you have on the two matters that I am about to approach. First, What is meant in the Bible by paying tithes, or the tenth part? Also do you think that a person can resist the power of God, or thwart His purposes, and do you think that a person can resist the power of God, and be lost? Does Romans 13:1,2 teach this? I have heard some women say that in their churches they have seen people hold on to the seat on which they sat to avoid offering themselves to the church; and they added, "This is a great sin."

In their remarks, I gathered that they believe that if people do not

become members of a church their souls are lost. Do you believe that when a person's time comes to join a church that anything can hinder him or her? Do you think that if a person has a strong urge to join a church and fights or tries to resist the impression, he is doing wrong? Is this the Lord's dealing with this person, or satan's? As I am not a member of any church, this has been on my mind lately and I would like your opinion on it.

From an Inquiring Friend.

First our Friend desires to know, "What is meant in the Bible about paying tithes, or the tenth part." I am inserting my comments on the subject of tithing which I wrote (by request) several years ago. Tithing appears to have been a custom in olden times. Jacob made a vow in the morning after having a vision in the night of seeing a ladder which reached from earth to heaven, saying, "If God will be with me and will keep me in this way that I go and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto Thee." Gen 28:20-22.

Under the law of Moses, the children of Israel were commanded to pay tithes whether the tithes were the seed of the land or fruit of the trees. Even the tenth part of the herd which passed under the rod shall be holy unto the Lord. See Lev. 27:30-32. There were three forms of tithing under the law

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First, the tribe of Levi was to receive the tenth in Israel for an inheritance for their services. See Numbers 18:21. Second, the tithing for the Lord's feast: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil. And the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord, thy God always." Deut. 14:22,23. If the distance was too far to carry the tithes, they were to turn it into money and take the money to the place which the Lord chose. See Deut. 14:25. Third: At the end of every third year they were to bring forth all the tithes of that year for the poor, chiefly for strangers, fatherless and widows. See Deut. 14:28,29.

Tithing under the legal dispensation became greatly abused by those who followed the tradition of the Elders. Instead of taking up a collection to relieve the afflicted, they fleeced the poor to satisfy their own greed and gain. The Saviour pronounced a woe on the scribes and pharisees by saying "Woe unto you, scribes and pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." Matt. 23:14.

My objection to tithing is that neither Christ nor any of His Apostles made mention of tithing, which according to the scriptures was dispensed with in the gospel dispensation, which is from the

birth of Christ. The Apostle Paul recommended to the church at Corinth, as he did to the church at Galatia, that they take a collection for the poor saints, who were destitute and needy. This we find in I Cor. 16:1,2,3. "Now concerning the collection for the saints, as I have given order to the churches at Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." The Lord commends the cheerful giver when the gift is for a worthy cause, or for the poor, afflicted and needy. Paul refers to the language of the Saviour. "I have shewed you all things, how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive." Acts 20:35. According to the teaching of the New Testament, I will say to our Inquirer, It becometh us to be concerned with all worthy, needy cases, and conditions of those who are unable to help themselves.

The second question of our Inquirer is, "Do you think that a person can resist the power of God and be lost? Does Romans 13:1,2 teach this?" If a direct question requires a direct answer, my answer to both these questions is No. The Apostle did not write to the Roman brethren to tell them how to be saved, or if they failed to perform certain deeds they would be lost, for he said in writing to Timothy: "Be not thou

therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, NOT according to OUR WORKS, but according to HIS OWN PURPOSE AND GRACE, WHICH WAS GIVEN US IN CHRIST JESUS BEFORE THE WORLD BEGAN." The theme of his letter was to instruct them how to conduct themselves in civil affairs and the affairs of this life. That is, to obey the rulers, magistrates or those who had the rule over them. Be it a city, county, state or country, obey the laws of the land in which you reside. It becometh us to be truthful and honest and law-abiding citizens, and I believe a child of grace is inwardly so taught, for "By their fruits ye shall know them." We are inwardly taught to live morally good, treat our fellowman as we would have him treat us and pay our just and honest debts. The Saviour himself laid the example. He paid tribute to the Kings of the earth, for in a civil way He was under their government. See Matt. 17:24-27.

The Apostle said, "Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God." Rom 13:1 It is proper and necessary to have rulers and officers to enforce the law, punish lawbreakers, collect taxes to support the government and maintain order. This is good and acceptable in the sight of God. "Whosoever therefore resisteth the power (violate the laws of the land, resist-

eth the ordinance of God: and they that resist shall receive to themselves damnation." Rom. 13:-2. This means that the citizens of our country are obligated naturally to the laws of the land as are the children of God, to the laws of God. The children are natural citizens as well as children of God, and more is expected of a child of grace than of one who knows not God, for one of God's manifested children of grace will be or is law-abiding even if there are no officers, for in the heart of each of them, they desire to do as John said: "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God." III Jno. 1:11. This scripture explains why some are evil minded and do wickedly, while others strive to do good, and bear the fruit of a child of God. One has the law of God written in his heart, the other has not. Therefore, it behooves us to live moral lives, to be mindful of our fellowman, lend aid and assistance to the needy as far as our ability allows, and respect and obey the laws of the land. Paul said, in writing to Titus, "Put them in mind to be subject to principalities and powers, to obey magistrates to be ready to every good work." Titus 3:1.

Uniting with the visible church has nothing to do with saving any person eternally. The grace of God saves sinners, Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8,9. Jesus said, "My sheep hear my voice, and I know them, and

they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jno. 10:27, 28. Eternal life is not based upon the acceptance of the creature. Jesus said, "Ye have not chosen me, but I have chosen you." Jno. 15:16. Those that come to Jesus Christ are given to Him by the father. 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. And this is the Father's will that 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, and Paul in writing to the Ephesians 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 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. Paul also said: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." II Tim. 2:19.

If joining the church and baptism by water is a prerequisite to eternal life, we would have to say that the thief on the cross who was crucified with Jesus was lost. But

Jesus said, "Today shalt thou be with me in Paradise." Luke 23:43. So certainly he was saved, and in his dying moments when Christ was revealed to him. Many of the Lord's people never unite with the visible church. They feel unfit and unworthy. Yet they are members of the invisible church, of which Jesus said, "Upon this rock (meaning Christ) I will build my church and the gates of hell shall not prevail against it." Matt 16:18.

The church is a resting place for those, who have a hope in Jesus Christ and a love for the church. There is freedom of soul in being baptized for one who is impressed to be baptized and live in the church, that such a one cannot find elsewhere, and Jesus told one who had been possessed with the devil, but had besought Christ; "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19. My advice to these babes in Christ is: Go home to the church and lay your case before them; tell them "How great things the Lord hath done for thee." However, I am in accord with the sentiment expressed by the Inquirer, the Lord adds to the church—no man, and the church is no place for any with whom the Lord has not dealt and has not caused to love the church. We are told in the days of the Apostles, "They that gladly received His word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:41. The Lord did the adding. This is confirmed by Acts 2:47. "And the Lord added to the church daily such as should

be saved." Also see Acts 5:14 and Acts 11:24.

Our Inquirer asked the question, "Do you think a person who has a strong urge to unite with a church but fights this impression instead, is doing wrong? Is this the Lord dealing with him of satan?"

If this person could know beyond a doubt that this urge was the leading of the Spirit of God, he would not hesitate to offer himself for membership, but doubts and fears arise in the soul, he looks upon the church as being pure and holy; he views himself as being vile and sinful; he is fearful that he may bring a reproach upon the sacred cause; he feels to be so little and insignificant, and above all he does not feel worthy to have membership with those whom he esteems to be so much his own superior. However, if God wills it so, He has power to cause the urge to be so forceful that the will of the puny man is overwhelmingly subdued, for this God has all power both in heaven and in earth. He draws His own by love. He says, "By loving kindness have I drawn thee." T. F. A.

OBITUARY OF BROTHER CLARENCE CARRAWAY

Our dearly beloved brother was born October 6, 1898. He and his son, Brother Paul, united with the Goldsboro Church, Saturday before the first Sunday in April, 1953. There was much rejoicing at their coming. They were baptized together the following day. A beautiful sight, father and son going together into baptism.

He passed away November 10, 1960. His funeral was preached at Goldsboro Church by his pastor, Elder W. G. Pate and Elder H. E. Mann. His body was laid to rest in Willowdale Cemetery beneath many beautiful flowers and in the presence of many relatives and friends who mourn his passing.

In early life he married the former

Miss Maggie Stokes, daughter of Elder and Sister Stokes of Pitt County. To this union were born two daughters and three sons. Mrs. Relmond Grady, Goldsboro, N. C.; Miss Mildred Carraway, Buffalo, N. Y.; Brother Paul, Fuquay Springs, N. C.; Clarence E.; West Palm Beach, Fla.; and Glenn, Grifton, N. C., all of whom survive him, together with his widow, Sister Maggie — a faithful wife, mother and a precious sister.

Brother Clarence was a firm believer in the foreknowledge and predestination of the one who created all things by the word of His power, and He is also able to quicken His sleeping body and cause it to come forth a glorified body at His second coming.

He was a big asset to the church. He manifest much love to all the brethren, sisters and friends with whom he came in contact, and is greatly missed by all that knew him. His heart and home was open to all.

Therefore be it resolved:

First: That we bow in humble submission to the will of our heavenly Father. While we loved Brother Carraway, we believe the dear Lord loved him more and gave his life that he might live. "Whosoever liveth and believeth in me shall never die." (Jno. 11:26) We feel that he is asleep in the Paradise of God, there to await the coming of Jesus and hear Him say, "Child, your Father calls come home."

Second: That we place a copy of these resolutions on our church book, send a copy to Zion's Landmark for publication, and send a copy to the family.

Done by order of the church in conference Saturday before the first Sunday in September 1961.

Elder H. E. Mann,
Moderator
Elder W. G. Pate, Pastor
M. L. Bartlett, Clerk

RESOLUTIONS OF RESPECT

Whereas, God saw fit to remove from us by death our beloved Sister Fipema Slaughter.

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, a true and faithful member who was present at our church meetings to fill her seat, as long as she was able. She was a member of this church twenty-eight years, and now our sympathy goes out to the bereaved family.

Third, that a copy of this resolution be spread on our church book, a copy sent to Zion's Landmark, and a copy sent to the bereaved family.

Done by order of the church at Surl,

August meeting, 1961.

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

UNION NOTICE

The Lower Country Line Union is appointed to be held with Rougemont Church, beginning Saturday before the fifth Sunday in December 1961.

Elder Jack Hawkins 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

NOTICE

Do you have a book written by Sister R. Anna Phillips entitled, "Led by a way I knew not", that you would be willing to sell? If so, please advise price of same to Editor.

T. F. Adams
Willow Springs
North Carolina

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Oak Grove,, Wake County, N. C., the fifth Sunday and Saturday before in December, 1961. The church is located ten miles west of Raleigh, N. C.

Elder Shepherd Langdon 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.

UNION NOTICE

The next Laurel Springs Union meeting, the Lord willing, will be held with the Church at Laurel Springs, the fifth Sunday and Saturday, before in December, 1961. Elder Sam Flippin was chosen to preach the introductory sermon, Elder J. C. Dunbar, alternate.

Laurel Springs Church is located in Surry County, N. C., near highway 89 about eight miles west of Mount Airy, N. C. Turn left after passing Pine Ridge

Lumber Co. There will be markers pointing on to the church.

G. L. Badgett, Union Clerk

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Simpson Creek, Saturday and fifth Sunday in December, 1961. The Church is located in Horry County, S. C., about six miles South east of Loris, S. C. Visitors may come to Loris, S. C., at red light go Eastward about 200 yards to Highway #275, turn Southward to first paved Road crossing. Continue 275 about ¼-mile turn left on unnumbered paved road to Union. Those coming by Wilmington, N. C., on Highway 17 after passing Little River, S. C., about 3 miles turn right on highway #90. About 200 yards to #9 turn right. Continue to Goretown. Turn left on dirt road at Block Garage (not in use) about 3 miles to paved road turn right to Union.

Services are appointed to begin at 11:00 o'clock A.M. on Saturday; 10:30 A.M. on Sunday.

E. L. Vaught, Clerk
Loris, S. C.

UNION NOTICE

The Skewarky Union is to be held at Flat Swamp Primitive Baptist Church, Pitt County, N. C., 5th Sunday in December, 1961.

Elder A. B. Ayers was chosen to preach the introductory sermon and Elder E. C. Harrison, his alternate.

The Church is located about two miles South West of Robersonville, N. C., on a black top road. We extend a cordial invitation to Ministers, Brethren, and friends.

E. C. Harrison, 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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VOL. XCV

JANUARY 1, 1962

NO. 4

PSALM CVI.

Because they provoked his spirit, so that he spake unadvisedly with his lips.

They did not destroy the nations, concerning whom the Lord commanded them:

But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them.

Yea, they sacrificed their sons and their daughters unto devils.

And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

Thus were they defiled with their own works, and went a whoring with their own inventions.

Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

And he gave them into the hand of the heathen; and they that hated them ruled over them.

Their enemies also oppressed them, and they were brought into subjection under their hand.

Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

Nevertheless he regarded their affliction, when he heard their cry: And he remembered for them his covenant, and repented according to the multitude of his mercies.

He made them also to be pitied of all those that carried them captives.

Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

JESUS WAS THERE

Dear Brother Adams,

So many times I have wanted to write, but I realize I am too weak; and unless our gracious Lord directs my hand and heart to tell you of His goodness and mercy to me then I will be unable to do so.

When I was a little girl, I saw Jesus over the Pinnacle of Pilot Mountain in color and great glory. I was standing in our back yard at home. (my father's home) in a dream. I do not remember my age at that time but it was many years ago. It has remained with me all my life. I wish I could describe the beauty and the color of His face and head. I saw only His head and it seemed to be the size of the Pinnacle of the mountain and shined in beautiful color and great glory. As He looked upon me. I was made glad in my heart. I told my mother and she was made glad. To me she is a precious soul whom I believe to be one of God's little children.

Once I was standing on the other side of the house and saw three people who appeared to me as kings, dressed in beautiful colored robes of purple sitting in chairs. I looked in wonder as to who they were. My eyes looked down to the ground, there I saw a large crack in the earth about four feet wide that separated me from them. Again my eyes were raised up and I beheld their beau-

ty and was afraid. I turned toward the house, and called to my mother. There was no door on that side of the house and I entered through the wall and without touching it. Many times in my life my mind has wandered back to this beautiful dream and I have been made to wonder. The good Lord has blessed me and kept me all the days of my life, and has caused me to rejoice in His blessed name. I have so often wanted to tell somebody, of what I hope He has done for me. In my feelings I am not fit to write, but I have the desire to tell you good people because I love you for Jesus' sake. In my heart, I believe you will understand what a poor sinner feels when our blessed Lord speaks to us of His goodness and mercy. I have through the many years of my life, been blessed, I believe, with many dreams that I could not understand.

So many nights when I go to bed, I long to dream of Jesus, if it can be God's will, and be pleasing in His sight. I feel to be a stranger here below. So many times, I feel that I have no friend in this world nor in the world to come. Sometimes I cannot get along with my work here for crying and feeling to be all alone. I feel to be one alone in a wilderness trying to beg my God to deliver me from this sinful life that I am in.

When a little girl I went to church with my parents who were always so good to me. They were

members of the Old Baptist church. I loved to go with them but even then I felt to be unfit and so ashamed of my sinful ways. So many times in my life, I feel that if I could only talk to my father or hear him sing, it would be some relief. But I do not wish him back here in this world. I believe that God has shown me that he is at rest. He has been dead for many years, but his memory and his kindness have been precious to me. So many times this has caused me to weep and cry for joy, believing in my heart that he is safe with Jesus.

Once in a dream he came to me along with my brother, Dave — and sister, Ada. We were riding down the road in a car, in my dream, and he brought me good news that I could not understand. I desired with all my heart to understand it but could not, until he told my sister who was an Old Baptist member also, and she understood. She translated it to me. I immediately heard and I shouted and rejoiced in such a way that I cannot describe it. At the same time this news he brought me, rang through the earth and was told to me so that it was heard through out the earth, the ground and all the people of God heard and were made glad. I remember the very spot where this took place. Many times my mind goes back and I am made to wonder and to rejoice in my God.

Again one night I dreamed I stood on the edge of the concrete near the old pump at home. My eyes were lifted toward heaven, there I saw a small group of people encircled in a beautiful white

cross. They looked down upon me and my soul was made to rejoice. These dreams all took place back on the farm where I was raised except for a few times when I was in a place I did not recongize.

Sometime ago my sister who was burned seriously in a school building, and later died, was shown to me. In my dream I was flying along a beautiful highway amidst the most beautiful flowers and mountains I have ever seen. I would if I could, describe the beauty I can see now in my mind's eye, but nothing so beautiful can a poor sinner like me describe. The highway seemed to be clean, white, and quite small. I talked with the Lord, begging Him to enable me to fly a little higher, that I might better behold the beauty thereof. Each time I besought Him, he raised me up just a little, but never as high as I wanted to be raised, and each time I was brought down very low. He was gentle and kind to me. Each time I would beg and say, "Please Lord, lift me up again and let me fly with Thee." During this time my mind wondered where my sister was, and I was attracted by a great black smoke that made me think of the school building in which she was burned. I wondered, "O Lord, wilt Thou also let me be burned." Each time He lifted me high above the black smoke and at the same time I was made to know that Cora too was lifted high above the world and was safe in Jesus. I have since seen her in a vision and she was beautiful and well.

My mind is not troubled about any of you dear children of God, but it is I, O Lord, that I am trou-

bled about. I only have a little hope which I believe the Good Lord placed in my heart, and I find it to be as Paul said "An anchor of the soul both sure and steadfast." (Heb. 6:19)

Years ago in a dream I was wandering in a wilderness with vultures over me and many dead tree limbs in front of my face. It was impossible for me to make my way in this place my eyes looked upon a hill, high above me and saw the Old Baptists singing. Standing before them was my brother - in - law whom I hope I love, Elder George Hill, with his hymn book in his hand. I heard a voice saying "You can never reach them." This troubled me for many years. I had a desire to tell Brother George. One Sunday God opened the way and I was, I hope, blessed to tell him, and I felt better because it brought some deliverance to me.

One night in a dream, I was standing on the door step of my father's home. My right hand was extended and a very white ball fell into it. The ball was as clear as crystal, and it was made known to me that it came from heaven. I walked a short distance from the door step, turned, and my left hand was extended outward. I said, "I believe another ball will fall from heaven, and sure enough, another ball did fall into my left hand before I finished the sentence. I believe I knew this was of the Lord. I was turned in another direction and the whole earth was as white as pure snow, when involuntarily I spoke as fast as I could, "I believe, I believe, I believe." many, many times I re-

peated this and my heart was filled with rejoicing unspeakable.

Another time I was placed in front of a man with a small table between us. The Lord seemingly spoke into my head, saying, "Go tell a man." Each time I replied, "Lord, I know not what to say." "Go tell a man. Open your mouth and I will put the words into your mouth." I did as he had commanded and the man went away as white as pure snow. This dream troubled me much, and I could get no relief for I did not understand it. Many months passed and again I was carried back to the same place. The same man and the same small table was between us. Again God spoke as before, in the back of my head and it came through my head: "Go tell a man." I answered as before, "L o r d, I know not what to say! Each time a Bible lay close by. Then as before God spoke telling me to open my mouth and He would put the words into it. I was more troubled than before, because twice God had given me the same dream in the same manner. These dreams came before I was received into the Old Baptist Church.

I got no relief from this dream until the day God placed me before the little table (I hope) of Pierce's Chapel Church. In front of me was Elder W. J. Puckett, and in his eyes there appeared to be an humble lamb crying. There was great sorrow and much trouble in my heart, I had no control over myself and could not remember anything to tell the church until that same voice came to me and spoke through my head and mouth and caused me to tell that

dream and enabled me to beg for a home with these people. I hope I love them. They accepted me, yet I know I am not worthy. I believe I saw the full interpretation of my dream on this occasion, for I obtained joy and complete ease of mind, and relief of soul.

Sometimes in my life when it seems the Lord is with me, I feel that I would love to embrace all of them in my arms at the same time, my love for them is so great. Has this ever been your experience?

Not too long ago, I believe, if not deceived in the whole thing, that God truly blessed me. In a vision He carried me away from the many troubles of this world and let me fly into the air. During this experience I was let down so low that once my right foot touched the dirt and I was made to beg, "O Lord, lift me up again and let me fly with thee." He lifted me high above and to the very top of a beautiful green tree, like no other tree I had ever seen. The tree had leaves the same size all over and was tall and very beautiful. He carried me to the top and stretched forth my arms to embrace the whole tree at once and to kiss the leaves thereof. It was made known to me this tree represented all of the precious children of God.

I do not feel worthy of the goodness and mercy of our Lord, but at the same time, I believe all things are possible with God. He has been good to me all the days of my life, and I hope with all my heart and all my soul that I love him above everything.

Brother Adams, I feel that I have written in an awkward way, but I hope that you do with this letter as you see fit. I have been troubled for so long to write to you even though I am not fit to write. Zion's Landmark means so much to me! I enjoyed the reading matter in it, including the experiences of the dear Brethren and Sisters. I feel that my writing is of no comfort to anyone. I do hope that I 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." Phil. 4:13.

Pray for me and my family dear Brethren and Sisters. I feel to say in my heart, Oh Lord, remember poor sinners such as I. With much love to all,

One in Hope,
(Mrs.) Mary Ruth Moody
606 Robbins St.
Lexington, N. C.

OUR LORD

Mr. and Mrs. Luther Hawley
Lucama, N. C.

Dear Kindred in Christ,

I promised to write and here is my effort, hoping the Lord will see fit to bless me to write, for I can not otherwise. It is Christmas Day. There are songs after songs on the T. V., all singing of joy. Christmas has become so commercialized, there is little sacredness attached in the celebration. It impresses us as a scheme to make money, to buy and sell, to trade for gain. Little has been sung or said of the poor or of the sufferings of the Lord Jesus Christ.

Today, my wife and I and our

children went up on top of the River Church, and we were in a good, sweet meeting. I believe God and His Son were more praised and honored there in two hours, than all the high-priced performances celebrating the birth of Christ, put on by trained actors, for a price, throughout the entire Christmas season. Though we did not have rich-looking Cathedrals, fine stages, high-priced instruments, nor trained singers, yet we feel our hearts were tuned to sing His praise—music such as no instrument made by the hands of men could ever make—matters not how skillful the hand.

We could not offer up the riches of this world, for we do not have it. We could not give big donations to charitable homes nor institutions, for we are poor people. Did not the Poet sing:

“Say shall we yield Him some
costly devotion,
Odors of Eden, and offerings Di-
vine?
Myrrh from the forest,
And gold from the mine?
Vainly we offer each ample obla-
tion,
Vainly with gold would His favor
secure;
Richer by far is the heart's
adoration,
Dearer to God are the prayers of
the poor.

This we have in ample measure, when the Lord this stream doth cause to flow.

The Lord Jesus Christ was born into a world that did not have any room for Him. There was no room in the Inn, so He was born in a stable, amid the beasts of the stall,

and laid in a manger. A stranger, born into a world of enemies, and Herod began to seek His life, before He was even old enough to call His Mother by name. When He was dying on the cross, thirty-three years later, and asked for a drink of water, they gave Him vinegar mixed with hyssop, bitter as gall.

He was set forth in a figure, when Abraham was commanded to offer up Isaac on the alter. The alter was built, Isaac was bound and laid thereon, Abraham with knife upraised: the voice of God suddenly stopped him. He saw a ram, caught in the thicket by its horns, Abraham set Isaac free, took the ram and offered it up instead of Isaac. Figure of God, the church, and Christ. The Law of God demanded Justice, Isaac (Church in a figure) was about to die for sin, to satisfy God's law. The ram, figure of Christ, was offered up, it's life was taken and Isaac set free. Do you see your experience in this figure? Have we not been tried in the great court of lost appeal, found guilty condemned, then Christ stepped in, showing He has already died in our stead, thus setting us free, snatching us away from the clutches of Satan, and sin —(the Law)—and wrath of God, as a brand from the burning?

Jesus, who was first abased, then exalted from the lowly earth to the skies, from the rock-bound tomb of Joseph, up to the vaulted ramparts of Heaven! O! how helpless I feel, how far short my words do fall, in trying to preach, or write about Jesus!

Goble Hymn book, hymn 181 is as follows:

"How shall I my Saviour set
 forth?
 How shall I His beauties de-
 clare?
 Or how shall I speak of His
 worth?
 Or what His chief dignities are?
 In Him all the fulness of God
 Forever transcendently shines;
 Though once like a mortal He
 stood,
 To finish His gracious designs;
 His angels can ne'er express,
 Nor saints who sit nearest His
 throne,
 How rich are His treasures of
 grace;
 No! this is a mystery unknown.
 Though once He was nailed to
 the cross,
 Vile rebels like me to set free,
 His glory sustained no loss,
 Eternal His Kingdom shall be."

Again set forth in a figure, when
 the children of Israel were being
 led out of Egypt by the hand of
 Moses, by the command of God,
 was Pharaoh and his host, his ar-
 my which is a figure of our past
 sins, before deliverance, Jesus
 stood between us and our sins, in
 the form of a pillar of cloud by
 day, and a pillar of fire by night.
 After the children were delivered
 across the Red Sea (figure of the
 blood and water that flowed from
 the river side of Jesus) the same
 God who opened up the waters for
 the Israelites to cross over, dry
 shod, closed these waters over the
 heads of the Egyptians, and drown-
 ed them all. Two things here no-
 tice. Every Israelite got safely
 across, this is a figure of the whole
 church of God being saved by and
 in Christ. Everyone of the Egyp-
 tians died, they were drowned.

This is a figure of our sins being
 drowned, washed away for ever
 from the sight of God, by and in
 the blood of the Lamb. As these
 mighty hosts of Israel stood, (over
 six hundred thousand men, besides
 women and children.) on the far
 side of the Red Sea, and saw these
 Egyptians destroyed, a great shout
 of victory in thundering tones as-
 cended up into heaven, to the very
 throne of God. A song of triumph,
 a song of victory, a song of praise,
 singing: Exodus, 15:1,2. Then sang
 Moses and the children of Israel
 this song unto the Lord, and spake,
 saying, I will sing unto the Lord,
 for He hath triumphed gloriously:
 the horse and his rider hath He
 thrown into the sea. The Lord is
 my strength and song, and He is
 become my salvation. He is my
 God, and I will prepare Him an
 habitation! He is my father's God,
 and I will exhalt Him."

See, and feel, little children?
 Who was singing this song, the
 world or the church? (a figure of,
 and to us.) It was those who had
 been delivered! Just as it is today.
 Only those who have been deliver-
 ed, can sing that song of triumph
 and victory, singing of what the
 Lord has done, not if we will let
 Him, not His works and ours com-
 bined. But singing of what the Lord
 has done! Now who is singing
 this same song of victory, today?
 None other than the Predestinarian
 Baptist. The so called churches of
 the world are singing what God will
 do, if poor little vile, sinful wretch-
 ed polluted man will let Him! But
 down through the ages, have come
 pouring forth from delivered
 hearts, the golden strains of the
 song of Moses and the Lamb.

“Amazing Grace.”

Still singing of the mighty works of Israel's God, what the Lord had already done, by, in, through, and for the sake of His darling Son, Who had to die that we should live, so He to us could eternal life give.

Hear now Him, in the final hours of His life upon earth, pouring forth His soul unto God in prayer, kneeling in the garden of Gethsemane, while sweat as great drops of blood were pouring from his brow. St. Jno. 17: 1,2: “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 (not sell, nor exchange, for the filthy works of man's hand) eternal life to as many as Thou hast given Him.” (Jno. 17: 1,2) No more, no less. Even Jesus, the blessed Son of God, here confessed that He could only “Give eternal life to as many as Thou hast given Him.” No more, no less, To everyone of them, and nobody else!

Dear Souls, who is preaching this same doctrine, today? Who are the ones still singing the victorious song of Grace, foretold by Isaiah, 26:1? which reads as follows: “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.”

The song, now in great measure complete of what the Lord has done, is still proclaimed by His people — the militant church of God on earth. We are not a denomination, but the church. We worship God. We do not believe the doctrine of what God wants to do, and cannot unless man will let

Him. We believe in what the Lord has already done, and makes it known to the objects of His mercy by Divine Revelation, by Christ, through the medium of the Spirit, the Holy Ghost. There is no room, nor place of rest for us in the world. Just as it was with Him. We cannot agree to go with the world, either professing or non-professing, those who proclaim works as a means of salvation.

The truth which God has placed in us, has set us free from such beliefs, and it has wrought in us obedience to the mighty command of God. “Come ye out from among them, and be ye a separate people.” This blessed doctrine, Salvation by Grace, when we are made to believe it, automatically separates us from the world. But we can go to the Bible, when blessed, and read our very own experience, in reading the experiences of the prophets and Apostles. We find there many precious promises, to those who hunger and thirst after righteousness, to the poor in Spirit, to the humble and meek, to the broken spirit and contrite heart, those who feel so sinful and unworthy; (Paul and John, and Jeremiah, felt this); to those who feel vile (Job and Peter felt this); to those who doubt (Thomas, John and others doubted); and to those who feel forsaken, (as did David and Jesus). O! on and on we can feel and see our experience, when blessed, portrayed in theirs. A greatly comforting thought is found in the 2nd. chapter of Ephesians, setting forth the basic fact that the church is “Built on the foundation of the Prophets and Apostles, Jesus Christ Himself be-

ing the chief cornerstone."

Their experience blending with ours, ours with theirs, the whole structure, the whole church, built on, standing on, believing and trusting in the Lord Jesus Christ who is rightly designated "of God," (See I Cor. 1:30.) is made unto us, Wisdom, Righteousness, Sanctification and Redemption" all by the grace of God, full and free, to every one of those who were chosen in Him before the foundation of the world by the will of God from eternity. (Eph. 1:4.) Amen.

Humbly your Brother in
hope of mercy,
Layton Wingfield
Ridgeway, Va.
December 25, 1960

The above letter was submitted to us for publication —Ed.

THE LAW IS GOOD

Elder Lefferts at New Valley
Sept. 30, 1933.

1 Tim. 1.8 - But we know that the law is good, if a man use it lawfully. There are different laws spoken of in the Scriptures. God gave a law to inanimate things which they have never transgressed, such as the sun, moon and stars. They never have deviated from their course from their creation until now. Then there is a law over the animate creation as birds, beast and fish which they have not violated. From the first they have lived by that which they have not violated. From the first they have lived by that which we call instinct and they are still doing it.

God created man in his own image, giving him a mind super-

ior to that of the rest of His animate creation, a mind that could reason. God gave to Adam, the first man, a law, but he disobeyed it. God foreknew that Adam would disobey, and made provision 'against it. We know that God's purpose is in all things, but this does not make God the author of sin. God did not coerce Adam into disobedience; Adam did the very thing he wanted to do, he followed the desire of his nature. Though God's, predestination is a truth, none can escape their accountability to God by hiding behind it, nor do the scriptures warrant such a use of it. We do not have to force water to run down-hill; that is the nature of water. Neither did God have to force Adam to sin against him. God left Adam to himself, and he followed the natural desire of his own heart. Left to ourselves, we all do the same. There is not an instance of a convicted sinner, blaming his sins on God's predestination, nor on anything but his own evil heart. Read the 51st Psalm and see David's confession under conviction.

God gave a law to the Israelites which is known as the Ten Commandments, and sometimes called the moral law. This was the same as the law given in the first place to Adam, only a further exposition of it. He also gave them the law of ceremonies: types and shadows pointing to the work and person of Jesus Christ. I believe the law referred to in this Scripture is the law of Ten Commandments. "The law is good if a man use it lawfully." What is the lawful use of the law? The law is truly our schoolmaster to bring us to Christ. One

use of the law is to give us the knowledge of, and conviction of sin.

Paul said he had not known lust, except the law had said, "Thou shalt not covet". Another use of the law is to show us the holiness and justice of God. **It is not a stepping-stone to heaven.** That is what is being preached all over the land, but that is an unlawful use of the law. By the deeds of the law shall no flesh be justified. The ceremonial law was given to foreshadow Christ. If there could have been such a thing as an Isarelite feeling himself so up-right that he had never broken a commandment, he could have felt no necessity for the sacrifices of the ceremonial law. Consequently he would have been cut off from the rest of Israel. Now, if there is one who feels himself so good, so holy, as not to need the sacrifice of the blood of Christ, that one is cut off from the people of God. This ceremonial law was done away. When Jesus cried "it is finished," and gave up the ghost the veil of the temple was rent in twain from the top to the bottom, as though God would say, "these sacrifices are forever done away."

• But the moral law is not abrogated. Because we are saved by the blood of Christ, which does not mean that the elect of God are at liberty to indulge in immoral acts. Instead of this, instead of the moral law being done away, it is raised to a higher plane in the eyes of the believer. To him, not only does it become the guide for his conduct before men, but it reaches to the very high thoughts. One may

be an upright man in his outward deportment, and yet feel the constant backslidings of his heart, so that he will feel what a sinner he is. His desires will be to live holy, as God is holy, but he sees his inability to do the things that he would. He will not say that he may go into sin and satisfy his natural lusts, because the blood of Christ has saved him. That is what the world sometimes says to us. "If I believe as you do, I would take my fill of sin; I would be saved at last." This is what is called Antinomianism; but the believer does not feel that way about it. It is his sorrow that he cannot live free from sin. He frequently feels the holiness of the law, is condemned by it, and so caused to flee for refuge to the atoning blood of his Saviour, Jesus Christ. Jesus shed his blood for the love he had to his elect, and the blood-washed soul loves his Redeemer, loves to do those things which are pleasing in His sight. Love is the fulfilling of the law, not the setting aside of it. The righteousness of the law is fulfilled in us, not by us. not only does the child of God want to live uprightly before men, but love to his God and Saviour will make him hate his very inclinations to evil, and long for a renewed spirit, to walk in the way of God's commandments. God's law is his delight. The law is good, if a man uses it lawfully.

ENJOY WRITINGS FROM THE CHILD OF GOD

Dear Brother Adams,

I am enclosing my renewal to Zion's Landmark for another year, as I do enjoy all the good writing from every child of God who has

writing in it.

June of 1916 I joined the Methodist Church at Hopewell. In three years I became dissatisfied. I later attended a meeting held at Seven Miles Primitive Baptist Church. This was the year 1921, and for some reason, when the doors of the church were opened for the reception of members, I handed my baby over to my twin sister, and I went forward, and by the grace of God, I was received; and in the afternoon of that same Sunday, Brother Luther Allen Johnson baptized me in Seven Miles Swamp.

When I was baptized, I really felt like a dark cloud had passed over me and a burden was lifted. I still have some cloudy days, but I also have times of rejoicing too, and peace of mind.

I am fully satisfied with the doctrine of the Old Baptist. It is what I believe, for without God's help, we can do nothing. He is our strength and our guide.

A sister in hope,
Mrs. Bratley B. Tart, Sr.
Smithfield Drive
Newton Grove, N. C.

ENJOYED YOUR MEDITATIONS

Dear Brother Adams,

I have been so busy that I cannot remember whether or not I have sent my renewal to Zion's Landmark, so I am enclosing a check for three dollars for one year and if I have already paid, just extend my subscription another year. I also want to thank you for "Meditations on Ruth," and "Solomon's Temple and Joseph." It takes more than one reading or even two or three to get the good out of these little booklets.

While reading the Meditations on the Book of Ruth, I came to the place where Boaz told Ruth to dip her morsel into vinegar, the thought came to me that vinegar is sour or bitter and do we not experience the bitter with the sweet, many times? And how sweet the sweet is, when the bitter has passed!

Jesus said, "I am the bread of life." When we have partaken of that bread, do we not take up our cross to follow Him? and could not that vinegar well represent the cross we bear?

We had a good meeting here in my little home the first Sunday of this month; the next one will be the first Sunday in July, we hope.

In christian bonds,
Mrs. Verda Machesney
516 Ave. C.
Kingman, Kansas

MY EXPERIENCE

Dear Brother Adams,

I enjoy the Landmark Editorially, I feel that it stands for what I hope I believe. We hear so much from some of our people who infer that if one is obedient he will receive blessings for his obedience. This is not my experience, for if I ever entertain a good thought, it is because I am blessed to do so: not of myself but of Him from whom all blessings come, for I am so sinful and needy! I find it impossible to do the things I desire to do. I find myself like the Apostle Paul who said, "For I know that in me (that is, in my flesh) dwelleth no good thing; 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." Rom. 7:18-21.

If it is in our power to do good and we were blessed for so doing, would we not do good all the time in order to receive blessings? Then would we have any crosses? We would not have any need for hope, for it would be heaven here on earth so to speak.

I hope you and yours are enjoying both natural and spiritual health. Visit us when you can.

In hope of mercy,
Mrs. S. J. Priddy
Princeton, W. Va.

OUR FATHER FIXES ALL THINGS

Dear Brother and Sister Adams,
I hope, in the Lord,

That is such a great sentence with spiritual significance! I am not worthy to claim such Kinship, except through and by the grace of our heavenly Father. I do have a sweet hope of that kinship, but oh! it seems so little at times. Yet, I would not exchange it for the whole world if I could. But I cannot for our Heavenly Father has fixed all things just right. We do not feel that way all the time for the Holy Spirit does not dwell with us all the time and we have nothing left to ourselves.

Brother Floyd, I was blessed to go to see Sister Nellie the fourth Saturday in February, and you had been to see her the Thursday before and I wanted to tell you how thankful she seemed to be that you had been to see her. She said she

believed you are one of God's little children. She just praised the Lord for sending you to see her. She quoted several scriptures, one of them being II Peter 3:11 and most all of the chapter. She said that was like you and I am thankful to the good Lord first, and then to you, because I know if we do anything good, it is the Holy Spirit directing us.

I am enclosing three dollars for one year's subscription to the Landmark. I hope you and all of yours are as well as usual.

Mrs. A. B. Jordan
225 Elm St.
Raleigh, 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

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.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

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IEWS ON EZEKIEL 17:22-24

Elder Sam L. Gilbert of Winston Salem, N. C., requests my views on EZE. 17: 22-24. which reads: "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it: I will drop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I, the Lord, have spoken and have done it."

This prophecy of Ezekiel was spoken under the legal dispensation: Which set forth in type and shadow the gospel dispensation, the

coming of the Messiah, who is Lord of Lords and King of Kings. The mystical way in which the prophet spoke is said to be a riddle or a parable. In the beginning of the seventh chapter, the prophet said, "And the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel." Verses 1 and 2. The cedar tree, the willow tree, the branches, boughs, the seed, the eagle and waters sets forth in a figurative way, the kings of the earth who by force took weaker kingdoms and kings, and set them up to serve them according to their dictation, that they might receive the fruit of their labour and get riches, honor and glory for themselves. The king of Babylon who defeated and captured the Jews, is personified as the great eagle who came unto Lebanon and took the highest branch of the cedar, (see verse 3.) He cropped off the top of his young twigs, which include their king, princes and nobles. He carried it into a land of traffic: he set it in a city of merchants. (See verse 4.) The descendant of Judah was the highest branch of the cedar. Judah prevailed above His brethren and was the one of whom the Descendant, the Savior, was born. The capture of the Jews by the king of Babylon sets forth the works of man who seeks his own glory at the expense of those who are weak and feeble, building up at the expense of the poor and helpless.

From the 7th to the 21st verse of this 17th chapter there is much to be considered before we approach the 22nd verse. When the Jews were captured, the King of

Babylon made a covenant with the king of the Jews. He made the king of the Jews ruler over the Jews, yet they were to be under subjection to the King of Babylon. But the king of the Jews broke his covenant with the king of Babylon and formed a league with the king of Egypt to send an army and horses that they might free themselves from the king of Babylon. The breaking of this covenant was a breach of his oath, which was displeasing to the Lord. The anger of the Lord was kindled against him. The Lord said, "Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live saith the Lord God, surely in the place where the King dwelleth that made him King, whose oath he despised, and whose covenant he broke, even with him in the midst of Babylon shall he die." Verses 15, 16. Not only was the King put to death but the Lord said by the mouth of his prophet: "And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered towards all winds: and ye shall know that I the Lord have spoken it." Verse 21.

If we fail to see the hand of God in preserving a remnant among the dispersed people of Israel we shall miss the substance. God has through all ages reserved a remnant which He has protected and saved according to the election of grace. The first taking of the highest branch and the cropping off of the top of his young twigs set forth the work of man, the end of which are the ways of death. When man is brought to his extremity the arm

of the Lord is revealed. The Lord spoke by the mouth of the prophet and said, "Look unto me and be ye saved all the ends of the earth for I am God and there is none else." Isaiah 45:22. When men fail in their attempt to build up, the hand of the Lord is made bare. As this was true in olden times according to prophecy it is just as true in the experience of the chosen vessels of His mercy in this day.

Man had now failed in his effort to set up a kingdom, so the Lord spoke by the mouth of the prophet saying, "Thus saith the Lord God; I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent." (meaning notable or standing out clearly)

As before stated the highest branch of the high cedar, sets forth the tribe of Judah from which David (the royal family) descended. They were the most favored people of the offspring of Jacob. Jesus, the incarnated son of God, descended from this tribe. In prophecy it is said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering together of the people be." Gen. 49:10. Paul verifies this saying, "For it is evident that our Lord sprang out of Judah." Heb. 7:14. Jesus is the tender twig that was topped off from the highest cedar. He is the planting of the Lord. The Prophet said, "Who hath believed our report? And to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of dry

ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." Isa. 53:1,2.

This plant was planted upon a high mountain, which portrays in types and shadows the coming of the Messiah, who set up His kingdom, a kingdom which shall never be destroyed. This kingdom is high above men. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9. "My Kingdom is not of this world." John 18:36. The prophet Daniel said, "His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." Dan. 7:14. This tender plant was little when compared to many plants. It was like the mustard seed of which the Savior said was the least of all seed but when it grew up it became the greatest among herbs. The fowls of the air lodge in the branches thereof.

The prophet said, "And it shall bring forth boughs and bear fruit and be a goodly cedar; and under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell." The "fowl of every wing" embraces all of His people, of all kind, whether they be Jews or Gentile. Jesus is the refuge for all the chosen vessels of His mercy. They abide in Him. They find rest and comfort, joy, peace and happiness in Him. David was a witness to this. He said, "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. I will say of the Lord, He

is my refuge and my fortress: My God: in Him will I trust." Psa. 91:1,2.

In verse 24 we see a very pretty type of the experience of a child of grace. He said, "I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

Regardless of how high one of God's elect becomes, the Lord will that certain, bring him down, and when one becomes very low, he will surely be lifted up. The green tree is a like figure to the high tree. If we are blessed with a fertile mind and are enabled to exercise or meditate on scriptures with understanding and rejoicing, we are just that sure to become to be a dry tree when we seem so lifeless, with no understanding of the scriptures and no joy in them. O how dry we are! We wonder if we have ever known anything about any of it, or if it all is imagination. It is a great joy when it pleases the good Lord to again reveal himself in our souls and enable us to rejoice in Him. He teaches us how helpless we are and how powerless we are to reach out and get these blessings, these beauties that we feel when He visits our souls and enables them to flourish, and to know what an exalted tree is as well as a low tree: and a green flourishing tree as against a dry tree. We can learn no other way except by being shown in our experience.

This 24th verse was likely pointing to the Jews, who were once the favored people of God. They became exalted. They departed

from the law of Moses and followed the tradition of the Elders. They were taken captive by the Chaldean army. Their cities were destroyed. Their temple or place of worship, was torn down. They became a dispersed nation. The green tree was dried up. But there was a remnant among them that were saved according to the election of grace. 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 believed on His name: which were born, not of blood nor the will of the flesh, nor of the will of man, but of God." Jno. 1:11,12, 13. Jesus was born of the lineage of David. His parents were poor. He was despised and rejected by the Jews. He was the low tree, "And as a root taken out of dry ground." See Isa. 53:2. The dry tree flourished. God exalted Him and gave Him a name above every name. Mary the Mother of Jesus said, "He hath put down the mighty from their seats, and exalted them of low degree." Luke 1:52.

That which was true in prophecy

is true in the experience. When satan ruled, the natural man flourished. When Jesus took away the stony heart and put within a new spirit and a new heart, the old man began to perish and the inward man flourished. Thus the high tree is dried up and the low tree is exalted.

T. F. Adams

UNION NOTICE

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 December, 1961. The Church is located on No. 50 Highway about seven miles south of Benson, N. C. All lovers of the truth are invited to attend.

Elder A. H. Morgan, Moderator
Alonzo Barefoot, 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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Lloyd's Hymn Book—Each \$2.50 Postpaid \$2.60. ½-do. \$15.00 Postpaid \$15.60. 1-do. \$30.00 Postpaid \$30.60.

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PSALM CVII.

O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

They wandered in the wilderness in a solitary way; they found no city to dwell in.

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

And he led them forth by the right way, that they might go to a city of habitation.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

Because they rebelled against the word of God, and condemned the counsel of the Most High;

Therefore he brought down their heart with labour; they fell down and there was none to help.

Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

He brought them out of darkness and the shadow of death, and brake their bands in sunder.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MY DAILY EXPERIENCE

The sweet love I so often feel
for the humble children of God
Could it mean that I am travel-
ing on

The same road they have trod?

But often when I go to church,
My ears are shut up tight,
And I can't seem to hear a thing
to give me any light.

When I leave the church behind,
My heart is burdened so,
I often wonder what I am,
I feel so awfully low.

But then at God's appointed
time,
(I hope I'm not deceived)
He feeds me just a little crumb,
My poor heart to relieve.

Sometimes I feel so very low,
I cannot sing the songs
That seem to make my friends
around
Feel closer to their God.

Oftimes I blink away the tears
That well up in my eyes;
When I am working on my job,
For fear that I may cry.

When I think on the works of
God,
And would like to speak of Him.
There is no one close around
Who knows just how I feel.

I feel to be so different
From any I have known,
I wonder if there are others
Who have traveled this same
road.

Mrs. Florence Meeks
Spray, N. C.

PONDER THE GREATNESS OF GOD

Dear Brother Adams,

Enclosed is my renewal to Zion's
Landmark for another year, which
was due April 1st. Enclosed also
is my wife's experience which she
wrote many years ago. If you have
room in your paper, will you please
publish it, and also the obituary
of her death?

In hope,
C. H. Surratt
R. F. D. 2
Max Meadows, Va.

Dear Brother,

I have been reading your good
paper for sometime. It was handed
to me by a brother who takes it;
and while I read from those scat-
tered over the land and seas, I love
to ponder in my heart the great-
ness of their God and the help-
lessness of themselves; for truly
I do believe that God is almighty
and I am a fallen helpless crea-
ture. I hope I have learned in the
same school of grace the bitter-
ness of their sorrows, and their
comforts and joys, and that I un-
derstand their tears; yet I have
been pressed on every side for an

explanation of these things that I hope to have received.

I am told we get our belief from childhood, handed down by our parents, but not so with me. As my thoughts go back to my childhood, I remember traveling along to Sunday School with my sister. Our names were hanged on the wall of the cradle roll at birth, and at the age of three passed onto a member of the Sunday school, and at twelve sprinkled into membership of the church. To me death seemed so certain, I worked for a home in heaven in the mission band and EPWorth League and every branch or organization connected with the church. I worked and played my part, I will say, from posing as an angel of mercy carrying fruit and flowers to the sick, down to a beggar filling dime books in my father's place of business. So I feel I can say of a truth, it was not the way I was brought up that made me an Old Baptist believer, as I hope my readers can see.

On the other hand those nearest and dearest to me by the ties of nature, have never seen the shortness of their own arm of flesh (except this one sweet sister I mentioned above who has fallen asleep). We could converse and agree, but the other brothers and sisters in this large family tell me that I am an Old Baptist because my husband is, that he talked me into believing this strange doctrine. But while it was from him in my early married life that I heard there was a church of this faith and order, it was I who tried to teach and show him, time and again, just how unjust this God of

heaven would be to have chosen a family whom He saved, leaving all others to be lost, and it was to prove to him — my husband — that God loved everybody and sent His Son to die for everyone who would accept Him. For the first time I began reading the Bible; but as I searched and pondered over "Thus saith the Lord," for days and months and years, mystery after mystery loomed up before me. While the holy law heaped curses on my head it also demanded an answer, "Who art thou that repliest against God?" and in the midst of all these mysteries I saw plainly that heaven was not gained by works, but it was a gift bestowed on a helpless little flock by the Father; thus I saw all the works of mine own arm of flesh as filthy rags, not acceptable in His sight.

As I read and pondered in my heart, I saw as never before, this little flock — the church, the gospel by which they are fed, of Jesus their wonderful Savior, the Savior of sinners who prayed for them and not for the world. From here on I saw my Creator in a new light. He was no longer weak and depending on the axe of a big devil or the help of an almighty man; but He was the Creator of heaven and earth, and everything therein whose great wisdom covered the whole universe and so, with this complete turning around in making last that which was first, and first that which was last, I locked this secret up and it was fire in my bones. I did not turn to Mother nor to my husband, but mourned within. So I feel I can truthfully say I never received this belief

from my husband, neither did it come by Father nor Mother.

While I live in the flesh, I do not expect to be free from sin, for there is none good but God; neither maketh He any man to sin, for the flesh is carried off by its own lust unto death. The warfare goes on within me, the flesh warring against the spirit and the spirit against the flesh, is the greatest tribulation I know, because it strikes closer home than any other trouble or trial. So I have to say that the perfect cloak of God's electing grace and predestination will not hang gracefully as a cloak over this crooked body of mine.

I have been blessed to go and enjoy many feasts of the gospel table, all praises being given to whom they were due. This past fall as I went back to the old meeting house I had seen in a vision, my heart was made sad, for there on the ground lay the old brown walls I had loved so well to meet within. As I passed on to the near neighbor house where the meeting was held I could not hold back the tears that flowed; but in that meeting with those favored few and many brethren and sisters from elsewhere I saw them filled to over-flowing. Here to me again was the church whose maker and builder is God, that can never be removed.

I only meant to mention the paper; my excuse is that sometimes it seems I get a little peep into this great storehouse of love and there I see so much stored away in wisdom's way for those who both love and fear God! and it just seems so simple and easy that I long for the talent of a hundred fold to

lay it out before all who profess a hope in this same Jesus, and then humbly ask of those who differ with me, do we really disagree or am I just misunderstood?

Now who is able to separate us from the love of God? I feel I can truthfully say, Amen, to the testimony of Paul, who 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. For this I am glad; for to take from me these blessed truths would be taking away my comfort by day and song by night; my hope, my salvation, my all. To the helpless may I say, Remember me; truly I need the prayers of these I love.

A sister in hope,
Mrs. Mary Surratt
Max Meadows, Va.

HE HAS DONE SO MUCH FOR ME

Dear Brother Adams,

I have a few expressions on my mind that I would like to explain if you see fit to publish same in Zion's Landmark. I do not feel fit to speak the blessed Saviour's name in my sinful lips, although this blessed Saviour, if not deceived, has put this in my mind and it seems I must tell it. He has done so much for me! He came to me when nothing else would fit my case.

I have had so much sickness for the past ten years! I have had eight operations and was in the hospital three and one half months in

1952. I promised the Lord if He would put me back on my feet and bless me to go tell the children of God what I hoped He had done for me, I would go where ever He sends me. He put me back on my feet and I was enabled to get home; then I became conceited and felt that I was playing some part in this, since I had made a promise to the Lord and seemingly He was complying to my request so that I would comply with what I thought was a call to the ministry, but the Lord knows how to humble us and show us our nothingness. Soon it seemed that He was gone forever. In February 1960, I was taken ill with pneumonia and my bowels were blocked. My fever was about 106 degrees, and I became unconscious. I was in the hospital under oxygen. Some three weeks later I was operated on. My wife and mother took turns staying with me, each two days and nights at a time. When I came to myself after the operation, the doctor had called my family in and told them there was no hope for me to live, but the Blessed Lord sent some of His children down on their knees to pray for me, which was in accord with His will, for my time had not come yet. I told Mother some one was praying for me for I felt I heard a prayer come down from Heaven and I went to sleep. I slept three or four hours, and when I awoke, I told my dear mother that I was some better, and if not deceived, the Blessed Saviour showed me that I would have to be His anything for I would have to go and tell God's humble poor what I hoped Jesus had done for me. I

thought I had been running from the Lord but I was like Jonah, I was just running into it. I have been a poor beggar since then. When I was eight or ten years old, I would go down into my Dad's broomsage field and get down on my knees and ask the Lord to take care of my poor soul. I would say, "O Lord, have mercy on a poor hell deserving sinner as I feel to be." I am glad that I am a beggar. I believe the Lord makes His children beg for His mercy.

I have a wife and four children who are sweet to me. I believe the Lord makes them content and willing for me to go to church. I sometimes tell them on Sunday mornings, that I hate to leave them and go, but it seems that I can not stay at home. I hope and pray that I believe in a blessed Saviour that works all things according to His own pleasure, and will. I joined the church in January 1960. I did not feel fit to be with you people who I feel are the best people in the world. I humbly hope that you will see fit to give me a home as long as I stay here on earth and when this life's journey is over I hope and pray Jesus will carry me home with Him to live with Him and His in the house of the Lord forever. Where there will be no sickness, no sorrow, no pain nor death, and when we have been there ten thousand years, bright shining as the sun, we will have no less days to sing God's praise than we first begun.

In August, 1960, on Saturday night Pierces chapel Church called for my ordination as a deacon, and when the time came to question me, I told them I was not bur-

dened to serve in the capacity of a deacon, so they dropped that. I did not tell them what I was burdened to do, but they called me into the stand and requested that I rise before the humble poor of God.

On two occasions I have been on what they called "The death bed," but I have never felt as little as I did that night. I am ashamed of my awkward, weak ways but I am not ashamed to own my Lord or to defend His cause.

My dear Dad passed away July 28, 1958. His name was Elder W. E. Jarrell whom most of you knew. We do miss his presence although I am not worried about where his soul is. He told us just before he died not to worry about where he was going, because Jesus had told him he was coming after him.

Mother and I go to church somewhere about every Sunday. My wife thinks that she must stay home with the children but if not deceived she will soon be going with us too. I believe I have been shown that she would have to travel with me some day. My mother is blessed to stay in good health and take care of the church since my Dad passed away. God will bless some one to care for the church as long as time stands, and He will bless someone to preach to his children. God said He would not leave Himself without a witness.

One night I was lying on my bed and I saw a wall between me and a big hole in the earth. I stepped over this low wall and I was on the brink of hell. I saw I was going to fall in. I looked down and there was the big lake of fire which

was hell. I begged God not to let me go in but I slipped over the bank and started down, but just as I went over I saw a ladder hanging in the sky. I caught hold of the bottom rung and I wondered how I was going to stay out of that fire. I realized the ladder was hanging there and not moving. I looked up begging Jesus not to let me go, and I saw a hand holding to the top rung, which was Jesus' hand. He swung the ladder back to the bank and I was safe. I looked up and saw a narrow road in the sky which was leading to heaven, but I could not travel this road. However, if not deceived, the beautiful thought was that Jesus would come and get me some day and carry me up that road although sometimes I do not feel fit to live in the same house with my family. I hope and pray Jesus will keep me down at the feet of the children of God.

Hoping to see you some day, I am I hope,

A brother in Christ,
John Jarrell

DIVINELY BLESSED

Dear Brother Adams,

As you see, I am not seeing the lines very well, (I have lost the sight of one eye.) In looking over old books, letters, etc., I have read this letter from Aunt Jennie (Mrs. P. D. Gold who was then Mrs. E.A. Burton) and thought of you, so I am mailing it to you. I think maybe you will be interested in having it.

My mother (Mrs. Kate Roberts Dameron) was the wife of Elder James D. Dameron; and the one called "Sister Lou," was Mrs. H.

C. Harris here in Reidsville. I am the last member of my family and I am nearing my eighty-first year. Sister Nannie Dameron Griffith died in March 1958.

When will all the divisions and confusions cease?

With love and fear,
 Kate D. Mitchell
 Reidsville, N. C.

My dear Brother and Sister Gold, in a precious hope of eternal life:

I feel this morning that if I could see both of you, it would give me great pleasure to talk with you and hear you talk, but since many miles intervene our natural bodies, I will try to make the pen a medium through which I may express some of my thoughts and feelings, praying the while, that my blessed Father may be near me and guide my pen. O, how divinely blessed I feel when He seems to hover near, I do believe that I have been blessed with the comfort and peace of the soul in its earliest love and when I look back and compare this peace and comfort with the gloom of nature's night, I am made to rejoice and bless my dear Redeemer's name.

Mr. Grubbs kindly carried Brother Williard and myself to the station this morning, and on arriving at Winston, we were met by Ranie and Willie, my sons. Both expressed regrets that they did not accompany us to the association. I found Brother Drury and Sister Mary well. I feel that I have much to be thankful for, and hope that I truly and sincerely thank my Heavenly Father for His goodness and tender mercies to me, a poor vile worm of the dust. It was with

reluctance that I left the No creek neighborhood, and would like to have seen again the members of the church, and also the pond whose waters enveloped my body. It was just such a place as I had pictured in my mind that Philip and the Eunuch saw when they were passing along. Now that I am here at my earthly home, with household duties before me, my constant prayer is that my Heavenly Father may constantly watch over me, and guide me in all my duties, and make me willing to perform whatever He may require at my hands. It seems to me now, that if He will only make known to me His will, I will gladly obey Him.

I have not heard since I came home, whether Sister Reid and Miss Laura are at home or not. I feel anxious to see them, also Sisters Edwards and Bennett. I have come off up stairs and written hurriedly, lest Satan should tell me that you would not appreciate a few lines from me, however I do not feel now that he could make me believe it, for Brother Gold, I believe your last few remarks to me were sincere, and I have been much comforted by them. Now, I have not written this for publication, and hope that after you and Sister Gold have read it, you will commit it to the flames. I hope it will not be a great while before both of you can feel to visit me again. My love to Ruth and Besie.

Since writing the above, Sister Bennett has visited me, and I enjoyed her presence. I also went up to see Sister Mary, and on my way, met with Sister Edwards. She

seemed to regret very much that she and brother George Edwards did not go to the association. She said, he asked her to go with him on Sunday morning, and if I had had sense enough to tell her what I intended doing, she would have gone. Sister Gold, I want you to come to see me again. I learned to love you while you were here but I felt too vile, wretched, and condemned to express my love for you. I feel that the Lord in His goodness and mercy toward me, so arranged it that you might spend a short while with us, though I felt too unworthy to be with you.

Just as I had finished the above sentence the supper bell rang, I came down stairs and found Sister Edwards and Brother George. We all went into the dining room and talked while we ate, after which we went back to the sitting room. I very much enjoyed their conversation and they seemed to enjoy what I had to say. They seemed to get warmed up, and amid tears and rejoicing, the three hours soon glided by, and I find myself again with pen in hand writing to you two. The children seemed to enjoy the conversation for an hour, after which they retired and are now asleep.

Brother Gold, I think you or some of the brethren asked me to write out my experience, but in the state of mind or feeling I now am, I cannot take up my wanderings in the wilderness. I feel that my Heavenly Father is still near me, and I do feel that I now love Him with my whole heart, soul and strength. I must now close for I have not slept in so long that I feel the need of, though I do not

feel sleepy at this time. This has been imperfectly written but I fear to copy it lest I change it, so I will send it, feeling that the dear ones to whom it is written will not feel to criticize. These lines that I shall write are to Sisters Kate and Lou. I fear that you may think me forward in calling the church members, "Brother and Sister" but Brother Gold seemed to think it my duty, and I do love them as brothers and sisters, so I now feel that I am willing to do my whole duty.

With much love and a desire that you may continue to ask the blessings of the Heavenly Father to rest upon me, I remain,

Your sister, I hope,
Mrs. E. A. Burton

HE LEADS US

Dear Brethren in Christ,

I desire to write to those who compose the Old Baptist faith known as the Hardshells. It is to you I pen these lines; if the good Lord wills to guide my pen. If He does not, then it will be as blank as the writer for the good Book tells us (and I have long since realized) without Him we can do nothing. I sometimes feel His presence with me when it seems there is nothing left.

O what amazing words of Grace
Are in the gospel found:
Suited to every sinner's case,
Who knows the joyful sound.

To me there is nothing as sweet as meeting with the Dear Little Children of God, and drinking from that fountain over which we have no control — it never runs dry.

He sends His showers of blessings
 down,
 To cheer His saints below;
 He makes the grass the moun-
 tain crown,
 And corn in valleys grow.

Guide me, O Thou great Jeho-
 vah!

A Pilgrim through this barren
 land;

I am weak but Thou art mighty;
 Hold me with Thy powerful hand.

And so it is dear children, He
 leads us by the still waters, and
 we fear no evil for "Thou art with
 us," and underneath us are Thy
 everlasting arms. He has promised
 to be with us in the sixth trou-
 ble and not forsake us in the sev-
 enth, which I think means death.
 Who will fear the sting of Death if
 He is with us?

We just attended a fourth Sun-
 day meeting, and we had a wonder-
 ful meeting which was held in
 Brother Longwell's home. All of
 us went away feeling it was good
 to be there. The good Lord has
 blessed this church with a good dea-
 con and a church clerk. Here of
 late, I have been brought to real-
 ize what a wonderful God our God
 is, who is not slack concerning His
 promise that He would give us
 what we need, but not always does
 He satisfy our wants.

O, the depth of the riches both
 of the wisdom and knowledge of
 God! How unsearchable are His
 judgments, and His ways past find-
 ing out! He darts His lightning and
 shakes the world! The mountains
 tremble at His frown, but how won-
 drous is His love!

Dear Ones, I have no doubt that

the Old Baptist are the true church
 but what I fear is, Am I one who
 was included in that number? I
 have loved the old church as far
 back as I can remember and I
 thought the Old Baptist were the
 grandest people on earth. I never
 joined till I was twenty years old,
 I thought I had to have and tell
 an experience of grace and I feared
 I did not have one, but when the
 time was right I was made willing
 and that was fifty-one years ago.

Looking back, I cannot see any-
 thing good I have done for the
 church but it has been everything
 to me. The church has been
 first with me in all things. Some-
 times I feel like singing, How
 sweet the name of Jesus sounds in
 a believer's ear, It soothes his sor-
 row, heals his wounds, and drives
 away his fear. And again I am
 more inclined to sing:

I am a stranger here below,
 And what I am 'tis hard to know;
 I am so vile so prone to sin,
 I fear that I'm not born again.

But if not deceived I love my
 brethren and am satisfied at their
 feet. When I am down in the valley
 no ray of light to see, I try to
 think of Jesus who did it all for
 me, (If I be one.) Here I can say
 with the poet:

I love to meet among them now
 Before Thy gracious feet to bow;
 Though vilest of them all, He
 wrought,
 But can I fear the piercing
 thought?

O, What if my name should be
 left out when Thou for us shall

call! When I first joined the old church, we had to travel by wagon and horse back, and that was the sweetest time of my life. Every one would go for miles; take their camping equipment and go singing all along the way, meeting with the brethren from foreign lands and preaching Jesus. They are still preaching Jesus and the half has never been told!

Dear Editor, do with this as you think best.

Your little sister in
hope, if one at all,
Martha Little
3071 Cienega Road
Hollister, Calif.

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 Solomon's 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

RESOLUTION OF RESPECT

We, the Church at Middle Creek, bow in humble submission to the will of our Heavenly Father, who in His infinite wisdom and His appointed time, removed from this life our precious and beloved Sister Rena Dupree July 18, 1961.

Sister Dupree was born May 17, 1895, making her stay in this life sixty-six years and two months. She was married to Brother C. L. Dupree November 25, 1920. To this union was born three children, two of which, together with Brother Dupree, four stepsons and one sister, survive to mourn our loss. We feel that through the everlasting and undying love and unending mercy of God, He enabled her through the faith and with a precious hope to endure to the end. We feel that our loss is her eternal gain.

Sister Dupree united with the Church at Middle Creek November 12, 1938 by experience and baptism. She remained a faithful and loving member to the end. She was a wonderful wife, mother, neighbor and a lovely deaconess and sister in the church.

We extend our heart-felt sympathy to Brother Dupree and all the bereaved family. May they be given to know that "All things work together for good, to them that love God" and may they also be enabled to say through the Holy Spirit, "The Lord giveth and the Lord taketh, blessed be the name of the Lord".

Sister Dupree's funeral was conducted at Middle Creek Church on Wednesday, July 19, 1961 by her pastor, Elder M. P. Westbrook, assisted by Elder T. F. Adams and Elder Calvin Harward. Her body was laid to rest in the Church Cemetery beneath a beautiful mound of flowers.

Be it resolved: That a copy of this be recorded in our church book, a copy be sent to the family, and a copy be sent to Zion's Landmark for publication.

Done by order of Middle Creek Church in conference Saturday, September 9, 1961.

Elder T. L. Grimes,
Moderator
Brother S. J. Sauls,
Church Clerk
Sister Alice Perry,
Brother T. R. Whitley,
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.

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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Wilson, N. C.

JAN. 15, 1962

**"THE HAND OF THE
LORD IS UPON US"**

Dear Brother Adams,

I have desired for a long time to ask you to give your views on the 37th Chapter of Ezekiel, and especially a part of the third verse: "And I answered, O Lord God, Thou knowest." These words have been in my heart and mind more or less for years. I desire to know the truth as it is in Christ Jesus.

Unworthily,

Mrs. J. D. Murphy
Reidsville, N. C.

The above are the words of the Prophet Exekiel with reference to what the Lord said to him. The prophet said, "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and, lo, they were very dry. And he said

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

The prophet did not say that he knew whether or not these bones could live, but he was confident and sure that the God of heaven and earth, who created all things, and disposes of all things according to the good pleasure of His will, does know. Therefore he answered "O Lord God, Thou according to the good pleasure of His will, does know. Therefore he answered "O Lord God, Thou knowest." He knew a God who formed Adam out of the dust of the earth and breathed into his nostrils the breath of life, He knew a God who was just as able, if it be according to His good pleasure, to make these dry bones live, as He was to perform the many other great miracles which He had performed.

With reference to the rich man, Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." Matt. 19:24. His disciples were exceedingly amazed, saying, who then can be saved? Jesus beholding them said, "With men this is impossible; but with God all things are possible."

The prophet was commanded to Prophecy upon these bones, and say unto them, "Oh Ye dry bones, hear the word of the Lord." It matters not how dry they were, when the Lord spoke, they could hear. "Thus saith the Lord God into these bones: Behold, I will cause breath to enter into you and ye shall live." The first sign of life in the bones "was a noise, and behold a shaking, and the bones came together, bone to his bone, and when I

beheld, lo, the sinews and the flesh came upon them and the skin covered them above: but there was no breath in them. Eze. 37,7,8. May it be observed that these bones are now covered with sinews, flesh, and skin, and are now in the form and stature of a man, yet without life, like Adam before God breathed into his nostrils the breath of life.

The prophet is now commanded to prophecy unto the wind. (This signifies the spirit) "Prophecy, son of man, and say to the wind, Thus sayeth the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live." "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say our bones are dried and our hope is lost: we are cut off for our parts." verses 9, 10, 11.

This prophecy appears to refer to the Jews. They were captured by the Chaldean army and carried to Babylon. They were put behind the prison walls. Their cities were burned. Their walls were torn down. Their houses and land laid waste. Their place of worship, (the temple at Jerusalem) a place where they had assembled for many years had now fallen into the hand of their enemies. What ever privileges and pleasures others were enjoying, They said: "Our hope is lost: We are cut off for our parts." They were miserable. Their hope was lost, they felt to be forever cut off. But this was not true, yet this is the

way they felt. Paul said, "I say then, hath God cast away His people? God forbid. God hath not cast away His people which he foreknew." Rom. 11: 1,2. God still has a remnant among the Jews which will be brought to the knowledge of the truth in the latter days. The Jews were the natural branches. They were cut off. The Gentiles were grafted in. The Apostle said, "How much more shall these, which be the natural branches, be grafted into their own olive tree? Rom. 11:24. "And so all Israel shall be saved." Rom. 11:26.

The destruction of Jerusalem, houses and land laid waste, the people taken captive, was enough to make the Israelites feel and say, "Our bones are dried, our hope is lost: we are cut off for our parts." Calamity without faith closes the door of hope. Darkness comes before light. "And the evening and the morning were the first day." Gen. 1:5.

Can it be thought that this prophecy concerning the dry bones, the adversities which blighted their hope, was put on record to fill space? Indeed no. 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. If we fail to see Jesus concealed in the law and revealed in the gospel, we shall miss the substance.

Those who have been quickened by the Spirit of God are made alive to their state and standing before God. They feel the condemning power of God because of their sins and transgression. They endeavor

to appease the wrath of God by satisfying the demands of God's law. But their works of righteousness fail to meet the demand of an offended God. Their hope is lost. They feel to be cut off. They are dead, like Paul who said, I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9. You are as dry, lifeless and helpless as these dry bones. When these dry bones were shaken they came together, sinews came upon them. They were covered with flesh and clothed with skin. They were fashioned into the form of men. When the breath of the wind blew, they breathed.

What a shaking of those who have come to the end of their strength! God does the shaking. The shaking is the result of fear and trembling. When God shook the mountain, the children of Israel feared. "And so terrible was the sight, that Moses said, I exceedingly fear and quake." Heb. 12:21. God not only shook the earth but heaven also. Paul said, "Whose voice then shook the earth; but He hath promised, saying yet once more, I shake not the earth only, but also heaven. This phrase, "yet once more," signifies the removing of the things that are shaken, as of things that are made, that the things which cannot be shaken may remain." Heb. 12:26,27. Shaking removed the temple (the place of worship by the Jews). Sacrificing of bulls, goats and heifers, (which never put away sin) came to an end. Jesus set up the new order of things; faith and repentance toward God. Baptism by water, and the institution of the Lord's

supper, which was to be observed in remembrance of His death and resurrection until He comes again.

Shaking removes the unprofitable things in man, self-works, self-righteousness and self-confidence. This was true with Peter the night the Saviour was crucified. He had said "Though all men shall be offended because of Thee, yet will I never be offended." Matt. 26:33. Jesus said, "Verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Matt. 26:34. He also said, "Satan hath desired to have you that he may sift you as wheat: But I have prayed for thee that thy faith fail not. Luke 22:31,32. Sifting removes the things that are shaken that the things which cannot be shaken may remain. There abideth faith, hope and charity, these things remain.

Those who have been sifted and shaken, can discern between the works of man and the works of God who works in them both to will and to do of His good pleasure. They can separate law from gospel. They know the difference between false and true doctrine. Those who have been riddled, sifted, and shaken, know the joyful sound. They walk in the light of the countenance of God. Psal. 89:15. They know His voice. They follow Him.

T. F. A.

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.

**A MEMORIAL FOR
ELDER H. O. NASH**

Elder Henry O. Nash was born August 21, 1883, in Gwinnett County, Georgia. His parents, William Riley and Marinda Jane Nash, were longtime members of Nancy's Creek Primitive Baptist Church, where both are buried. He joined the East Atlanta Primitive Baptist Church April 1908, and was baptized by the late Elder Jimmy Jordan on May 10, 1908. He was ordained into the ministry in April 1925, his Ordination being called for by the Nancy's Creek Church. Elder Nash died May 25, 1961, at Georgia Baptist Hospital. He had been in and out of the hospital since February this year, being there the fourth time when the end came. All that loving hands of the family and friends could do was done for his comfort.

He was elected Moderator of the Yellow River Primitive Baptist Association on September 26, 1941, at Sweetwater Church (succeeding Elder J. M. Livsey, deceased) and served in a most acceptable manner until his death.

On this occasion as we pause in his memory to make known to his loved ones that we grieve with them at his passing because we, too, loved him, let us linger for a little while, taking new hope, inspiration, courage, and determination to carry on, to perform to the best of our ability the various tasks that lie ahead. May such gains as these replace, in a measure, the loss sustained by the family and the Church.

The Lord blessed Elder Nash with a wonderful gift to preach the gospel of Jesus Christ, which was of great comfort and edification, not only to the churches which he served, but to other churches that he visited of the same faith and order, whose members believe that Salvation is of the Lord. In addition to his pastoral cares and as moderator of the Association, he was a gifted writer on the Scriptures, and served as an associate editor on the Signs of the Times, Inc; from 1950 until January 1957, and Zion's Landmark from April 1958 until his passing.

He is survived by his wife, the former Elizabeth Mae Brown, one daughter, Betty Jane Nash, one son, H. O. Nash, Jr., and two grandchildren. Horace Ward Funeral Home was in charge of the body. Funeral services were conducted by Elder Floyd Adams, Willow Springs, North Carolina, and Elder T. L. Huff, Lawrenceville, Georgia. Deacons of the Yellow River Primitive Baptist Association served as pallbearers and honorary escort. The funeral was attended by a throng of people, interment in Westview Cemetery, beneath a mass of flowers.

"He that believeth in Me, though He were dead, yet shall He live, and whosoever liveth and believeth in Me shall never die" — John 11:25-26.

Prepared and submitted at the request of the Yellow River Primitive Baptist Association while in session September 22, 23, 24, 1961.

Elder T. L. Huff,
Moderator
T. R. Breedlove, Clerk

MRS. ELLIE HOUSE JOHNSON

Our blessed Lord, who is God over and above all, and works all things after the counsel of His own will, has removed by death one of our dear members—Sister Ellie Bass House Reeves Johnson.

Sister Johnson was born in Harnett County, North Carolina, on March 25, 1881, and departed this life April 9, 1960. She was the daughter of the late Isaac and Adeline Johnson Bass. She was married three times. Her first marriage was to Anguish House. To this union all of her children were born: Mrs. Rosebelle Browning; Mrs. Stancel both of Durham, N. C., Mrs. Stella Sessoms of Erwin, N. C. Three sons: James W. House, Foy E. House, and Harvey L. House, all of Durham, N. C. She is survived by her sons and daughters, one sister, Mrs. Mary B. Bass, Fayetteville, N. C.; three brothers, Kenny Bass, Reddin D. Bass both of Newton Grove, N. C., and Willie I. Bass, Fayetteville, N. C. Also surviving are several grandchildren, nephews and nieces.

Sister Johnson's second marriage was to Robert Reeves of Durham, N. C. Many years after his decease, she was married to Eddie C. Johnson, also of Durham, N. C. He too, preceded her in death many years.

Sister Johnson first joined the Durham Primitive Baptist church, but moved her membership by letter to Mt. Lebanon. She was a firm believer in the doctrine of election and predestination, and was unusually favored when in conversation to defend that doctrine. I never saw a woman who was gifted as she in making an illustration of any point she wanted to make clear. In this respect, as well as others, she was wonderful. She was a very jolly person and seemed to make anyone feeling badly, feel better.

At the time of her death the writer of this notice was confined to his bed, and for that reason, could not attend or serve on her funeral. However, the family sent for Elder Layton Wingfield of Ridgeway, Va. After the funeral her body was laid to rest in Mt. Lebanon Church Cemetery to await the resurrection morning when the Lord will come to call for the sleeping bodies of those for whom He died, was buried and arose.

We know the family of Sister Johnson miss her very much, and so does the church and her many friends, but we feel that our loss is her eternal gain. It is our hope that the Lord will reconcile

her loved ones and all concerned to His blessed holy and divine will; giving us grace to press onward and upward toward that blessing that we trust the Lord has in store for all who love Him.

I submit this as per the request of the church which was ordered at our June meeting in 1961.

Frederick W. Rhodes, Sr.

MRS. MARY ELIZABETH HUNT RHEW

Whereas, it has pleased our blessed Lord to remove from our midst our dear sister in the Lord, Sister Mary Elizabeth Hunt Rhew, by death, we, the church at Mt. Lebanon feel to give some account of her for publication in Zion's Landmark.

She was born in Orange County, February 14, 1888, and quietly passed away on Sunday evening of June 25, 1961. She was the daughter of James Joseph and Alice Bacon Hunt. She moved to Durham when a young woman, and in 1911 she was married to Joseph Clyde Rhew of Durham, N. C., who survives and two sons: Joseph Clyde Rhew of Durham and Charlie Earl Rhew of Ft. Pierce, Fla. Surviving are also three brothers, Joseph C. Hunt and James M. Hunt, both of Bahama, Durham County and George W. Hunt of Hillsboro, N. C. Also two sisters, Mrs. Martha Ball, Hillsboro, N. C. and Mrs. Ruth Layton of Durham, N. C.

Sister Rhew first joined the Primitive Baptist in Durham, but several years later she became a member of Mt. Lebanon Church where she remained a faithful member until her passing, as we feel, to the Paradise of God, to await the second coming of our Lord and Saviour, who shall raise our bodies in a state of perfection, and then shall His people ever be with Him.

Sister Rhew was a strong believer in salvation by the unmerited grace of God. It was a joy to her to mix and mingle with those who loved and adored the principles upon which the true church of God is founded.

By reason of the writer's afflictions, I could not serve on her funeral. However, Elder Layton Wingfield of Ridgeway, Va. was called and was blessed to speak comfortingly to the family as well as setting forth the precious doctrine Sister Rhew so dearly loved.

May the dear Lord reconcile her husband and all her loved ones to His blessed and Holy Will. May we mourn not, but instead, be blessed to rejoice in the hope that we too, one day, shall lie down in death to awake in the resurrection with the likeness and perfection of our dear Redeemer.

This notice is written by the undersigned at the request of the church while in conference on August 5th, 1961.

Frederick W. Rhodes, Sr.

OBITUARY

"Blessed are the dead which die in the Lord, that they may rest from their labours, and their works do follow them."

We, the church at Newport, N. C., attempt to write a few lines of respect in memory of our dearly loved Sister in Christ, Sister Pearlle M. Garner, who departed this life August 21, 1961, at the age of seventy-five years.

She was the widow of the late Deacon Irving S. Garner who preceded her in death several years. She was a faithful member and helpmate to her husband as deacon, as long as he lived, and she continued her service to the church as long as her health permitted. Her interest continued in the welfare of the church long after her illness made it impossible for her to be present in body.

Her home was always open to the comfort and welfare of the church members and her many friends. She leaves five children, three daughters — Mrs. Charlie E. Millis of Newport; Mrs. Jabez L. Rhue of Swansboro; and Mrs. Lewis L. Edwards of Fall's Church; two sons, Clinton S. and Ray T. Garner both of Newport; five sisters—Mrs. Nida Lockey of New Bern, Mrs. Nora Garner, Mrs. Leona Garner, Mrs. Jessie R. Garner and Mrs. Bennie Garner, all of Newport; one brother — Mr. Guy L. McCain of Newport, also eight grandchildren.

Her funeral was conducted at the home by Elder H. A. Young, assisted by Elder Bennie Pollard and Elder D. B. Stokes. Her body was laid to rest in Cedar Grove Cemetery beside her husband, to await the resurrection of the Saints of God.

Therefore, be it resolved:

1. That we bow in humble submission to God, who doeth all things well.
2. That we extend our sympathy to the bereaved family.
3. That a copy of these resolutions be recorded on our church book, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of the church in conference September 16, 1961.

Elder Bennie Pollard,
 Moderator
 Sister Allice Hall
 Sister Annie Higgins
 Committee

OBITUARY OF SISTER (ARNETTIE) DUPREE KEENE

Whereas, it has pleased our Heavenly Father to remove from our midst a faithful and devoted Sister. Sister Keene was born May 8, 1878, and died July 8, 1961. Her stay on earth was 83 years, and two months.

She was a daughter of the late Joseph and Civil Parker of Johnston County. In 1897 she married Joseph L. Dupree who was deceased in 1934. Surviving this marriage are three daughters, Mrs. E.

C. Barbour, Mrs. Edward Wallace, and Mrs. H. O. Tyner; and three sons—Alton, Herbert and Dewey B. Dupree; three sisters, seventeen grandchildren and nineteen great-grandchildren also survive. In 1951 she married Brother William Keene who died in November of 1958.

Sister Keene united with Clement, Primitive Baptist Church in May 1944, and she was baptized by the pastor of the church — Elder Shepherd Langdon. Sister Keene was a faithful and devoted member as long as she lived. She was held in high esteem by her church and all that knew her. Her funeral was held in Hopewell church and was conducted by Elder Floyd Adams and Rev. R. C. Cherry. Burial was in Oakland Heights Cemetery in Smithfield, N. C.

We, the members of Clement Church are grieved by the loss of this dear sister but we take consolation in the belief that her spirit has been set free from the chains of death and has entered the portals of glory.

Therefore be it resolved:

That a copy of this obituary be sent to Zion's Landmark for Publication, a copy be sent to the family, and a copy placed on the church book.

Done by order of Clement Church in conference, August 12, 1961.

W. A. Langdon
Annie Langdon
Committee

RESOLUTION OF RESPECT

We, the Primitive Baptist Church at Creeches wish to bow in humble submission to our Heavenly Father in removing by death our dear brother, Giddon Creech. We feel that our loss here is his eternal gain for a home with no sorrow, pain, nor sickness. We miss his presence at our church, but we hope he's at rest with that sweet promise, "Today shalt thou be with me in paradise."

Brother Creech joined our church on August 6, 1916, and was baptized September 3, 1916, by Elder J. T. Collier, making him a member for forty-five years. He was a faithful member and Clerk of the church as long as his health permitted. Being the oldest member, Brother Creech was approximately eighty-six

years old at the time of his death.

Elder J. B. Williams and Elder Gerald Pate conducted Brother Creech's funeral at Creeches church on June 11, 1961.

Therefore, be it resolved first, that God does all things well, so may we extend our deepest sympathy to the family.

Second, that three copies of this resolution be made; one for publication in Zion's Landmark, one to the family, and one for the church's records.

Done by order of the conference at Creeches Church on the first Saturday in August 1961.

Written by:
Elder J. B. Williams,
Moderator
J. E. Creech,
Church Clerk
W. T. Barham,
Mae C. Barham,
Committee

APPOINTMENTS FOR ELDERS SEBRON SECHRIEST AND W. D. BARBOUR

- January 28, 4th Sunday at 7:30 p.m. Raleigh.
- January 29, Monday at 7:30 p.m. Primitive Zion.
- January 30, Tuesday at 11:00 a.m. Old Harnett
- January 30, Tuesday at 7:30 p.m. Simpson Creek.
- January 31, Wednesday at 11:00 a.m. Mill Branch.
- January 31, Wednesday at 7:30 p.m. Pleasant Hill.
- February 1, Thursday at 11:00 a.m. South West.
- February 1, Thursday at 7:30 p.m. Sand Hill.
- February 2, Friday at 11:00 a.m. Mewborn's Church.
- February 2, Friday at 7:30 p.m. Upper Black Creek.
- February 3, Saturday at 11:00 a.m. Fellowship (Regular Meeting)
- February 3, Saturday at 2:30 p.m. Angier.
- February 4, Sunday at 11:00 a.m. Fellowship.

NOTICE – POSTMASTER

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FEBRUARY 1, 1962

NO. 6

PSALM CVII.

For he hath broken the gates of brass, and cut the bars of iron in sunder.

Fools, because of their transgression, and because of their iniquities, are afflicted.

Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

He sent his word, and healed them, and delivered them from their destructions.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

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 thy 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.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

LED TO THE CHURCH

Dear Brother Adams,

This is just a note to let you know I hope you and your family are well. As for myself and family, we are not doing so well. I have a daughter in the hospital in rather poor condition.

Brother Adams I am sending you an experimental letter that I received from a very dear Sister whom I baptized along with her sister and husband several years ago. She tells in her own words of being led to the Primitive Baptist Church.

I truly hope you can find space in the Landmark for this letter. I feel that it would be as enjoyable to the readers as it was for me and my family.

R. D. Bell
Mayodan, N. C.

Dear Brother and Sister in the Lord,

If I am worthy to claim such a great relationship with God's humble poor. I hope this finds you well. I am not well yet. Brother Bell, please pray for me that I may be submissive to God's will. I have arthritis and I do not sleep well at night.

I am persuaded there are many attributes and 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, patience, temperance and for-

bearance, and it is almost heaven here on earth when we are blessed to be overshadowed by these fruits of the Spirit and can feel them in the fulness of them in our very being. The possession of faith brings freedom when we realize we have been justified by His grace and not because of our innocence but because of mercy, for the scriptures say, "All have sinned and come short of the glory of God." This glory, this experience is so magnanimous, I cannot tell it as I feel it, it cannot be told, but it is better felt than told. David said, "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance Psalms 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. When I am gone Brother Bell, I want you to preach my funeral.

Dear Brother and Sister, I want, if God sees fit to guide my pen, to write a few lines of my feelings. It has been my mind for a long time to do that, but I know I can only hint at what I feel. The Old Baptist are the only people that can know what I am talking about. I feel so unworthy, and sometimes feel that I do not have a friend anywhere in this whole world, I am just alone. O, there is

no one like me, I feel to be forsaken even by the Lord. If I am one of His little ones, why do I have to suffer as I do? Yet I know, I of myself, am not worthy that it be otherwise, but everything seems to be gone, and nothing left here for me but trials, heartaches and tribulations. I can not think upon the things I want so much to think of. What a miserable person I am! Since I remember, there has been a fear upon me. When I was a little child I had this fear and it is upon me until now. I want to live right and honest and be truthful in every way. I would work in the field all day, and I would beg the Lord to show me the right way to go to Him. At night I felt fully dependent on Him for help. These words passed through my mind," "Believe on the Lord Jesus Christ." Then I thought, "I do believe on Him" for He has done a wonderful work for my poor soul! I would get the bible and try to read, seeking some consolation, but no comfort for me! I would walk the yard begging the Lord for mercy—all my craving was for deliverance.

I first joined the Missionary Baptist Church. O, I became so dissatisfied! and was in much trouble, and I dreamed my Aunt died. In the dream the Lord showed me three preachers, and I saw her corpse carried to Sardas Church for the funeral. The Lord spoke to me and told me He had shown me in a dream, and now I saw Him with my eyes and He said two of the preachers were of the flesh, and the other was a called minister of our faith. I cannot tell how I felt. I felt and believed that the

Lord had visited me to show His power but I did not take it for my deliverance. The Lord had shown me many times that I was helpless in everything.

Sister Golden came to my home one day and all her conversation was on religion. She told her experience of grace. I told her I feared that the Lord had turned His back on me. I never did a righteous thing in my life and could see nothing good, for all was sin, shame and guilt in the sight of the Lord. I began to want to become a member of the church at Macedonia. I would go and my thought was, If I could hear the gospel preached again, if I were a Christian I would not feel as I then felt. Soon I had another dream, when I dreamed I was going to the spring to get a bucket of water and the sun was just coming up in the morning. I looked and saw the Lord just above the sun. He had His head bowed and in big gold letters was the word "PRAY". I thought the meaning was for me to pray, so I began trying to pray when I awoke. I would go to the woods and try to pray, but no comfort came. Once I went out on the porch of our home, and a little dog came up and looked at me as if he had pity on me and I said in my thoughts, "O Lord, I am willing to exchange places with that little dog, for he has no soul to be punished in torment.

Many, many times I tried to pray, but received no comfort. I prayed: "Lord if I am deceived undeceive me, and show me the right way to go, direct my steps." I went to the woods and fell on my

knees and begged the Lord to show me the way, for I was a poor distressed soul. These words passed through my mind while I tried to pray — "The Lamb of God is in heaven making intercession for my soul." I believed it was true for a moment. So I arose to return to the house with rejoicing in my heart. I had gone only a few steps when I began begging the Lord to forgive me for having such a wicked thought as that. To think that Christ had ever heard such a wicked unworthy sinner as I was! I went out into the yard and it looked like every tree was bowing in praise to their maker, and I felt to rejoice too, for I had never felt as I did that day. I thought surely it was the love of God in my soul.

Shortly after this my mind was led to Macedonia Church and I became impressed to join there. I went to Macedonia, and you told my feelings so plainly! just the way I was feeling at that time. This followed me constantly and was a great comfort to me. I offered to the church and was received and baptized by you, Brother Bell, you remember. Macedonia had been shown to me in a dream and I felt like I wanted to live and die with them.

I desire the prayers of all God's people for if I am one, surely I am the least. Brother Bell, this is only a small portion of my experience.

I must close. I hope to be with all of you the third Sunday in May. I enjoy meeting with God's people and hearing them tell of their joys and their sorrows. However, I do not feel worthy to be with them. I thought when I was bap-

tized, my troubles, trials and sorrows were over, I was so happy! But they had just begun. I find that I can witness with the Apostle Paul who said, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. Gal. 5:17.

Brother Bell, I miss you so much at Macedonia Church; it is not the same place to me. I have been tried in every way. I have had a hard and rugged road. I feel like I know something about the depths of sorrow and that in it, I was made to feel the strength of God's all powerful hand. I am so thankful for this precious little hope within my breast. I hope it will go down with me to the grave where my hope (if I am a child of grace) will be turned into sight. Many times I have wanted to pray, when I found I could not pray. I did not have a praying heart at the time. Come to see us.

Your unworthy sister,
Dora Ledbelles

THINKING ON MATTHEW 12

Dear Readers:

My mind has been exercised somewhat forcibly lately on Matthew 12:31, 32. Verses 30,33,34 of this chapter are also closely related in meaning to the scripture mentioned. In recent years I have had some insight into several scriptures that have borne heavily on my mind, and in each case my anxiety has been allayed with a sudden revelation of same, which I almost fear to claim yet I believe was of the Heavenly Father. I hope I have enjoyed such an un-

derstanding of the scripture under consideration.

From what I have seen in this the thirty-first and thirty-second verses, which read 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," leads me to believe this sin against the Holy Ghost is the doctrine that so widely prevails among those who "have a form of Godliness but deny the power thereof." (See II Tim. 3:5.) They believe they can by their good works, save themselves; that they can accept or reject God according to their own free will, that He is powerless to come into their lives without their consent and that they themselves can also save sinners who have made no profession. I believe the scriptures term this blasphemy against the Holy Ghost. They claim they can do the work of God themselves by saving themselves and others. In such claims they speak against the Holy Ghost, therefore our text says, "It shall not be forgiven him, neither in this world, neither in the world to come."

The apostle Paul said, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." So to the believers in Christ, He was crucified for their sins and arose for their justification, but to the Jews

and all those who believe in their own works, Christ is a stumbling-block, because if one believes by his works he is saved, he has no need of Christ, for Christ came to save sinners, not those who do not feel they have committed sin worthy of damnation. With sufficient righteousness of their own, they have no need of Christ and His righteousness. That is the doctrine of the ungodly, and many of His saints have very conscientiously believed this blasphemous doctrine, because they had not known God. Christ said, "It shall not be forgiven him, neither in this world, neither in the world to come." If we claim we can do the work—save sinners — that Christ came into the world to do, then we are guilty of blasphemy, and there is no forgiveness.

"But" says one, "You have just said that "Many of His saints have very conscientiously believed this blasphemous doctrine. How do you explain that?" That is explained this way: Christ said, "Lo, I come to Do Thy will, O God, He taketh away the first, that He may establish the second" Heb. 10-9. Christ took away this belief from His elect that He might establish the second. He did not forgive it, but He took it away. That is, He (Christ) takes out of everyone of His appointed, any confidence in salvation by the works of man, then He establishes the second. The second is salvation by the grace of God. It is a gift of God, through Christ, who came to the earth, bled and died that His chosen might have eternal life.

You see He does not grant forgiveness for this blasphemy or this

doctrine, but He does remove this belief far from us, for "He taketh away the first, that He may establish the second." In nature we believe in our own works, and this continues with us until Christ comes into our hearts and gives us a new heart: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6:19,20.

When Christ enters into our hearts, He at the same time removes or takes away the first, which is the unbelief, the confidence we have in our works—that He may establish the second. The first is the false doctrine — the claim that one can do the work that God alone can do — it is the work that Christ came to this earth to do and He did do. The "Second" is the true doctrine, the doctrine of salvation by the grace of God. "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." There is no dwelling place for Christ in a heart of unbelief, a corrupt heart, a blasphemous heart that feels no need of Christ; and in this new heart, we glorify God in our bodies and in our spirits which are God's. When the first is taken away, we come to know our vileness, our corrupt condition and our unworthiness and dependence on God.

Have I made this plain? Do you, my Readers, understand what the first is that is taken away? and what the second is that He esta-

blishes? The first is our belief according to nature that within ourselves we can perform the good works necessary to save our souls eternally not knowing we are too vile to perform anything good in the sight of God. The "Second" which He—Christ — establishes in us is a knowledge of our exceeding sinful condition, our utter unworthiness, our vileness and dependence on our Savior for everything, our folly and presumptuousness in such self confidence, and that Christ alone can and does save sinners by His grace, love and mercy.

Christ said: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Jno. 10:1. He also says, "Verily, verily, I say unto you, I am the Door of the sheepfold." Jno. 10:7. If it were possible for us to save ourselves by our own good works, we would not be entering in by the Door, which is CHRIST; ("I am the Door. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber.") and therefore would be thieves and robbers. So those who claim they can save themselves and others by their good works are climbing "up some other way" and are branded Thieves and Robbers, because they are claiming they are doing the work of God, which is blasphemy against the Holy Ghost.

When we saw our own vileness and unworthiness to receive God's mercy, to receive the great salvation wrought upon us by the sufferings of Christ, our Savior, what became of our Arminianism? What

became of our good works? which is termed as filthy rags by the Prophet Isaiah 64:6, (and we too, see them as such.) by which we had thought to work ourselves into the favor of God. Here is unmerited mercy on a hell-deserving wretch—one who had thought himself competent to save himself eternally, and an instrument whereby others could be saved. What blasphemy! Unclean, unclean! "Behold, I am vile, wretched, undone! But Christ says, "I will have mercy on whom I will have mercy," and "It is not of Him that willeth, nor of him that runneth, but of God that sheweth mercy." So "He taketh away the first that He may establish the second."

How convincing is God's work! When He sees fit to teach one of His subjects His great truths, He reveals His great Majesty and Power; that His atoning blood is of virtue and value and efficacy sufficient to wash away all our sins forever. His righteousness, the righteousness of God, is sufficient to justify His people from every transgression and render them spotless forever in His sight.

"He taketh away the first that He may establish the second." Certainly one of the redeemed ones who has received the salvation of His Son, no longer has any righteousness to plead, but he is now a worthless, vile, self-loathing, passive recipient of eternal salvation from the hands of the Sovereign Majesty of Heaven. But this unutterably glorious sensation or realization of a passive reception of salvation, has never touched the soul of any self-righteous unbeliever nor of those who "Profess

that they know God; but in works they deny Him; (See Titus 1:16) nor of any mortal under heaven, except a redeemed sinner, and elect member of the mystical body of the Lord Jesus Christ, whom He chose in Himself before the foundation of the world. See Eph. 1:4.

One so wrought upon by the Redeeming Hand of God, can witness with Paul when he said: "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;" and "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."

Pauline W. Adams
Willow Springs, N. C.

GREAT BLESSINGS

Dear Brother Adams,

I have thought several times of writing what I call my experience in the Lord, but I feel so little and unfit to try! I have put it off from time to time. I love to read the experiences of other brethren and sisters. They have been great blessings to me. When I get my landmark and read the experiences of others, how I do enjoy them!

I hope the Lord will bless me to write what I hope He has given me. It is a little hope, but I would not exchange it for all the world's riches. When I am blessed to feel this hope, and am given some assurance that I am His, it fills my heart with love and praise to His Holy Name. I am so pleased at times when my heart is filled with joy. I wonder why such great love is bestowed on such an unworthy

being as I. O, what wonderful love it is, and how wonderful it is that such as we are so favored!

But at times I feel so famished! I feel to be one alone and without His love and unfit to say I have a hope. Back in the twenties I feel that He spoke to me in that still small voice. I will never forget as long as I have my right mind. I was rejoicing and trying to pray that He forgive me for all my transgressions and keep me from all sin, when it seemed He visited me with His Spirit. O, what a day that was! I was crying for joy and everything was so pretty. It seemed that the whole world was praising Him. I was going to see my oldest sister and I was walking all alone, but I felt like the Lord was with me. I cried all the way and praised Him for what He had done for this poor sinner who was lost, until He came to my rescue. About a hundred yards from my sister's home, I thought I would clear up my eyes so she could not see I had been crying. I sat down against a pine tree and looked up into the sky, and I saw Christ sitting in a white cloud and he was smiling.

O, I hope some day to see Him again when He comes for His own. Whether I am one of His, I do not know. I just hope so, for I do love Him! O, what wonderful love! I joined the Missionary Baptist Church, but I just could not stay there, for I was not satisfied. I hope I was shown where to go. I had a dream and I saw a portion of my dream come true the day I was received by Surls Church. In my dream I saw a large number

baptized in a pond and a bright circle was all around us, and when I was baptized there were seven of us. I was received at the water. I did not say much other than that I loved the church, and Brother Chandler said he saw good enough evidence that I was a child of God, so I was received and baptized. I hope I will never give the church any trouble. I rather have my name taken off the church book than cause trouble among God's dear people. If I am one, surely I am the least of all.

O, if I could but write the fullness of my experience of Grace! but the half has never been told. One night in my home the Lord made Himself precious to me, and my heart was so overjoyed that I could not refrain from praising my God in front of some of my children. I cried for joy and told them there is a God, and that some day He is coming back again to this earth, and that they will see and that I hope we will all see Him as He is, be like Him and be satisfied; that all of His will go home where there is peace and rest forever more.

Brother Adams, I have written this and you may do as you please with it. Discard it or print it in Zion's Landmark, just as you feel to do. I hope all of the brethren and sisters will pray for me to be kept in the love and sweet fellowship of the church.

Your little sister, I hope,
in Christ.

Sadie M. Chambers

WONDERFUL POWER

Dear Elder Adams,

Enclosed you will find my renewal to Zion's Landmark. I am sorry I am late sending it.

It seems to me that my mind is so confused, I have so many different things to worry about that I cannot seem to meditate on the great and wonderful things as I thought I once did. I wonder here of late if I have ever known anything at all about the all powerful things above. I am worried and want to think or dwell on this wonderful power. There was a time several years ago that I could get more comfort, and sweet comforting words were spoken to me by a still small voice, and I was made to look forward to a sweet resting place beyond this vale of tears, than I have been able to do in late years. O, I do feel the need of a resting place! but I cannot seem to see such a place anywhere, except closely around.

It seemed that I once had a "lively hope" that I might be included in that "great multitude which no man could number," but has He who gives us such a hope completely vanished? and am I left all alone? If so, then I will fall by the wayside, because there is nothing I can do.

Oh! Where is that blessedness
I knew
When first I saw the Lord?
Where is the soul refreshing
view
Of Jesus and His Word?

I feel to be forsaken both naturally and Spiritually. I am just drifting on here, not knowing what

to do nor where to turn. I have not been to any of the Associations. My mother is very ill; she has been with me several weeks. She is in bed most of the time and suffers severely. She has a heart condition and other troubles also. I am up with her at night so much! I do not get much rest, but I have help in the day. She is pitiful. I stand over her frail body and feel so helpless! All I can do is try to ask the Lord to reconcile her to her suffering; and to give me grace and strength to care for her. It is so hard to think of giving her up, yet I feel like God knows best and what he does is right. I just try to pray he will reconcile me when the end comes. She often says she will be so glad when the Lord calls her home.

There are three hymns she sings in her sleep: Amazing Grace, Rock of Ages, and How Sweet the Name of Jesus Sounds in a Believer's Ear, are the three. She says Jesus is the dearest Name on earth to her. She has a wonderful experience and hope, which makes me realize we have much to be thankful for. Paul said, "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." I Thes. 4:13,14.

Brother Adams, I sure would like to see you folks again, seems such a long time since I saw you or heard you preach. I have not been to church in several weeks. I get so hungry to see the dear Brethren and Sisters, to hear them

sing the dear old hymns and shake their hands! That is all I have in this world of sin and sorrow to live for.

I must close my rambling remarks. I hope I have not worried you. I do not know why, but when I get so low and feel to be so forsaken, I feel like I want to talk with you. I could not see you, so I just had to write to relieve my mind.

Give Sister Adams my love and when you feel forsaken, please remember this poor sinner at a throne of grace.

Yours in hope of a better life,

Mrs. Claude Southard
Reidsville, N. C.

**A NEW DOCTOR
REPRINT BY REQUEST
FROM ZIONS LANDMARK
MARCH 15 - 1917**

Dear Brother Gold:

I thought I would pen a few of my thoughts and meditations had of late for the benefit of some who have requested me to relate the experience of our daughter, Matilda, for publication in the Landmark.

I have lately been made to realize that the blessings of our Lord are above and beneath and all around us and yet sometimes we get down so low we conclude His mercies are clean gone forever and that He has forgotten.

Now the experience we have had in our home of late has brought the circumstance of the blind man when Jesus spit upon the ground and made clay of the spittle, then commanding him to go wash in the pool of Siloam and he received

his sight. Now this man was of age and was qualified to testify before and in the presence of those who were doubting the power and authority of performing such wonderful miracles, and they continued to press this poor man until he made use of this language: "One thing I know, wherein I was blind now I see." What wonderfully convincing evidence which for us establishes his healing power as a Great Physician, not only having power to heal but we see Him step up to the bier of the widow's only son and raise him from the dead and restore him to his mother, establishing the sacred fact that He is God of the dead as well as of the living.

But back to the experience in our home, which I believe has created a desire and zeal to write to you.

Some eight weeks ago our daughter Matilda, who is a member of the Primitive Baptist Church here at High Point, was suddenly struck with inflammatory rheumatism. My choice of physicians was Dr. W. J. McAnnally who attended her regularly and faithfully, visiting her once and twice a day. Still the disease continued to spread affecting all her limbs and finally reaching her heart. Finding from the doctor that her case had become critical, he and I agreed that next morning we would call in a new doctor by the name of Doctor Mann. Her lower limbs had become terribly swollen and drawn and it required us a long time to get her out of bed when necessary. I was in much trouble concerning her but somehow after leaving a good fire in the grate I went off to

sleep and knew nothing more until twenty minutes after twelve o'clock when she called me and asked me if I had seen the "new doctor." I said no, has he been here? She answered, "yes and he just left as I spoke to you. He has been here about an hour." Her little sister, twelve years old, was sleeping beside her, and when I reached the bedside the child said: "Papa, Matilda has been trying to show me the new doctor for quite a while and I couldn't see him." I said, Matilda, you surely have been dreaming. She answered: "Papa, I have not been asleep tonight, besides if you don't think he has been here there is one of my legs he straightened and cured," at the same time moving her leg at will. I certainly was astonished and I began to inquire how and in what manner he had healed her leg so suddenly and I asked how he looked. She began to describe him in the most simple way as though she really thought it was the doctor that Doctor McAnnally and myself had agreed upon. She said he wore a uniform as white as snow and that all the time he was performing the operation he was smiling the brightest smile she had ever seen in mortal man, and the very touch of his hands was healing to her limbs. She said he washed her leg after taking out the old drawn leaders and putting in new ones which looked like silk threads of different colors. She said she propped her head on a pillow and watched everything he did. When he had finished he told her to move her leg, which she did and found it well. She wanted to awaken me and tell me what the

new doctor had done but when she called he disappeared. She said, "Papa, he promised to come back tomorrow night and cure the other one."

She told her little sister, while the new doctor was working on her, that if all the sick folks in High Point knew the doctor was here all would want him.

The next morning in some way doctor McAnnally learned that his patient was better and so he decided to come alone first and if it was necessary to later phone for the other doctor. He arrived and smilingly said: "I'm sure you are feeling better this morning Miss Matilda." She answered "Yes, no wonder, doctor, your new doctor came last night and cured one of my legs and promised to cure the other one tonight," and in her simple way related part of what I have written. And with a sweet smile on his face and with tears in his eyes the doctor said: "I hope he will come again tonight, He is ahead of all our doctors here."

And sure enough the pain and misery did leave the other leg the next night and she easily got out of bed herself and ever since she has been recovering fast.

Brethren and sisters, in my night clothes I sat down by my fire and bowed my head feeling I was unworthy for this New Doctor to come under my roof, and but for the proof I would doubt all this myself and Matilda has been interviewed so much and by so many she is in the same condition as the blind and can only say that her legs were so drawn with rheumatism that she couldn't move

them and now they are healed.

Now brethren, this may seem foolish to some, but it has been a source of great comfort to me. I surely feel that God has remembered His covenant He made to a thousand generations.

Yours in love,
(ELDER) Samuel McMillon — 807 Green St.
High Point, 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

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.

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.

SISTER LIZZIE LOWE

Sister Lowe was born August 21, 1881 and died June 8, 1961. She was married to G. H. Lowe January 1901. She united with Autry's Creek Primitive Baptist Church July 6, 1917.

Sister Lowe lived to be nearly eighty years old. God in His infinite wisdom has seen fit to call Sister Lizzie Lowe from our midst and it grieved us to see her go, but we desire to be humble before God and not question His will. We believe our loss was her gain and we are thankful to Him for the many years he blessed us to have her.

To know Sister Lowe was to love her. We have every reason to believe she loved her church and the brethren and sisters, for she always had a smile which seemed to say, "I am glad to be here".

She attended church faithfully as long as her health permitted. Sister Lowe was ill several months before her death, but she complained very little. She continued to praise God and thank Him for the many blessings He had bestowed upon her.

Left behind is one daughter, Betty L. Reddick, who was loving and faithful until the end. Her daughter, sister and many friends did all that human hands could do but they could not stay the hand of God who, we believe, has called her to a better place, where there is no pain nor sorrow but just peace and love.

Resolved that a copy of this obituary be sent to Zion's Landmark for publication, one sent to the family and one recorded in our church records.

Written by order of the church in conference Saturday before the first Sunday in July, 1961.

Mrs. Floyd Gardner,
Mrs. Henry Owens,
Mrs. Carrie Jefferson,
Committee
Elder C. L. Coker,
Moderator
Joe Coker, 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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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Wilson, N. C. FEB. 1, 1962

VIEWS ON 2nd PETER 1:20

Complying with Brother J. T. Hollingsworth's request (of Ellisville, Miss.) that I offer my views on 2nd. Peter 1:20, which reads as follows: "Knowing this first, that no prophecy of the scriptures is of any private interpretation." I submit the following:

"No private interpretation" means that the scripture cannot be understood by the carnal mind or a natural mind for the carnal mind will interpret carnally rather than spiritually, because it is carnal—not spiritual. Paul said, "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) He also says, "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 writer had a striking exam-

ple of a "Private interpretation" several years ago, when I asked a man with whom I was talking, if he knew what was meant by the scripture which reads as follows: "And it repented the Lord that he had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created, from the face of the earth?" He said, "Yes, I think I understand what God meant." He continued by saying, "When God made man, he did so much worse than God thought he would do, he (God) destroyed man from the face of the earth." This interpretation contradicted the word of God. It is recorded, "But Jesus did not commit Himself unto them; because he knew all men, and needed not that any should testify of man; for He knew what was in man." Jno. 2:24,25. If God knew what was in man, and it is certain that He did, then God was not disappointed in anything that man did.

We are not to understand from the words of Peter, (as quoted at the beginning of this epistle) that we should not read the word of God. Paul said to Timothy, "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 laying 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 so doing this, thou shalt both save thyself, and them that hear thee." I Tim. 4:13-16. That is, save thyself and them that

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hear Thee from error by being informed of what the Scriptures say and teach. Paul did not mean that Timothy could save himself or anyone else eternally. Timothy was already saved, (and he was the one to whom Paul was talking as you can see.) He had the Spirit of Christ in him. Searching the scriptures by the Spirit of God, he saved himself and those who heard his teaching and heeded it, from the errors of false prophets and false teachers, those who misinterpret or pervert the scriptures and beguile unstable souls. This is the saving that was meant by Paul in this scripture. It was said of the Bereans that they were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so. See Acts 17:11.

It is evident that the Bereans were spiritually minded, and compared spiritual things with spiritual things. Paul said, to the Corinthian brethren, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor. 2:12, 13.

Those who are born of the Spirit of God draw much comfort from the testimony of the Apostles and Prophets. Job said, "Behold I am vile." Job 40:4. 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." These words touch a responsive cord in the hearts of those who have seen themselves totally depressed. Not only this but there is an occasional lifting up in the spirit when the Spirit of the Lord communes with our spirit, even for a short season, which enables us to witness with Job when he said: "For I know that my Redeemer liveth." And with David: "The Lord is my Shepherd." Paul said, "For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Peter said "For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost." II Peter 1:21. Jacob was moved by the Holy Spirit of God to say, "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant." Why did Jacob say this? In looking back over his past life he could see nothing he ever did to merit a favor from the God who delivered him from the hand of his enemies. The above are some of the spiritual experiences of the patriarchs, prophets and apostles, and they are the experiences of the children of God. For those who have been taught of God can witness with the Apostles and Prophets who were also of God. They have the witness within. Paul said, "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. They can separate law from gospel. That is, they recognize self-righteousness and self-works from the work

of God in the salvation of His people. They hear the voice of Jesus and know not the voice of strangers. They know the difference between the works of man and the work of God who works in them both to will and to do of His good pleasure. The holy scriptures may be compared to a reservoir from which the redeemed family of God draw comfort when they are applied to their hearts by the Holy Ghost. 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. When they compare their experience with the testimony of those which are recorded in holy writ and find they are essentially the same, it gives them renewed courage and strength and causes them to feel and hope that they are in the strait and narrow way that leadeth unto life.

Those who believe in works of their own righteousness, teach for doctrine, the commandments of men. Jesus said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me; teaching for doctrine the commandments of men." Matt. 15:8,9. They pervert the scripture. They worship the creature more than the creator. The law did not promise eternal life and salvation. Paul said, "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. "For the law was given by Moses but grace and truth came by Jesus

Christ." Jno. 1:17.

Grace is free and unmerited favor given by God. Those who have received this grace feel unworthy of the least of God's blessings. Any form of Godliness or doctrine that does not ascribe all honor, praise and glory to God, reflects the teaching of the carnal mind. Private interpretations of the holy scripture cannot be relied upon. The application applied to the word of God, must agree with the law and testimony. The Lord spake by the mouth of the prophet, "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." Isa. 8:20. What is this WORD HERE SPOKEN OF? John 1:1,2. plainly tells us what it is. He says, "In the beginning was the Word, and the Word was with God and the Word was God;" meaning this word was Jesus Christ, the Lord. He follows with: "The same was in the beginning with God." So, if they speak not according to Christ Jesus, it is because there is no light in them. So Christ is the Saviour of sinners. He came down from Heaven to save that which was lost. He also came down to save those that the Father had given Him before the world was, and He 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." Jno. 6:38, 39.

Now any doctrine that does not give God all the praise, and pro-

claim Him as the one of all power, the only Redeemer and Savior of sinners, denies the truth proclaimed by the Prophets of old and therefore interprets the prophecy of the scriptures by private interpretation, proclaiming the works of man rather than of God.

T. F. Adams

**IN MEMORY OF OUR DADDY—
EDDIE OLIVER**

On October 18, 1961, the Lord called our beloved Daddy to his heavenly home. His stay on earth was 67 years. Being in declining health for about three years and confined to his bed for three months, he expressed his desire to meet the Lord many times. We believe it was the Lord's will that he suffer no longer. So with sad hearts, we gave him up. His place on earth cannot be filled but we hope to meet him some day.

He united with the church at Bethany in 1925, and was chosen deacon in 1937, holding this office in the church, until his death.

He is survived by his wife, our mother Callie Oliver, six children and seventeen grandchildren.

His funeral was conducted in Bethany Primitive Baptist Church, Pine Level, N. C. by Elder Floyd Adams, assisted by the Rev. R. H. Jackson.

His children,
Leland, Richard, Carl,
Sallie, Maydeen, Mary
Ann
Elder S. T. Atkinson,
Moderator

RESOLUTION OF RESPECT

We, the church at Tarboro, again wish to bow in humble submission to our Heavenly Father in the passing of our dear Brother Haywood Jones.

Brother Jones joined our church with his wife, Sister Bessie Jones, on the first Sunday in May, 1959. The church feels that they both were believers of Salvation by Grace.

Brother Jones was born in 1888 and died September 13, 1961. Making his stay seventy-three years.

Therefore may it be resolved:

1st. That God's will has been done on earth as it is in Heaven.

2nd. That we extend our sympathy to his family in the loss of a companion and father, but we believe their loss is his eternal gain.

3rd. That three copies of these resolutions be made: One for the church record. One to be sent to the family; and one to be sent to Zion's Landmark for publication.

Done by order of the church in conference at our November meeting.

Elder D. B. Stokes,
Moderator
Brother John H. Coker,
Clerk

**IN MEMORY OF A DEAR
SISTER IN CHRIST**

We want to write a few lines in memory of a dear sister and loving mother—Mrs. Emma Berry Clayton. She was born September 11, 1874 and died April 5, 1961 at the age of 87 years. She was the widow of Brother Mad Clayton. They both united with the Old Baptist Church of Helena the year of 1909, where they were faithful members until their death. Brother Clayton was a deacon for many years before his death and Sister Emma served in the capacity of a deacon's wife for several years after his death.

She leaves four daughters and one son to mourn their loss. They were very faithful and dutiful to their mother in her declining years. They are: Mrs. Clarence Rogers, Mrs. Burman Clayton, and Mrs. Willie Clayton, all of Timberlake, N. C. and Mrs. Rainey Whitfield of Hurdle Mills, N. C., and the one son, Mr. Herbert Clayton of Roxboro, N. C. RFD #3.

The funeral of Sister Clayton was conducted by Elder E. L. Furgerson and Elder L. P. Martin. The body was laid to rest in a beautiful mound of flowers.

Written at the request of the church of Helena.

Sister Minnie Morris
Sister Vannie Gregory
Sister Lelia Pennington
Committee

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PSALM CVII.

Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

He turneth rivers into a wilderness, and the watersprings into dry ground;

A fruitful land into barrenness, for the wickedness of them that dwell therein.

He turneth the wilderness into a standing water, and dry ground into watersprings.

And there he maketh the hungry to dwell, that they may prepare a city for habitation;

And sow the fields, and plant vineyards, which may yield fruits of increase.

He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

Again, they are diminished and brought low through oppression, affliction, and sorrow.

He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

Yet setteth he the poor on high from affliction, and maketh him families like a flock.

The righteousness shall see it, and rejoice: and all iniquity shall stop her mouth.

Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**REPRINT BY REQUEST
FROM GOSPEL STANDARD
PLEADING THE PROMISE IN
AFFLICTION**

"Whatsoever afflictions seize us, They shall profit, if not please."
Beloved for Christ's sake—Peace be multiplied unto you. Amen. Here I am seated without either will or power to think a good thought, speak a good word, or do a good work; sensible that all my sufficiency is of God, and that what I am above a cursed hell-deserving sinner, is alone by the free grace and sovereign undeserved mercy of God. He declares in His Word—and we find it so in experience — that He works in us both to will and do of His good pleasure, prepares our hearts, gives the answer of the tongue, creates the fruit of the lips, and by His Spirit furnishes us for every good word and work. When He puts His good word in us, it is received in power and in the happy enjoyment of the blessing thereof. When He puts His good grace in us, that subdues the reigning power of sin and corruption. When He puts His good Spirit in us, He renews us in every faculty of our souls, and so makes us meet for heaven. Then we are constituted good men, and then we are enabled to bring forth fruit unto God. Hence the tree being made good, so the fruit is good. "A good man out of the good treasure of his heart bringeth forth good things." And we know that the

fruit of the Spirit is in all goodness, righteousness, and truth. It is by His influence and operation upon us alone that we are formed a people for God's own use, to show forth His praise. "Ye are builded together for an habitation of God through the Spirit." When He enlightens us, then we see. When He operates as the Spirit of faith, then we believe. When He applies the promises in their comforting power, then we go forth in a lively hope and expectation. When He operates as a Spirit of revelation and understanding in the knowledge of Christ, then we discover Him as the only Saviour of sinners, and as the fairest among ten thousand, and have all our thoughts brought into captivity to the obedience of Him, in the matter of our salvation. When He brings near the atoning blood of Christ, and His everlasting righteousness, so that we are enabled to receive them, then we enter into pardon and peace, and find wisdom and knowledge to be the stability of our times. When He bears witness with our spirits that we are the children of God, and sheds abroad God's love in our hearts, then we are brought to rejoice with joy unspeakable and full glory.

Every fresh discovery we make in the Word of God's grace, or in His work upon our hearts; and all the power by which we are supported in times of temptation, trouble, and affliction, and by which

we are delivered, comes by the Holy Ghost. Hence He is called The Spirit of power and of might. When we stand and withstand all the attacks of men and devils, it is because we are strengthened by the Spirit's might in our soul. We have a sweet passage on this head: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." It is in the margin, "put him to flight." This standard is Christ: lifting Him up, testifying of Him to us, and thus drawing forth our faith in exercise upon Him, as our almighty Saviour and Redeemer. Thus holding Him fast by faith in all His saving benefits, both the devil and carnal reason give way, and are put to flight.

When Paul speaks of this good fight and victory of faith, he varies his manner of expression from that of the prophet, but the meaning is the same: "Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Christ is the shield that faith uses, and as we hold Him fast in all the glory of His Person and all the fulness of His finished work, so no adversary can prevail. As He has obtained eternal redemption for us, so we shall be saved by Him with an everlasting salvation. Only hear the noble security He gives us: "I give unto My sheep eternal life, and they shall never perish, neither shall any one pluck them out of my hand. My Father, who gave them me is greater than all; and none is able to pluck them out of my Father's hand". The Holy Ghost is a well of water that

is to spring up in us unto eternal life. He is to be the comforter, who shall abide in us and with us for ever. So that, when Father, Son, and Spirit cease to be God, then may a believer be damned; but never till then. Blessed be God for decreeing our salvation to be of faith, that it might be by grace, to the end that the promise might be sure to all Christ's seed (Rom. IV. 16).

Furthermore. My friend is in the furnace of affliction. Well; even this marks the footsteps of the flock, for in this all are chosen and all find it so, more or less (Isa. XLVIII. 10). He who was declared by God Himself to be a perfect and upright man, whose fellow was not in all the east, was in the furnace, according to some writers, for years. Yet he was brought through, according to God's promise. His body was healed of all its pain and weakness; his soul also. He was stripped of all his self efficiency and brought to ascribe all his salvation to God alone. God blessed the latter end of Job more than his beginning. But before this he had many tossings to and fro, and many wearisome nights appointed him (VII.3).

It is a great comfort to a believer to think that all his afflictions, temptations, troubles, or distresses that ever he shall experience in this world, are appointed for him by the Lord Himself. There is a measure, both of these and of all the comforts, consolations, refreshings, and heavenly visits that ever we shall experience.

Consider the first sort, "Although affliction cometh not forth

from the dust, neither doth trouble spring out of the ground (that is, none of these things come upon us by chance), yet man is born into trouble as the sparks fly upward." So says Eliphaz. Then all these must come according to the all-wise appointment of God; and so we read they do. "That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto" (1 Thes. III. 3). There is no getting to the Kingdom any other way. After Paul was stoned at Lystra and almost killed, but restored by the display of God's power and blessing, he returned to Iconium and Antioch, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts XIV. 22). If with this we compare what one of the elders said to John, we have it settled as a clear case that it is the lot of all the elect of God. "What are these which are arrayed in white robes? And whence came they?" The answer is: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

But then, what is beyond this tribulation? Come, let us have it: for it has a place now, both in our faith and in our affections as well, when soul and body are reunited and glorified, though the soul is in perfect happiness first, we know that "They shall serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them." Is this all? No; blessed be God, it is not.

"They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes". (Rev. VII. 13-17). This will fully satisfy our desires. Blessed be our gracious God for bringing us, in a measure at times, to rejoice in hope of this! When this is uppermost, then linen drapery and mahogany logs pass behind the curtain for a time; and all beneath the sun sinks into vanity and vexation of spirit, which indeed is the most we can make of it.

Afflictions are very profitable, though unpleasant. One good man confesses this: "It is good for me that I have been afflicted. Before I was afflicted I went astray." If then, we are sanctified by them and brought closer to God, they certainly are good things in their effects, though ever so contrary to flesh and blood. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yielded the peaceful fruit of righteousness unto them which are exercised thereby."

Again. By these we are withered and die to the vanities of this world, and the salvation of the soul is brought to be the one thing needful for us. By these things some are brought into the experience of salvation. Bodily afflictions are sometimes used to bring about this, as the end intended by the Lord; as we see in the notable instance of Job.

Then also, afflictions crucify us to the world, and lead us to self-

examination to discover God's work upon our souls. So says the Psalmist: "Let thy work appear unto Thy servants." And as it appears in genuine faith, in good hope, in life, light, pardon, justification, in peace and heavenly-mindedness, in joy, in love, in wisdom, in knowledge, in the fear of the Lord, and in evangelical repentance, it affords unspeakable joy and comfort. As it is written: "Let every man prove his own work (or what God has performed in him and done for him), and then shall he have rejoicing in himself alone, and not in another". (Gal. VI 4.

Furthermore, afflictions when sanctified drive us to the throne of grace with more fervor and earnestness, and to more diligent searching of the Scriptures and attending of the means of God's appointment. Thus our profiting is sure by God's own promise: "The diligent soul shall be made fat." His knowledge and understanding shall be much increased; his comforts and consolations shall abound. Sweet revivals and renewings of the work of grace shall be experienced; much joy and peace in believing shall be felt. Charity, the bond of perfectness, as well as the abundance of spiritual life, shall prevail in the soul. All this is confirmed in a good man's experience under affliction, for he declares: "O Lord, by these things men live, and in all these things is the life of my spirit. So wilt Thou recover me, and make me to live." (Isa. XXXVIII.). Too much prosperity is our greatest trial, for in this way we are soonest upset and overthrown. Read God's great kindness

to Israel, and hear the effect: "But Jeshurun waxed fat and kicked.. then he forsook God which made him, and lightly esteemed the Rock of his salvation." The good man Agur understood things well. His request to God is admirable: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny Thee, and say: "Who is the Lord?" or lest I be poor, and steal, and take the name of my God in vain." (Prov. XXX.8-9).

Now, under your existing circumstances, you have much encouragement, if the Lord is but pleased to increase your faith to take it. You have many exceeding great and precious promises, that include everything you stand in need of. Let us observe something about both. We read of Asa, that he was diseased in his feet, yet this good king had not confidence of faith to look higher than an arm of flesh. In his disease he sought not unto the Lord, but unto the physicians, and they left him without a cure (II Chron. XVI.) In Mark we read of one who had a better faith. She first tried temporal physicians for twelve years, that was as long as her money lasted; her faith then stood in the wisdom of these men; but when her resources were gone, instead of being better, she grew worse. At last hearing of Jesus, and finding a confidence wrought in her heart in His almighty power, she said: "If I may but touch His clothes, I shall be whole," and immediately upon the touch came the cure. This act of faith brought healing virtue with it, and she was

made whole of her disease. What is the use of all other physicians without Him? Nothing at all. They are useful in their place and all legitimate means are to be used, but they can be of no service without looking to and imploring the Lord's blessing. In this way the greatest cures have been effected by the most insignificant means, that the sole glory might be secured to God Himself. Naaman the Syrian was ordered to wash in Jordan; thus he was cured of his leprosy. But if God's power and blessing had been absent he might have washed a long time ineffectually. But as it was God's own means to His own blessing, so by His own means He effected a perfect cure. Hezekiah is another instance. The means was a bunch of figs applied; nothing more simple. But that used in faith at the command of God was blessed to his recovery.

So now, if we use means we pray God for His blessing upon them, and then to watch His hand. If then by God's blessing upon the means a cure is effected, then the glory is His and not man's. Christ is the good physician still. Mathew informs us that Christ, in the days of His flesh healed all manner of diseases, which made His fame spread. There is still balm in Gilead, and the only all-wise and all-powerful Physician there. When it is said: "Why then is not the health of the daughter of my people recovered?" the reason is because the good Physician is not called upon by faith nor consulted by prayer. If we ask not, we have not; because the Lord says that for all these things which He hath promised He will be inquired of by

the house of Israel to do them for them. The Lord's promises must be the ground of our faith, and the foundation of our hopes; nothing else. No way can be so successful as this. For if we hem Him in or compass Him about with His own promises, having in our heart a feeling sense of want, what can He do? His faithfulness and truth stand bound to make them good: for heaven and earth shall pass away, but not one jot or tittle of His word or work shall ever pass away unaccomplished or unfilled.

Now I will set before you six promises. May the God of all grace bless you with faith in exercise to take to yourself the comforts of them. The exhortation to all believers is: "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your request be made known unto God." (Phil. IV. 6). Then follow the promises: "Call upon me in the day of trouble; I will deliver Thee, and Thou shalt glorify Me." "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." "Though our outward man perish, yet the inward man is renewed day by day." Now watch this, and see: "He giveth power to the faint, and to them that have no might He increaseth strength." "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 kindle upon thee." "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any

means hurt you." (Ps. 1. 15; Deut. XXXIII. 25; II Cor. IV. 16; Isa. XI. 29; XIII. 2; Lk. X. 19).

Now these are God's own promises, belonging to every individual believer, every heir of promise. and as we feel ourselves in tribulation, it is our privilege to plead them; and deliverance, either in body or soul, must come this way. The Lord's hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear. He declares Himself to be a present, yea, a very present help in time of trouble (Ps. XVII.I.) He says that we shall never seek His face, or call upon His holy name, in vain. In due time we shall reap, if we faint not.

I have remembrance of you in my poor petitions. We have also this sweet encouragement, given by our blessed Lord Himself, who says: "Again I say unto you, that if two of you shall agree on earth touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Now then, we see the work laid out that is to be done, and the means to be used. May the good Lord so repair the structure of your human frame which He at first built, as that it may yet stand firm for a longer time, if His heavenly will! Above all, may He so adorn your soul that you may feel yourself all glorious within, in life, in faith, in love, in joy, in righteousness, and in peace; so that you may have the most lively sense and inward satisfaction of knowing that, though your outward tabernacle may be dissolved, yet you have a house not made with hands, eternal in the heavens — a

better and more enduring substance than can be found here. That the fulness of joy which is in God's presence, and those rivers of pleasures which flow at His right hand for evermore may be the satisfaction of your soul: that you may, under the blessed earnest of them, rejoice that your name is written in heaven, is the desire, dear M—, of

Your most affectionately in the best bonds.

Christopher Goulding

ANOTHER BLESSING

Dear Brother Adams,

It has been so long since I have written that I feel I must write to let you know I am yet in the low ground of sin, sorrow and woe, and to thank you again and again for sending the Landmark these many years.

This is just another one of the blessings I receive and feel that I do not deserve. I want you to know that I am very grateful. I wish you could know how very appreciative I really am.

I get three periodicals — all are Old Baptist magazines — each month. (All are sent free) They are a great source of comfort, joy and consolation to this old sinner. I would be lost without them, for they are most all the preaching I hear.

However, the Good Lord has wonderfully blessed me this year (1961) by enabling me to go to church three times. Last year I went only twice, before that it had been three years.

Brother Adams, perhaps you can imagine the joy those meetings afforded me. I wanted to meet, mix

and mingle with the dear saints, and how I was filled with joy. I only attended services on the Sunday mornings, but the blessings I received each day was sufficient to lift me to the top of Mount Pisgah, speaking allegorically. I seem to view the Canaan Land with all its fruits and oil. His garden is where beds of spices and cinnamon are, under the shadow of the pomegranate sending off their sweet and pleasant odors. Seven of God's old servants were there. I wish I could have heard all seven, some I was acquainted with, and others I had not met before.

Elder C. U. Landers and Elder Wallace preached Sunday morning, and they were not slack in expounding the word—the whole counsel of God. I am yet feasting on sweet crumbs which fell from our Master's table. This precious soul satisfying provision was indeed sweet as honey in honey-comb. I can yet hear them preaching, and singing those sweet old hymns, songs of praise, to our Heavenly Father and our Lord and Saviour. I do not have words to express my feelings explicitly, but perhaps there are many that will understand. Most especially those who, like myself, rarely get to meeting, will realize the sweet joy, peace, and the elevated condition that I have since experienced. It was so sweet and precious to be privileged to attend even just the one day. I realize I shall not remain in this happy elevated state for long, for dark and gloomy days will come. Thick dark clouds draw nearer and nearer hemming me in, pressing me lower and lower. I feel so alone, lost and forsaken, even of

God, when so overtaken. I have at times tried to lay my little hope aside, but I cannot entirely do so. It is all I have, the anchor to my soul. If I indeed have a hope. I hope I am thankful to the giver of every good and perfect gift, the Father of lights, with whom there is no variableness, neither shadow of turning for giving me this little hope. Even though I may be a poor deceived soul. I am greatly thankful for the peace of mind and soul that He gave me so long ago, and because of this I HOPE.

Brother Adams, I am grieved to hear of our dear Brother Nash's passing. I loved and enjoyed his writing and shall miss his editorials and articles. I know that you too, as well as others, will miss him. He was a gifted writer. I wish I could have heard him preach just as I have wished I could hear you. How can we but mourn over the passing of one so dear, of the loss of an old soldier of the cross or for any of God's saints? His eternal gain in passing into the realms of blissful peace and rest, is, I relize, a great loss to many people, especially the brethren and to those who knew and loved him best. Our loss is his eternal gain, and I desire to be reconciled to God's will.

The Lord giveth and the Lord taketh away, blessed be the name of the Lord. May the Lord bless and comfort those that mourn and enable all to say, Thy will, O Lord, be done.

Brother Adams, I have handed out many of my Zion's Landmarks to friends and some said they want to subscribe, and all said they were well pleased with it. I do hope you

have received at least a few new subscribers from among them. I am not able to get out often. I could do more if I had a way of visiting among the brethren. It seems no one has time from their work to visit even the aged and afflicted, now.

I think there are no periodicals— Old Baptist papers — that advocate the work of Jesus Christ and Him crucified, and the absolute sovereignty of an all wise God and of His great and wonderful works of grace, mercy, and His great and everlasting love for His people, more than does Zion's Landmark. Indeed it is a wonderful paper and I find much comfort and joy in it, from cover to cover.

Brother Adams, I would have written long before now, but my arms, wrists and fingers have been too sore and stiff for a year, for me to write, but they are much better now. My general health is about the same as when I last wrote other than some improvement in my joints of the rheumatic condition.

I hope you, Sister Adams and all yours are well and happy.

Now may the God of all grace, keep you, yours and the household of faith, both now and forever more.

Yours in Hope,
Harriett Little Gray
309 Hagerman St.,
Houston, Zone 11,
Texas

We are glad to again hear from the dear Sister Gray for we had feared that her condition had grown increasingly worse. We have not had the privilege of knowing her in the flesh, but the fruit of

her pen tells us she has been with Jesus, as was said of Peter and John. (Acts 4:13) — Editor

OUR MEETING AT MT. LEBANON

If it be God's will, I want to tell you of our meeting at Mt. Lebanon Church Sunday. It was so beautiful! When we walked in, there was a calm and a peace indescribable. Elder Jack Hawkins was blessed to open services with a prayer and such a prayer my ears have never before been blessed to hear! It seemed that every word of it was what I would pray if I could. It was asking God if it be His will, to bring her to the church. I told him after church that I could not help feeling he was praying for me. That I hoped some day I could go to the church.

Elder Hawkins was blessed to preach. I had seen him several years before when it seemed such a struggle, but he was liberated and the words were flowing. He preached on the text, "In my Father's House are many Mansions." I have been feasting ever since. I have been shown that a mansion of itself cannot begin the building, and it is not begun and completed all at one time. It takes every experience, every trial, every heartache, and every pitfall to make that mansion complete and to make it ready for the Father's House.

Elder Rhodes, I believe, felt as we did, that we had been fed. He spoke of Peter when he had toiled all night and had caught no fish, that Jesus commanded him to cast the net on the other side. Then He told Peter to Feed His Sheep.

He was not commanded to make a sheep, but to feed His sheep, and to feed His lambs. He spoke of the different characteristics of the sheep when compared to the goat. A sheep never becomes or changes to a goat, and a goat never changes to a sheep.

I mentioned to you in a previous letter that I believed that I had seen evidence of the Lord having begun a good work with my Grandmother. When we were there we were talking about what was said at church, and I read one of your editorials in Zion's Landmark to her. She asked several questions, then she said, "Tell me why it is so hard for anyone to talk about his or her experience." I asked, "Why, have you had one?" Then she sat there with tears streaming down her cheeks and said, "About thirty years ago I used to wake up every morning with my pillow wet with tears, and I could not be satisfied. I wondered if I were one of God's little children. Then she told a dream she had. She said when she was in a swing going on up as she thought, to Heaven, and she looked back to her husband and said, "Just look what Faith has done for me." He was of the Old Baptist Faith, and I said, "Do you mean he died without knowing about this? She said "Yes, you are the first I have told." She is eighty-four years old and you can imagine what this meant to me, because she seems almost like my mother.

Elder Adams, what would be the procedure necessary for us to arrange to have some Ministers come to our home to preach? I cannot describe what Zion's Landmark has meant to me; and I cannot help

but think of how blessed you and Mrs. Adams are in having the privilege of working on it so much. I cannot imagine more pleasant work or occupation, realizing at the time what the fruit of your labor must mean to the many who feast from the contents for there are many elderly people who are shut-ins and seldom have the opportunity to attend church and feast on the services, and some of us are located so far from one of our churches that they too are deprived of anything other than reading the Landmark or the Bible, both of which are such wonderful blessings that many do not have the privilege of, but those who can attend services every weekend and enjoy sitting under the sound of an able gifted minister can never know how to be thankful until they are deprived of this privilege.

I hope the Lord will give you a mind to pray for me, I cannot pray for myself, not to my satisfaction. I hope and pray He will be merciful to me a sinner. I can witness with Paul: "The things that I would not do, I do, and the things that I would, I do not." At times I feel lifted up and carried about, and my footsteps directed and then I feel that I have deceived the little children and that God would not condescend to one such as I. Then I want to hide and there is no hiding place. If Jesus should come today, I have no place to hide, and I do not feel prepared to go.

May the Good Lord keep you and yours.

The very least if one at all,
Mable Hager and family,
Scotland Neck, N. C.

Zion's Landmark

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

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**"IN YOUR PATIENCE
POSSESS YE YOUR SOULS"**

Sister Anna Fleming Brown of Statesville, N. C., requests my views on:

Luke 21:19. "In your patience possess ye your souls."

These were the words of Christ to His disciples and all the people in the temple. The time He spoke these words to them was when He was foretelling the destruction of the temple, which came to pass some years hence. He foretold the terrible destruction that would come not only to the temple, but to the people of God as well. He warned them that "nation shall rise against nation" and "Earthquakes shall be in divers places, See Luke 21:10,11, and famines and pestilences," and many other fearful and terrible sights should take place. But He said, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." Meaning that He would give them

freedom of expression, a door of utterance that they might speak properly or pertinently in a prudent manner; and He said too, "Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death, and ye shall be hated by all men for My name's sake. But there shall not a hair of your head perish." Then He says: "In your patience possess ye your souls." By this expression He was saying to them to bear their persecutions, their afflictions, their sufferings and their reproaches patiently, trusting their God for deliverance, the one who does His will in the army of heaven and among the inhabitants of the earth. Meaning too, that whatever befell them would be for their good, because we are told "All things work together for good, to them that love God, to them who are the called according to His purpose." And even though some might be put to death, the life to follow would be one of happiness and joy everlasting, as compared to a life of turmoil, trouble and disappointment. So "In your patience possess ye your souls". That is, He was saying let nothing distress nor disturb you, enjoy the peace that is in your souls, for the Apostle Paul says, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus — those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4:7-9. So your souls are possessed or put at ease through your patience and your patience comes through tribulation. Paul tells us: "Therefore

being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by grace into this grace wherein we stand, and rejoice in hope of the glory of God, and not only so, but we glory in tribulation also: knowing that 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." James says, "Let patience have her perfect work, that we may be perfect and entire, wanting nothing." James 1:4. When we are endowed with that faith, love and perfect peace, then patience has her perfect work, and we cannot hinder it. This is nothing over which we in nature have control, but it is a state and condition in which we are in, when we are enabled to do these things. It is something we cannot hinder neither do we want to hinder, for it is when the spirit of our God is present with us; gives us this perfect peace, love, joy and faith in Him through His wonderful grace and overshadowing, and abundant power. Hence, "In your patience possess ye your souls."

This scripture does not imply that through patience our soul is saved eternally, but those who possess patience feel an ease of conscience in time of stress and trouble. James said, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. Job possessed patience. Tribulation, suffering and sorrow invaded his life,

yet in all this, the scripture says, he sinned not. However, later he did make some expressions of impatience, yet he was humbled because of them and was brought to repentance. He could see the hand of God in the loss of his sons and daughters, his material wealth and his bodily affliction. He acknowledged the hand of God; "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. Many of us desire to have patience, but when we realize that it is through trials, troubles, sufferings, tribulations — that worketh patience we are brought to search our souls to know if we are willing to pay the price. In nature we are not, but in grace, in the Spirit of God, we are. It takes humbleness, it takes sorrow, it takes tribulation.

I am here reminded of the experience of an Elder who visited an afflicted Sister. She was murmuring and complaining in her affliction. She said to her pastor, "I want you to pray to the Lord to give me more patience to endure my sufferings." He said: "Tribulation worketh patience. If patience is what you want, I will have to ask the Lord to increase your tribulation." She replied, "I do not want any more suffering or affliction."

When we, as parents, have children who are dissatisfied and grumbling, wanting this and that, most of us seek to satisfy them, but this method of appeasement is not in accord with that of our Heavenly Father. He adds affliction to affliction, which brings humbleness and submission and tribulation, which, as stated above, worketh pa-

tience. When Moses led the children of Israel through the Red Sea, he attempted to lead them by way of a straight, smooth, easily traveled route, but before he could do this he sent messengers to the King of Edom to get his consent to pass through his country, pledging not to disturb any vineyards and to pay for any water they might drink. But the King said: "Thou shalt not go through." And Edom came out against him with much people, and with a strong hand." Numbers 20:20. So they were forced to retreat, and take a long rugged route around, and met with many obstacles and discouragements. They even met opposition with King Arad who fought them and took some prisoners. The Israelites became weary, hungry, tired and thirsty, and they began to speak against God, and against Moses, saying: "Wherefore have ye brought us up out of Egypt to die in this wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread." Numbers 21:5.

The Lord stopped the mouth of the Israelites who complained against God and Moses. He did this adding affliction to affliction. "The Lord sent fiery serpents among the people; and they bit the people; and much people of Israel died. Therefore the people came to Moses and said, "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord that He take away the serpents from us. And Moses prayed for the people." Numbers 21:6,7. This suffering was a chastisement sent to bring repentance among the Israelites. They

were caused to confess that they had sinned, for they had spoken against the Lord and against Moses. The Lord told Moses to "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Numbers 21:8,9. This was not a real serpent, but a figure of one. It was made of brass because it was near the color of a serpent, and it was to be set up high that the victims of the serpents might be able to look upon it, and be healed which represents the lifting up of Christ, which they did in confessing that they had spoken against God and thereby sinned. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Jno. 3:14, 15. David said, he waited patiently for the Lord, and He inclined unto him and heard his cry. He also said: "Before I was afflicted I went astray but now have I kept Thy word." Psa. 119:67. His affliction brought patience to him, He is drawn near unto God, he feels His love and favor. If the soul of David had not possessed humility, patience, and the love of God, how could he have said, "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.

T. F. A.

A NEW CREATURE IN CHRIST

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13-25.

This is the language of Jesus which was spoken in answer to a question asked of Him as He taught while journeying near Jerusalem. An inquirer, after hearing the Kingdom of God compared to the mustard seed and also leaven, asked the question, "Lord are there few that be saved?" Jesus said unto this person, "Strive to enter in at the strait gate: for many, I say unto you will seek to enter in, and shall not be able."

This man could not understand how the Kingdom of God could be likened or compared with such small things as the mustard seed and leaven, and how that entrance into heaven could have any relationship to them. In the scriptures, the Lord often makes use of small or insignificant things, animate and inanimate, to prove and make known His truth. Soloman has said of the ant, the conie, the locust, and the spider: "There be four things which are little upon the earth, but they are exceeding wise." Pro. 30:24. So it is with the mustard seed and the leaven, which are inanimate objects, each of which are small by dimension, but powerful in the structure and content of wisdom, and characterized by hidden truth.

This inquirer was interested in Salvation and the acquisition of same, but he could not understand the channel from whence it is given. The damsel who was possessed with a spirit of divination,

cried unto the Apostle Paul, saying, "These men are the servants of the most high God, which shew unto us the way of salvation." Acts 16:16. She could hear others speak of the way, but could not for herself until after Paul, being grieved, turned and said to the spirit, "I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." Then she could discern Jesus. It is most essential that to know the way of Salvation is to know Christ, and we cannot know Him without His manifestation to us and the means which is Faith. The things of God must be spiritually discerned. 1st Cor. 2:14.

The man who asked Jesus the question in the text was blinded by reason of unbelief. The fact remains that with proper knowledge, he would not have asked the question. The remark is often heard today when the true doctrine of our Lord and Saviour is proclaimed, "That is a hard doctrine. If such a doctrine be true then no person can be saved." It is in the nature of man to believe that he has some part with the work of God. Jesus said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." Jno. 6:53. The part mentioned in the latter quotation is through the election, the suffering, and resurrection of Christ from the dead, the merit and atonement of Christ for the sins of His people. As for man's merit and voluntary initiative, Isaiah says, "We hid as it were our faces from him; we did esteem him stricken, smitten of God, and afflicted. Therefore, the efforts of man in coming to God

are excluded. Man became involved in sin, death, and sorrow through the fall of the federal head, the first man Adam, and it is the work of Jesus in coming to seek and to save that (the remnant) which was lost. Mark 19:10.

The question was asked by the disciples before the crucifixion of Christ, "Lord who then can be saved." It was because of unbelief in this instance that they asked such a question which is also similar to the question asked by the inquirer in the text who referred to the few who are saved. When the disciples asked this question, they knew Jesus only after the flesh. Thomas, called Didymus, when told by the other disciples that they had seen Jesus said, "Except I shall see in his hands the print of nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jesus knew of Thomas' unbelief. Being God, He knew all things, and Jesus told Thomas to "reach hither thy finger, and behold my hands: Thomas answered and said, "My Lord and my God." See John 20. After the resurrection the other disciples could say, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature." II Cor. 5:16. Those who are crucified with Him have a part with him, those who suffer with Him reign with Him, but this suffering and reigning is only accomplished through the Baptism of Fire and the Holy Ghost.

Jesus said, "I am the door of the sheep. I am the door; by me if any

man enter in, he shall be saved, and shall go in and out, and find pasture." See Jno. 10:7,9. He further said, "All that ever came before me are thieves and robbers." There is but one way to this door, and Jesus said that "I am the way." He must place us in this way. "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. Only the elect know and hear the sound of Jesus. This sound calls the sheep. "My sheep hear my voice, and I know them, and they follow me." Jno. 10:27. The way of Salvation is not the way of man. It is written, "Men loved darkness rather than light, because their deeds were evil." Jno. 3:19. Also, "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. Being brought to Christ is alone the work of the Holy Spirit. He delivers them "Who through fear of death were all their lifetime subject to bondage" and sorrow from the depths of woe, the power of sin and death by His suffering, death and resurrection, and hence they walk by faith, "By a new and living way, which he hath consecrated for us." See Heb. 2:15, and 10:20. This way is one of life, peace and ecstatic happiness.

The Lord has chosen His people as best suited to His will. See Eph. 1:5. These people are saved because they are made able by faith to enter in through the door. **A door is an entrance.** Where there is no entrance, there is no access. But with the access we have entrance. Paul said that through Je-

sus (Faith in Him) we have access unto this grace. Rom. 4:16. Those who have access unto this Grace, which is none other than the free mercy of God, receive pardon for their sins, and hope of salvation. Where sin abounded, grace did much more abound. Rom. 5:20. They strive by grace which is mixed with faith given only by God. Paul speaks of those who came short because of unbelief, and plainly states that "The word did no profit because it was not mixed with faith." See Heb. 3:19 and 4:2.

Jesus is the door of heaven and immortal glory. In that great and final day, all the access will be by Him. The many wonderful works which some will say that they have done will be to no avail. "We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are." Luke 13:27. It must be understood that in this instance (when Jesus returns to judge the quick from the dead) that the striving was not by faith, and there is no entrance. Where there has been no faith, grace has not existed, and consequently no justification or peace. Grace and faith are gifts of God.

How can anyone have faith ex-

cept it be the gift of God, and how can we please Him without Faith? If it could be said that we could have faith of our own initiative according to the teaching of Anti-Christ, could it not just as easily be said that we could handle God? Yet so small is true faith that it is compared to a mustard seed, and by acquisition can move mountains. On the other hand, it is so large that by it we understand that the worlds were framed by the Word of God. Heb. 11:3.

J. M. Mewborn

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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.

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Editor

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O God, my heart is fixed; I will sing and give praise, even with my glory.

Awake, psaltery and harp: I myself will awake early.

I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.

For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

Be thou exalted, O God, above the heavens: and thy glory above all the earth;

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

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

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

Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

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

Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

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

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

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TO THE HOUSEHOLD OF FAITH

To the Household of Faith and to All that Have tasted that The Lord is Gracious and the Power and Sweetness of the World to Come. Dear Brethren and Sisters in the Lord,

If you will allow one that feels so little and unworthy to address you thus. I have felt from time to time for forty-five years that I wanted to tell you in part what I hope has been the dealings of the Lord with me. But being so unlearned and not knowing whether or not the feelings and impression to write will linger with me and if the dear Lord is pleased to direct my heart and hand, I will try with His help to do the best I can.

When I was a small child I had serious thoughts about where I would spend eternity and sometimes I wished I had never been born into this world, then I would not have a soul to be saved or lost. When I was twelve years old my precious Mother died and one day while I was doing the dinner dishes, I was feeling very sad and felt condemned. I felt I was a sinner and as I dried the knives, forks and spoons and put each one in its place, I promised the Lord I would quit my sinful habits and ways and be a better girl.

How little did I know then that I would not keep that promise! But it was soon forgotten and I grew worse than before. it seemed to me.

At this time an association was being held at Pee Dee Church. My father was a member there and we attended the association, but I went through the meeting with no interest until they began to sing the parting hymn No. 618 in Loyd's Hymn Book — when the singing arrested my attention, and I thought it was the saddest, yet the sweetest music I had ever heard. We had in our neighborhood the Old School or Primitive Baptist and the New School Baptist or Missionary Baptist, and somehow I felt there was a great difference in them, so much so that I thought the Old School Baptist had a Bible to suit their religion, and the New School Baptist had a different one to suit their religion, for I had no idea then that both used the same Bible. We went up the country to an association and Elder Isaac Jones was there and his preaching was sweet music to my soul. I must have had a quickening of the soul for I felt good after hearing him preach and I wanted to be good and not do any wrong. I would not sing any worldly songs, for I thought it was wrong, and I always had a tender spot in my heart for him and I loved the name, Isaac Jones.

That serious feeling lasted me about a month and then left me. I felt there had to be a change in the person. I had read the experiences in the Landmark and heard the Preachers tell theirs from the

stand and I felt there had to be a great turning about and deep suffering for sin, and I thought if that ever happened to me I would know I was under conviction and when delivered, I would see a bright light and know I was a Christian. But how little I knew! I finally came to the conclusion that the Lord had finished His work with His people on earth and when the Old School Baptist died out there would be no more of His people here, for I felt they were His people.

Once a year I would get to hear the New School Baptist during their big meetings — the revivals. One night after I returned home, I felt somewhat disturbed in mind. I went out into the silent night and tried to ask the Lord to show me the right way, and when I became sore distressed over my sinful condition, I tried to beg Him to forgive me for being so weak. There had been an association at Pee Dee and I did not go. My children being small I stayed at home. Next to the one I did attend, I cried when I would see others going. Later it was time in course for another association at Pee Dee Church, and I went each day. I got along fine. I did not get much interested until Saturday afternoon, when Elder Samuel McMillan arose to the stand to preach. I do not know what his text was, but he preached predestination and election. He said in his preaching the election was over and the poles closed. Oh! it was wonderful to me, such preaching I had never heard before, with so much power! I felt so sure that what he had preached would stand all through time and into eternity, forever, that I said to a woman

who was criticizing "The Hardshells," as she called them, that if that doctrine went down I felt willing to go with it. And as I started home, a woman called to me and said, "are you a Hardshell?" I said, "Yes", then I said, "No, I am not, but I wish I were." She said "Yes, you will be one of the first ones to go to the water." She said it in a harsh, critical manner or tone. While I fully believed what I had heard that afternoon, I still had no reason for a hope. I felt so sure it was the truth and would stand forever that I loved it.

Sunday morning Elder L. H. Hardy was the first one to preach. He preached about the opening of the seven seals according to Revelations, Chapter 5. Then Elder McMillan followed him. He said he was suffering with a bilious headache, but I think he forgot the headache. He read a good portion of the 10th chapter of St. John. The 16th verse most forcibly impressed me: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." His main text was the 26th through the 28th verses: "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." It was all so sweet and touching, and so in accord with my experience, it was sweet music to my soul!

I felt very different by Monday

morning. I felt to be a condemned sinner over what I had heard the two previous days. I believed it to be the truth and would stand forever, but me, what would become of me after death? I greatly feared I had no part in it, and I knew there was nothing I could do to bring myself in favor with the Lord, My sins were too great for that and I was afraid I would be found in sin, in thought and in deed, and I felt my sins were so great they could sink a world like this. I felt a beggar at His feet. I was weeping and mourning, I felt lost and undone, for I knew without His mercy I was forever lost. I was begging and pleading, all my hours awake, hoping the dear Lord would see fit to be merciful to me a vile sinner, the One I had sinned so bitterly against and trampled His tender mercies under my sinful feet. I was begging and pleading with Him not to send me down to everlasting woe for which I felt to justly deserve. I tried to beg Him to let me be a servant or a doorkeeper in heaven that I might escape the burning flames and being cast away from His Holy presence.

I fled to the New Testament to try to find comfort there and when I would see anyone coming, I would hide it. I did not want anyone to know I was in trouble. I stayed in this state of mind for about six weeks. One night I had retired for the night and a vision appeared beside my bed as a small tree and on the limbs were small objects hanging from top to bottom, and in the vision I knew the objects were the Lord's people, and I saw myself as one among the very lowest, almost ready to drop, and in the

vision I spoke and said, "Lord, is it true that I am still hanging on?" and the vision disappeared and was gone. I have never believed I was asleep. I rejoiced a little but not like I thought people did when they were delivered of a load of sin. My burden was gone and I felt free and calm within.

In a night or so, I dreamed I was in a small boat that people propel with oars, and Christ was in one end as a little babe dressed in pure white and I was in the other end. I awoke rejoicing, still I did not feel as happy as some I had read about but my troubles were gone. I thought to keep this all to myself and never tell anyone that I had ever thought on the name of the Lord. My little hope, if I should call it a hope, was not bright enough to tell. I did not suffer over sin as I thought I should and my deliverance was not bright enough, I did not see the bright light I had hoped to see; and will say here I have often thought if it had left me there and not followed me on, I do not think anyone would have ever known that I had thought on the name of the Lord, for I felt that I could live just as good out of the church as I could in it, and too, I was not fit nor impressed with joining the church. I thought the Primitive Baptist were a people that could not overlook or condone even the thought of sin and therefore were the last people that would believe my story; and too, I did not feel fit to belong to the church. I had no impression to go to the church. This was December after the association in November 1915. How little I knew of the wills and shalls of our great Jehovah

God! how they would carry you where you would not have gone. I went to church in January following and on Sunday, Elder Bell, the pastor, preached on Isaac and Rebekah, and somehow his preaching was sweeter than it ever had been to me. Sometimes I would dream of preparing to offer to the church, but never did in my dream.

The third Sunday and Saturday before in April was the meeting time at Pee Dee Church. A visiting minister consumed most of the time each day, depriving the audience of hearing the pastor preach, causing disappointment, but I did not feel very disturbed in my feelings until our Dear Old Elder Bell arose late on Sunday and in just a few words, he preached wonderfully and sweet. He read for a text St. Matthew 11:28 through the 30th. verses: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your soul, for my yoke is easy and my burden is light." Then the hymn, "Alas and did my Saviour Bleed." It seemed as he read that he was speaking to me, and his word took hold on my heart, and I felt like he thought there was someone there that ought to offer to the church but not me. I did not give myself a thought.

It had been four months since the burden of sin left me and I had gotten along so well, never intending to let anyone know I had ever thought on the name of the Lord. But as the hours went by I began to feel more and more disturbed in my feelings, and the feel-

ings grew deeper and deeper with the hours, and in just a few hours I did not have to ask who was in trouble. If I had stayed at home and not have gone to church perhaps I would not have felt so miserable and guilty. Yet there was a sweetness as well as a sadness in it and I began to feel that the one thing I thought I never could nor would do, I now felt I must do. My feelings grew deeper and deeper as the hours went by. On Thursday morning of that same week, I was sitting down all alone in a little log cabin where I lived, and I was overshadowed by some great power and it was shown me so plainly that it was my duty to follow the footsteps of my Lord and Saviour, Jesus Christ, into baptism. I did not hear anything or see anything with the natural eye but I felt something. It was the sweetest and most outstanding part of my experience. It was so severe it took my natural appetite.

I did not want any natural food, and I did not think I ever would want any again, in this world. I prepared a dress that day to be baptized in, and I put it away. I was impressed to tell my sister who was not a member of the church some of my feelings, yet I did not want to tell her. When I saw her that afternoon, I loved her with the most endearing love! As we walked along we were talking about our Aunt and I said, "It is strange that she never united with the church." She said, "How about you?" She caught me off guard and I said, I feel sometimes like I will have to. She threw her arms around me and burst into tears. I was sorry I told her and

begged her not to tell anyone, but she made sure she did. Elder George Gore and Elder Brown sent an appointment to Pee Dee for the 4th Sunday and Saturday before in June and the Baptist came to let me know. I was so afraid they would say something to me about my feelings until I would not stop ironing, I knew they had heard about me. My uncle who was a member had told me about the appointment and I was getting ready for the meeting. The day came and I was there. When they began to sing the tears began to roll down my face and I had no control over them. I wanted so much to keep my feelings hid.

When Elder Gore began to preach it was just heaven to me, or as near as I will ever be in this world. It was the same way Sunday. Elder Gore and Elder Brown had promised to come back in August on the fourth Saturday and Sunday. I wanted to be baptized the worst of anything I had ever had a desire to do, and Jesus was the sweetest name in all the world to me! Bodies of water or streams of water were beautiful to me. I wanted Elder Gore to baptize me, I had dreamed that he did and that was my desire. I feared if I did not obey the impression all the sweetness would be taken away. I feared a judgment would be sent upon me, such as my children might be taken away. But how could I ever go before so great a people and ask for a home as unworthy and unfit as I felt to be? and how could I live and not be baptized was a question and a cross to me.

July third Sunday and Saturday

before, was meeting time again, but there was a storm and the pastor could not come. I felt the Lord sent the storm to prevent me from offering to the church because I was not fit. He did come in August, the third weekend. I got along alright Saturday, and did not feel to offer to the church. Sunday when he announced an open door, I stood with a fan in my hand and there was a storm raging in my breast. It seemed as if my heart would come out and I trembled like a leaf. I could not hide my feelings. If I could have laid the fan down I may have gone forward, but it seemed I could not. After the meeting closed I went out of the house at the side door, but felt I must speak to the preacher. I went back into the house, walked down the isle where he was, and shook hands with him, and he said to me, "You could not come?" I said, "I am not fit to come." He said, "They are the kind." I felt somewhat relieved after speaking with him. We were to have a meeting the next weekend, and I felt I would have another opportunity and I tried to beg the Lord if it were His will for me to go to the church to strengthen me and go with me, and different scriptures would come into my mind, such as "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you;" and, "Today if you hear His voice, harden not your heart."

Elder Gore and Elder Brown came as promised, When Elder Gore finished speaking on Saturday, he did not announce an open door, but he walked down to the floor from the stand, and they be-

gan to sing "Amazing Grace." There was nothing in my way then not even myself. I went forward was received and baptized that afternoon — August 16, 1916, by Elder Gore. I left a burden there that has never returned. But I did not feel fully relieved. I would sigh and groan until I fell asleep that night. When I awoke next morning all was peace and quiet within. It was a beautiful day, all sighs and groans had fled away. "Not a wave of trouble rolled across my peaceful breast," and my heart was full of love and praise to Christ my King, and I was happy as could be. After returning home from another heavenly meeting, I walked the yard in the afternoon in praise to our Heavenly Father and King, and wondered how I could ever doubt these things anymore.

But the tempter was soon to visit me, to frighten my poor soul. I have had many ups and downs since then, had many dark seasons, some bright ones: have felt lonely and almost forsaken, have found my feet walking in forbidden paths for which I have had to bear the rod. Oh! how glad I would be if I could have lived up to what I feel like the name Old School or Primitive Baptist stands for, but I have miserably failed. There has been much left out, untold, that has been both sweet and sad. I loved the church when I went to them, when I had no where else to go, and almost forty-five years later I still love them whether it is the right kind of love, I do not know, but hope so.

Of late years I have been in a dark and thorny desert where there

was no spiritual food nor drink — so low in my feelings I could not say brother and sister to the dearest people on earth. I felt so far beneath them, and I dared not call them Mr. or Mrs. But the dear Lord has brought me through it all and let me taste and feel once again the power and sweetness of His love and if not deceived He has enabled me to praise His Holy Name. I can never thank and praise Him enough for the way I feel now! I have been to many an association but none ever meant to me what the one did in 1915.

I hope His rich and reigning grace will rest and abide with all the chosen saints of God. May the glorious light of His love brighten your pathway through the pearly gates of heaven where all but love is done away, is my sincere desire. I hope to be remembered in your prayers. If this should come before the Editor, then do with it as you feel best and I will abide by your decision.

A very little sister in hope. Saved by grace and grace alone, if so blessed.

Humbly submitted in love,
 Frances More, 1204 Morn-
 ing Glory Ave.,
 Durham, N. C.

**NAY, BUT AS CAPTAIN OF
 THE HOST OF THE LORD,
 AM I NOW COME**

"And it came to pass, when Joshua was by Jericho, that he lifted up His eyes and looked, and, Behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?"

"And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?"

"And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Joshua 5:13-15.

If we may turn back to the 13th and 14th chapters of Numbers, we shall see what has gone before our scripture. About the close of the second year after the Lord had brought the children of Israel out of Egypt, they approached the very borders of the promised land. Before they entered, the Lord commanded Moses that he send spies to search out the land to see what it was; whether there were many or few people in it; and if they were large or small; and whether they dwelt in tents or in cities, and what were their habits and their customs. Also they were to see whether the land was rich or poor, whether there be wood therein, and whether there be fruits. Moses was commanded to send the ruler of each of the twelve tribes of Israel as the spies, and they were to go with courage and to faithfully learn of the people and the land and to return again and tell all of the children of Israel.

Thus the heads of the twelve tribes were chosen out, and among them were Caleb of the tribe of Judah, and Joshua of the tribe of Ephraim. So the land was spied out "And they returned from searching of the land after forty days." They brought back with them a cluster of grapes so large that it had to

be borne between two men; and they brought back of the pomegranates and figs. When they came to report to Moses and to Aaron they said, "—surely it floweth with milk and honey, and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great—" and the sons of Anak are giants.

Now Caleb and Joshua stilled the people and said let us go up at once and possess it. But the ten brought an evil report, saying, We are not able to go up against these giants and we are as grasshoppers in their sight.

Then the congregation lifted up their voice and cried and wept and murmured against Moses and Aaron, saying, "Would to God that we had died in Egypt! or would to God we had died in this wilderness! Why hath the Lord brought us out into this land to fall by the sword, that our wives and our children should be a prey?"

Again Caleb and Joshua pleaded. "If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land—". But the congregation bade "Stone them with stones." Now we see that Joshua and Caleb are trusting in the strength of the Lord, and in His promises, not in the strength of the flesh as were all of the people of the congregation. We see that these two men are the true servants of the Lord, and the other ten are possessed with fear, having not faith in the promise of the Lord, and are bear-

ing an evil report. We also notice that the congregation is supporting the evil reports, even ready to stone the true servants! Why is it, My Brother, that the two true servants are being brought under trials and persecutions, rather than the evil servants? Is it not because the evil servants are to be lost in the wilderness and die and remain there, while the true servants must be tried and made stronger in faith that they may prevail to finally enter into that promised Land? Also note that it is the brothers of these servants that are ready to bring death to them; their persecution comes not at the hand of the heathens, but at the hand of their own brethren and those of their own house. Trials often come to us from the least expected sources, and practically always from or through a kinsman of our own household.

But let us notice what the Lord promised because of this disobedience. "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you?" They had murmured, "O that we had died in Egypt or fallen in the wilderness." So the Lord said, "Your carcasses shall fall in this wilderness — from twenty years old and upward." Then they had murmured that their little ones had been brought out to be a prey, but the Lord said, "Your little ones, which ye said should be a prey, shall know the land which ye have despised." So the Lord commanded Moses to turn them again into the wilderness for thirty - eight more years — one year for every day that they had searched out the land. The children shall wander

through the wilderness bearing the whoredom of their parents, until their carcasses be wasted in the wilderness. He decreed that all over the age of twenty should fall except Joshua and Caleb, who should go in and possess their part of the promised land. Again, note that these two true servants, could not possess the promised possession when they first saw it, or learned of it, but that they had to bear the whoredoms of the old men for forty years, before they could come into possession of the promised inheritance. Neither shall any child of grace come into possession of the inheritance at the time of his first knowledge of that inheritance, but must be led about to learn patience through tribulation, and faithfulness through submission.

So Moses turned the children of Israel back into the wilderness and they wandered up and down, facing natural enemies of every kind until those over twenty had wasted away. They finally came down southward and eastward of the Dead Sea and the River Jordan. They did finally enter the promised land from the eastern side. Now the east is the land of the rising sun, or the beginning or the old man, or the man after the flesh; while the west would represent the new man or that which comes after, or the man after the Spirit. So here we see the children of Israel going from the old man of the east, traveling westward across the River Jordan into the Promised Land.

The River Jordan is the dividing line; throughout the forty years of wanderings in the wilderness, the children ate the manna which the Lord sent down from heaven; but

just as soon as they crossed the River Jordan, they no more ate of the manna, but ate the food of the land, even of the food of the Promised Land! So in the new land, they live on a new food which they never had before.

It is worth our attention to note that the children came over this Jordan on dry land. (Joshua 4:23) "For the Lord your God dried up the waters of Jordan from before you, until ye were passed over—" So the sons stood at Gilgal and kept the passover in the plains of Jericho. It was there that the Lord said to them, "This day have I rolled away the reproach of Egypt from off thee." Egypt may represent the evils and the lusts of this flesh, the burden of sin and condemnation, so here we see the children entering into that which is promised and their burden of Egypt or sin, being rolled from them and they being allowed to go free.

Now we come to our Scripture in Joshua 5:13-15. Joshua and the children were now entered and encamped on the easternmost part of the Promised Land; they were in the plains of Jericho, even at the lowest part of the west country; but most assuredly, they were in the Promised Land. Why did not the men of Jericho come out and smite them with the sword? I think it was because the Lord had bound them within with the fear of His name, just as if He had circled His hand round about the walls of the city and said, "Thou shall not come in or go out." These men had seen the Hand of the Lord in bringing the children over the Jordan dry shod, and the Lord has put His fear into them. So Joshua camped

unmolested beside the city of Jericho.

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand." This is a momentous occasion. It came to pass, as all things must come and must pass in order to fulfill the whole will of God. This momentous occasion must needs come and pass in its sequence, in order that things to follow may be according to an all-wise sovereign will of our Lord. Joshua beheld something, even a man which stood over against him. This man was beheld only after Joshua "Lifted up his eyes and looked." So long as our eyes are on the ground, and the things of this world, we can never behold the things of God. Joshua's eyes were lifted and he was enabled to look and to behold. To behold, three things are necessary. First, there must be an eye that can see; second, there must be a light shed upon the scene; and third, there must be the object to be seen, present before the eye. Now all of these three things came down from the Lord; the seeing eye, the light which makes manifest, and the man from the Lord, must all be given. The word "Behold" is used in the scriptures to command attention, and to point to something of great importance to follow.

"There stood a man." In genesis 32, we read of a man that wrestled with Jacob at the Ford Jabbok. In Ezek. 40:3, we read of the man with the line in his hand that appeared unto Ezekiel, the man that measures to each of us every

trial, every blessing, every affliction, every load and every way that we take. In Acts 1:10 we read of the man (two angels in white) that asked the disciples why they stood gazing into the heavens, saying, Know ye not that as He goes, He shall come agin? Then who is this man, with drawn sword? With Jacob it was an angel from on high; with Ezekiel it was an angel of God; and with the disciples it was the angels of the Lord; so here, the man made himself known to Joshua as the "Captain of the Lord's host." When was this knowledge made manifest to Joshua? When Joshua went and asked, "Art thou for us, or for our adversaries?" Let us also notice that the Man was "standing", which signifies a readiness for action. He stood with sword drawn in his hand; he stood ready to defend all the children against their enemies; he stood to fight every battle that should ever come before them, and to conquer every force that faced them, and to make sure every promise that the Lord had promised His little ones.

Art thou for us, or for our adversaries? "Nay, but as Captain of the host of the Lord am I now come." The word "Nay" means "not only this, but something more." Here it means to say, "not only am I for you, but I am even the Captain of the host of the Lord!" I am present with you to face all of your enemies and to fight all armed with weapons of this world, but you shall trust unto me!

"As Captain of the host of the Lord, am I now come." The Captain is the Leader and the Head,

and the one who directs. The host of the Lord is all those little ones who shall believe on His Name; all that ever have, all that do now, and all that ever will believe on His Name.

Consider the word "now". We read "am I now come?" This man did not come when Joshua and Caleb returned from spying out the land, thirty-eight years before; nor did He come to assist them while they bore the whoredoms of their parents in the wilderness; nor did he come at any time while they were east of the Jordan River or until they were in the Promised Land. Dear Brother, if you have ever had a great and soul searching burden sent upon you, have you been able to see the Deliverer while you were in the midst of the trial? Have you been able to see His Face at the beginning of the trial, or in the midst of the trial, or until the fullness of His time. You will never receive the kiss of the Lord until you come to Gilgal—the place of rolling away the stones. The burden may be heavy, the trial may be great, the searching may rend the heart; but O, how sweet is the blessed kiss of the Lord and Savior. It makes us look up and say Lord, the blessing is worth ten thousand times more than the affliction costs.

Joshua fell on his face to the earth, and did worship, and said unto him, What saith My Lord unto His servant? We cannot stand in our natural strength, in the presence of the Holy Spirit; we fall on our face and we do worship Him in Spirit and in truth. There we are so willing and so glad to be servants of His. 'Tis then we

can say, "Lord, what wilt Thou have? Thy will be done. Lord, submissive make me go!"

"Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua, you are wearing your shoe of the flesh and the old man; you have on the shoe that you wore through the wilderness; they protected you in the wilderness, but now you need them no more. You must not trust to those shoes any further; take them off and walk by faith now. I will shoe you with shoes of a different sort, and you shall look unto me. Joshua, you stand in a holy place; you must come in the garments of the Lord now, and look unto Him as your shield, your armor-bearer and your yoke-fellow.

Joshua did so! O what a sweet command to obey! What a wonderful order from the Captain! How easy to be submissive now, when the kiss of the Savior is so tender and so fresh with us! We may cry under the trial, but how sweet is the Face of our Savior when He comes to us declaring; "I am the Captain, I am now come!"

A.D. Alston

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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

OBITUARY

We, the church at Glenwood Park, regret the time has come to write in memory of our dearly beloved Brother and Deacon, J. F. Croft, who passed away September 29, 1961, from a stroke, from which he suffered severely for more than three weeks, although his passing was peaceful.

Brother Croft was a true and faithful member attending services regularly. He was most diligent in caring for the church. We loved brother Croft and his presence and service to the welfare of the church will be seriously missed, but we desire to be submissive to God's Holy Will, having the assurance that he died in the faith and is now at rest with his Saviour, awaiting the resurrection.

We extend our deepest sympathy to our dear Mrs. Croft, the children, his sisters and brother, in their great loss and sorrow.

Therefore, be it resolved that a copy of this resolution be placed on our church record, one be sent to Zion's Landmark for publication and one sent to the family.

Done by order of the church in conference, November 18, 1961.

Elder W. E. Branch,
Elder L. B. Hylton,
Rosa Hylton, 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.

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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ONLY A CHOSEN FEW

Mr. Joe Rice of Mebane, N. C.,
requests my views on Matt. 22-11.
12.13.14.

"And when the King come in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless. Then said the King to his servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen".

There is an external call and an internal call. An external call is a call to which men do not take heed. These men are those who despise the law of Moses, of whom the Apostle said, "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10:28. Paul, in referring to the law of Moses, said, "For some, when they had heard, did provoke: how-

beit not all that come out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? and to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3:16, 17, 18, 19.

The gospel was preached to the unbelievers as well as the believers. But the unbelievers are not profited by the gospel. However, it is the power of God unto salvation to the believers. Paul said, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

"Many are called, but few chosen." The many that are called are the unbelieving Jews. They hated Christ and His doctrine. They hated the Prophets and Apostles. They were called but they refused as do all in nature: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my re-

proof." Prov. 1:24 to 30. Those who stoned the prophets, despised the law of Moses. They followed the tradition of the elders. They beheaded John the Baptist. They crucified the Messiah. The prophet Hosea said, "As they called them so they went from them: they sacrificed unto Baalim, and burned incense to graven images." Hos. 11:2. They were called by the Prophets and Apostles but they refused the call. They were void of understanding. Their hearts were hard and stony. They were born of the seed of Abraham of which they much boasted, but they were born through the law and not through the righteousness of faith.

Jesus spoke a parable to the chief priests and pharisees, which sets forth their contempt and scorn for His words. "The Kingdom of Heaven is like unto a certain King which made a marriage for his son, and set forth his servants (ministers) to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: Come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise: and the remnant took his servants, and entreated them spitefully and slew them." Matt. 22. 2 to 6. The King sent forth his armies and destroyed those murderers and burned up their city. The King (which is God the Father) sent other servants into the highways. They gathered together both bad and good. The bad was the man

who did not have on a wedding garment. Whoever this man was, it is evident that he represents all those who are clothed with their works of righteousness. They seek preeminence and recognition. They appear outwardly righteous, but they are full of hypocrisy and deceit. They deceive by their assumed unworthiness and voluntary humility. They are false teachers. They wear sheep clothing like the true Prophets. They are often hard to detect. They deceive many. Jesus said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15.

Many are deceived by false teachers. The King (God) is not deceived. He knows the hearts of all men. He knows them that are His. He also knows them that are not His. "The King said to him which had not on a wedding garment: And He sayeth unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless. Then said the King to his servants, "Bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called but few chosen."

The chosen are those who are clothed with the robe of righteousness and the garments of salvation. They are in Christ Jesus. The Father made his Son unto them wisdom, righteousness, sanctification and redemption. Paul was a chosen vessel of His mercy. After conversion he no longer trusted his self-righteousness, for he felt to be the chief of sinners. His desire was to be found in Jesus, not having his

"own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

The unbelieving Jews were the called. The word was first spoken to them. They rejected the teaching of Jesus and His Apostles. Everyone in nature does the very same thing, because they feel no need of a Saviour. The unbelieving Jews did not recognize Jesus as the Christ, they were not seeking Christ. Paul said, "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. 2:3. The Kingdom was taken from them. Jesus said to them, "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." Matt. 21:43. The Spiritual seed of both Jews and Gentiles were chosen in Christ before the foundation of the world. This spiritual seed is Spiritual Israel, who were chosen in Him. Paul said to the Ephesian brethren, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in Heavenly places in Christ. According as He hath chosen us in Him before the foundation of the world, that we should be Holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the

beloved." Eph. 1-3, 4, 5, 6.

The chosen in Christ Jesus are also called, and this call is 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. Those who are called with an Holy calling are in possession of faith. They believe in God. They believe in the only begotten Son of God. Their trust is in Him. They look to him to supply their need and to deliver them in time of trouble.

T. F. Adams

OBITUARY OF ELDER M. F. WESTBROOK

It is with sad hearts that we are called upon to record the passing of our dearly beloved brother and Pastor, Elder M. F. Westbrook, who was born May 22, 1908 and departed this life September 30, 1961; making his stay on earth 53 years, 4 months, and 8 days. He was married early in life to Inez Whittington, daughter of the late Johnnie Whittington, Dunn, R.F.D. 3, N. C. To this union was born a son, Franklin, Coats, N. C.

Brother Westbrook leaves a broken hearted wife, one son and one grandson. His father, Moses A. Westbrook, one brother Kirit, both of Newton Grove, R.F.D. 2; two sisters, Mrs. Lucille Matthews of Dunn; Mrs. John Greyson Best, of Clinton and a host of relatives and friends to mourn his passing.

The funeral service was held at Primitive Zion Church and conducted by Elders B. L. Godwin; T. Floyd Adams; S. T. Atkinson and J. M. Mewborn, with a host of his brethren, sisters and friends to pay their tribute of respect to this faithful servant of God. He was laid to rest in Greenwood Cemetery in Dunn, under a beautiful mound of floral designs.

Elder Westbrook began preaching, when he was eight years old, in a cave near his old homeplace in Sampson County, N. C. When he was eleven he united with Seven Mile Primitive Baptist Church in the Seven Mile Association.

He was ordained to the full work of the Ministry when he was eighteen. After living with the Seven Mile Church for a number of years he moved his membership, by letter, to Primitive Zion Church in Harnett County, which was located a short distance from where he and his

wife had established their home. Here he remained a faithful member and servant until his death. At the time of his death, Elder Westbrook was serving as pastor of the following churches: Primitive Zion and Harnett of the Seven Mile Association; Middle Creek and Bethany of the Little River Association. He also served Seven Mile Church for a number of years as pastor, previous to this time.

The Lord blessed Brother Westbrook with a wonderful gift to preach the Gospel of Salvation by the Grace of God which was a great comfort to those who attended the churches which he served as well as those of other churches and associations that he visited of the same faith and order.

On such an occasion as we have had in the passing of our dear brother, Pastor and Servant, may we pause for a moment in humility, esteem, and sympathy for his loved ones, acknowledging our grief because of the great loss our people — The Old School Baptist Church — has sustained in his death. But we are told in the scriptures that "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. Again we are told "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.

Therefore, be it resolved: First, that we bow in humble submission to the will of our Heavenly Father. Solomon said: "To him that soweth righteousness shall be a sure reward." Prov. 11:18.

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

Done by order of the church in conference, Saturday, October 28, 1961.

Elder B. L. Godwin,
Moderator
Sister Sarah Godwin, Committee
Sister Verla Whittington,

OBITUARY

We the members of the Smithfield Primitive Baptist Church, bow in humble submission to God's righteous will, in the

calling away from this life, our dearly beloved Sister, Fannie Stancil Woodard, on Friday, September 22, 1961. This took place during the sitting of our association, and while our association was an enjoyable one, our hearts were made heavy to learn of her passing. Her pastor, Elder J. S. Collins, conducted the funeral on Sunday afternoon, assisted by Elder W. E. Turner. Her body was laid to rest in the family cemetery near the home to await the resurrection and fashioning of this same body, like unto His own glorious body to reign with Him forever.

With her sweet, low and serene voice, she had a way of comforting the most depressed and making them feel more assured of that God-given-hope. This we will miss immensely but these memories will live on among those that knew her. We are somewhat reconciled by the fact that our earthly loss is her eternal gain. May God add His blessing to these few humble remarks.

Sister Woodard was born in Johnston County, North Carolina, April 7, 1890, a daughter of the late Joseph and Adaline Stancil. She was united with the Primitive Baptist Church, July 1925. On October 3, 1954, her membership was moved to the Smithfield Church. She was married on February 9, 1913, to Robertson D. Woodard who with her deaconess assistance and the guidance of our Heavenly Father has made us a wonderful deacon since October 14, 1955.

Surviving in addition to her husband are: two sons, Vernon and Roland Woodard; one daughter, Mrs. Connie Wilder; a sister, Mrs. Elijah Woodard, and one brother, J. Donnie Stancil, (who is also a deacon of our church), seven grandchildren, one great grandchild, and seven nieces and nephews.

Be it resolved, that a copy of this be submitted for publication to the Primitive Baptist Paper, one sent to Zion's Landmark, another to the records of this church and one to the family of the deceased.

Approved by Smithfield Primitive Baptist Church in conference, November 4, 1961.

Elder J. S. Collins,
Moderator
C. Dixon Hamilton,
Church Clerk

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VOL. XCV

MARCH 15, 1962

NO. 9

PSALM CIX.

Hold not thy peace, O God of my praise;
 For the mouth of the wicked and the mouth of the deceitful are
 opened against me; they have spoken against me with a lying tongue.
 They compassed me about also with words of hatred; and fought
 against me without a cause.
 For my love they are my adversaries: but I give myself unto
 prayer.
 And they have rewarded me evil for good, and hatred for my
 love.
 Set thou a wicked man over him: and let Satan stand at his right
 hand.
 When he shall be judged, let him be condemned: and let his pray-
 er become sin.
 Let his days be few; and let another take his office.
 Let his children be fatherless, and his wife a widow.
 Let his children be continually vagabonds, and beg: let them
 seek their bread also out of their desolate places.
 Let the extortioner catch all that he hath; and let the strangers
 spoil his labour.
 Let there be none to extend mercy unto him: neither let there
 be any to favour his fatherless children.
 Let his posterity be cut off; and in the generation following let
 their name be blotted out.
 Let the iniquity of his fathers be remembered with the Lord; and
 let not the sin of his mother be blotted out.
 Let them be before the Lord continually, that he may cut off the
 memory of them from the earth.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**"AND THERE WRESTLED
A MAN WITH HIM."**

(Gen. 32:24)

Jacob's Wrestlings.

The word of God is filled with many conflicts and wrestlings. There is a line of blessings connected with sovereign grace; and there is a line of curses connected with a broken law. In Rom. 9:13 and in Malachi 1:2,3 we read "Jacob have I loved, but Esau have I hated." Now Esau was the older of the two twin brothers, and according to the law of the land should have the birthright and the blessings. But we find in the Word, that the older shall serve the younger. The name "Jacob" means "supplanter" or one who takes the place of another. So it was that Jacob took both the birthright and the father's blessing away from Esau; and he did it through deceit and tricking his father, who was blind. Jacob did not obtain the blessing because of his deceit and subtilty, but in spite of it. God had promised these blessings and most surely they must come in God's own time and manner. However, the supplanter Jacob, was distrusting God's promise and with the promise and the blessing, he had to receive much bitterness, trouble and sorrow. His blessing was not without trials.

Because of his heritage, he had to run away from home and sojourn in a strange land. Jacob had sinned and Jacob had to suffer for

his sins. Every child of grace, when he receives the blessing has to leave the old home, and the peace and ease he has formerly enjoyed in this world, and travel a strange way, a path he has not known, and he is brought into troubles and trials and made to suffer because of his sins. The very presence of Godly sorrow for sins is an evidence that the Lord is watching over the sinner.

"Then Jacob went on his journey, and came into the land of the people of the east," (Gen. 29) and unto the house of Laban. "And behold, Rachel his daughter cometh with the sheep." Jacob loved Rachel from that day, and went and joined himself to his kinsman, Laban, his mother's brother. Jacob agreed to serve Laban for seven years for the hand of his daughter Rachel. Now Laban had two daughters, Leah the older, and Rachel the younger. At the end of the seven years, Laban gave Jacob Leah to wife. So it was that Jacob had to serve another seven years for the hand of Rachel. Still a third seven years passed before Jacob returned to his former land, thus serving Laban twenty-one years

Leah was the older daughter. Leah bore Jacob six sons and one daughter. Jacob loved Rachel, but Rachel had an affliction to bear, her womb was closed until she became obedient and submissive. Leah represents the old man; the natural life in this world; the

strong in body; and the favored in this world and this life. Leah and the two concubines bore unto Jacob ten sons and one daughter, while Rachel was still barren.

In great distress Rachel cried unto her Lord, "And God remembered Rachel, and God hearkened to her, and opened her womb." Gen. 30:22. Now let us notice that Rachel was barren and remained so, until she went to the Lord and until He did something for her. This birth had to be wrought by the exercises and the working of the Spirit of God. It seems that we may think of this as a spiritual birth, and as Rachel representing the newborn man; the spiritual man; weak in this life, but strong in the Lord; and given and favored and loved and watched over by the Lord and Saviour. Leah's sons were all born, strong and healthy before Rachel's womb was opened.

"And it came to pass when Rachel had born Joseph, that Jacob said unto Laban, Send me away that I may go unto mine own place, and to my country." Gen. 30:25. Let us notice here, that the Spiritual had been born, and had been brought to light; thus Jacob requests of the natural that he be released to go unto his own country. He could not longer live as he had lived; he must answer to the new birth. Oh, what a momentous journey Jacob was about to begin! He was about to face three of the greatest trials and conflicts that he had ever known or conceived of. While Jacob was with Laban, the Lord had blessed Laban for Jacob's sake; he had prospered all that Jacob did. Now Laban was not willing for Jacob

to leave and refused to let him go. So Jacob escaped by night, and Laban pursued after him in great anger. Thus Jacob was facing the first of his three great trials. "And God came to Laban, the Syrian, in a dream by night, and said unto him, take heed that thou speak not to Jacob either good or bad." Gen. 31:24. Thus we see the Lord delivered Jacob out of the hand of Laban by speaking into his heart and putting fear in Laban's heart, that he touch not Jacob.

The second of Jacob's great conflicts was his wrestling with the Man at the river Jabbok, as he was about to face his brother Esau, who had come out to meet him with a host of men. The third great conflict was when Jacob's sons slew the Prince Hamor and his son Shechem and all the men of the land with the sword, because Schechem loved their sister Dinah and had defiled her and had asked for her in marriage. Jacob said to his sons (Gen. 34:30) "Ye have troubled me to make me to stink among the inhabitants of the land—and I being few in number, they shall gather themselves together against me, and slay me—". But again the Lord made intercession and spoke unto Jacob, "Arise, go up to Bethel, and dwell there—". "And the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob."

But let us come back to the second of the three great conflicts of Jacob (Gen. 32) and consider it more fully. For more than twenty years, Jacob had lived a life of toil, trial, travail and trouble with Laban. But the Lord was with him

and when his trials became heavy enough, and at the proper time, He brought Jacob out and set his feet homeward. Now he learns that Laban is coming after him to destroy him. But the Lord appeared to Laban and spoke a command in his heart, "Touch not mine anointed, and do my prophets no harm." Psa. 105:15.

Surely God was on Jacob's side, and there was no one upon earth that could touch Jacob. So it was that Jacob proceeded on his journey rejoicing in the mercy of his God. He comes to the River Jab-bok, and lo, what heart searching information comes to his ears! His brother Esau cometh with a host of four hundred men to meet him. Would Esau utterly destroy him and all that he had; his women and children and possessions? This is a much greater threat than Laban had offered.

What were Jacob's actions now? First, he fell down in prayer before the Lord who had so faithfully delivered him each time before. Verses 9-12, we read a most beautiful prayer. "O God of my father Abraham, and of my father Isaac—". Here we find Jacob addressing and calling upon his own God; the God who hath promised good unto his fathers and unto him; not upon the God of some other, or some nation not his own; but rather upon his own personal God and Saviour who has ever watched over him. And Jacob reminds and pleads to his God of the promise that has been made to him. (Gen. 31:3) "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." So he addresses the Lord that spake this promise

to him, and pleads his case upon this very promise.

Then Jacob admits all of the many previous mercies shown him; how he passed over this river with nothing more than a staff in his hand, even fleeing from the presence of his angry brother whose birthright and blessing he had taken; how by the mercy of the Lord he had been given all of his family and all of his children and all of his cattle and possessions; indeed he must admit that all he has was given him of a merciful God. And he must admit that he is worthy of not the least part of these blessings and preservings that have been his: "I am not worthy of the least of all the mercies and of all the truth which thou has shewed unto thy servant—."

Then we find Jacob begging for the deliverance that he must have. "Deliver me, I pray Thee, from the hand of my brother —" Jacob must have this deliverance; he fully knows that he cannot of himself deliver anything, and yet the Lord commanded him to return to the land. Lord, thou hast commanded me to do this thing, and I face such enemies as I cannot withstand; I must be delivered by the power of Thy hand; will Thou not intercede for me? Is not this enemy coming against what Thou hast commanded me to do this thing, and I face such enemies as I cannot withstand; I must be delivered by the power of Thy hand; will Thou not intercede for me? Is not this enemy coming against what Thou has commanded, and will not Thou deliver me?

In the night Jacob rose up and

took his wives and his servants and his possessions and sent them all over the ford Jabbok. Verse 24 reads, "And he took them, and sent them over the brook, and sent over that he had." That is, he sent over all that he possessed, and he was left alone. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

The word "Jabbok" means an "Emptying;" so it was that Jacob was emptied of all of his wives, and his servants, and his cattle, and of all and every whit of the worldly possessions that he had. Every man had gone on, there was no man that could help; God alone could deliver him now. He was emptied of all that he had, and he was alone; alone with God! "And there wrestled a man with him." Here was the poor helpless, desolate creature, full of fear and forebodings, and dreading the troubles of the morrow; even standing alone in the midnight darkness. The darkness was probably both a natural and spiritual darkness, for he knew not what to do or how to do. Then the Man appeared and wrestled with him in the midnight darkness. O what a wrestling was this! Daniel wrestled similarly, by the river, when under the sentence of death along with all the wise men, to ask of the Lord the dream and the interpretation there of King Nebuchadnezzar; Mary Magdalene wrestled similarly at the tomb of her Lord and Saviour, seeking to find Him that had been taken from her; John, on the Isle of Patmos, saw the Man.

This wrestling was a real prayer; a struggle for life itself. In a

wrestling, there is a taking hold of, and a struggle to bring down the other. Jacob wrestled till the breaking of the day and when he could not prevail, there was a clinging to, and a holding onto, there was a "I will not let Thee go;" there was a "I cannot, I must hold onto the last straw, for it is a life and death matter." Jacob was clinging to the very last straw of hope; to turn loose was not within his power; indeed, it was by the strength of his Lord that he was made to hold on, and to persevere, and to prevail.

Again, let us notice the wording of the Scripture. "—there wrestled a man with him." The Man wrestled with Jacob; the Man was first; the Man came to Jacob, rather than Jacob going to the Man. And so it is in every case, the angel and the Spirit of the Lord must come to us and wrestle with us, or there will be no meeting, and no wrestling. Yes, the Lord is always first; the Spirit came to Jacob and laid hold on him, then Jacob tried to lay hold on the righteousness of the Lord; and it was by the power of that very same Spirit that did enable Jacob to prevail and to receive the blessing; the life that he had to have. As there is real exercise in wrestling, so there is real exercise in fervent prayer.

Jacob found all that he had, not only all of his earthly possessions and friends had gone on, but all of his natural strength and power were as nothing indeed, before the Man with whom he tried to wrestle. His wrestling soon became a sort of clinging and holding onto; a sort of begging and pleading for

that blessing that was promised. There was something born in Jacob now, that was one with the Spirit of God, and that oneness could not be separated or torn in two, so Jacob's answer to the Man "I will not let Thee go, except Thou bless me;" It is not in my power to take hold or to turn loose; indeed Thou hast taken hold of me, and if there is ever any turning loose, Thou also, will have to do that. Jacob admitted that all of this wrestling and taking hold of, was of a power not his own, and power beyond his control entirely.

"And he said unto him, What is they name? Jacob, who are you; where is your worthiness to receive that blessing; that blessing that you are asking for? have you any right even to ask for it, much less to expect it? Jacob had to admit that he was only a Jacob, a supplanter, a robber of what, by law, should have fallen to Esau. Jacob had to admit that he received these things only through deception and subtilty; that he was no more worthy than a beast of the field to receive the least of these things—yet, in boldness Jacob had to ask for them, he had to have them, his very life was at stake and the Lord had promised them to him; so in boldness he pleads.

What was the blessing? "He touched the hollow of his thigh—and he said Thy name shall no more be called Jacob, but Israel. (Notice that this same thing was told him in his third great trial (Gen. 35:10). The blessing was a crippling of the body; the incapacitating of the Jacob and the strengthening of the Israel, that had power with God and with men

and that prevailed. So the blessing was a prevailing of Israel over Jacob; of a prevailing of the Spiritual over the natural; the reborn man over the old man of the earth. Yes, when Jacob left this place, "He halted upon his thigh," never again was he whole, never again could he walk in his own strength, but had to lean upon his staff, and to cry for strength from his Lord and Deliverer.

"And Jacob asked him, and said, Tell me, I pray Thee, Thy name." If you or I should receive a gift from a man; if we should receive a deliverance, or if our life itself had been saved by a man, would we not inquire of the man his name? Would we not care to know who it was that had saved our very life? If we had found a man with plenty, while we were starving to death and in desperate straits; if we had found a man who willingly supplied all of our needs from a bounty storehouse, while we were in a pit sinking forever, and helplessly struggling, and with no ability to deliver ourselves, would we not ask as Jacob "What is they name? Who art thou? Where can I come unto thee again when my needs are more than I can supply? Where can I find thee, and whom shall I call for in times of desperate need? What is thy name; whom shall I praise for this great deliverance and blessing?"

So did Mary Magdalene have to admit the same when she was asked by the angels in the tomb "Woman why weepeth thou?" Mary had to admit that all that she ever had or ever could hope upon, had gone from her and she was ut-

terly unable to find Him. (See John 20-13). Again, in Matt. 15:26,27, we read of the woman of Canaan, whose faith was being tried answering Jesus as to her utter lack of worthiness to receive what she was crying for at His feet. When Jesus said "It is not meet to take the children's bread and to cast it to dogs," she answered "Truth Lord, yet the dogs eat the crumbs which fall from the master's table." True Lord, I am not worthy, no more than the beasts, even the dogs, but there must be bread upon the Master's table and enough to spare; the crumbs must fall to the lower level, and may I, even as the dog, feed upon them? Lord I must have them, or I die!

To Be Concluded

PREDESTINATION

Brother P. D. Gold: — Please give your views through the **Landmark** on the predestination of all things, and you will oblige,

L. L. Thomas.

ANSWER

By answer it is not meant that such as the imperfect writer is able to expound all that is involved in this or any other question, but that such as he has he gives to the household of faith.

A drinking man last night said he would do such a thing (naming it) if the Lord will. It occurred to me that what James intended by the expression, if the Lord will, is that a brother should earnestly and sincerely desire to be guided and controlled by the will of the Lord. If anything and everything that comes to pass according to the will of the Lord, why should one be at all concerned to do the Lord's will? For then it would not matter when,

where or how one moved, he could say, this is the Lord's will. Now instead of supposing that we can merely of our own will go to this or that place, and buy and sell and get gain, we ought to say, if the Lord will we will do so and so. We should feel and acknowledge our dependence on the Lord's will, even in matters of secular business, such as trading. Surely our natural life is subject to his will.

There should be a distinction drawn between what one does when led by the Spirit of God, and what he or another does when he walks according to the flesh or the carnal mind which is enmity against God, and not subject to his law, neither indeed can be. When one walks by faith what he does is right before God; whatsoever is not faith is sin. When God works in one both to will and to do of God's good pleasure all that this man thus does is righteous: but if the prince of the power of the air works in one prompting and leading, all that this man does is sinful.

Now to say that God would be disappointed or frustrated by one's conduct which is disobedient and sinful is evading the question. We cannot conclude that any act of wicked men can all defeat God's purpose, for he makes the wrath of man to praise him, and restrains the remainder of wrath: yet any theory that makes no distinction between what God commands and what he forbids is false on its very face, and any or all theories that ignore the difference between what the spirit of God prompts or leads men to do and what the spirit of the evil one prompts men to do are

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false and not of God. God's work condemns sin invariably and universally, and his word is the only standard of right.

Shall I say that all things that come to pass are right in themselves? Shall I say that it is right in this man to get drunk, or in another to steal, or in another to commit murder? No. The word of God condemns all such acts. Then can the man who is a drunkard say he is doing God's will, or the thief or murderer say he is doing God's will? No. Let no man say when he is tempted he is tempted of God. For God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust: James 1: 13-18.

Again: Do not err my beloved brethen. Every good gift comes from above. No sin therefore, comes from above. A fountain doth not send forth both sweet and bitter water. Shall we do evil that good may come? Rom. 3:8 Shall we continue in sin that grace may abound? God forbid: Rom. 6: 1-2.

Then men cannot plead that any and every thing they may do is right, or all that others do is right.

Possessed with evil minds how would men act otherwise than evil? How shall ye who are accustomed to do evil learn to do well? How then can evil men do otherwise than evil? But the necessity that leads or causes them to commit sin is not of God. We have proved that a man's own lust entices him to sin.

Jesus came to destroy the works of the devil who sinneth from the beginning. Jesus came not to destroy any of God's works, but the

works of the devil.

No man can say to God any more than the clay can say to the potter, why hast thou made me thus? It is true that the more Godlike one is the less is he inclined to charge God foolishly, or to say, I am as thou madest me; but rather as penitent David will he say, In sin was I conceived, and in iniquity was I shapen: Psa. 51: 3-6, thus showing that man's guilt begins in his conception, or the beginning of his existence, and therefore he is the more guilty. For God made man upright, but man hath sought out many inventions. By man came sin.

Men cannot therefore plead that whatever is is right. The word of God alone decides whether it is right or not. If whatever is right then men can defend themselves as righteous in all they do. Whatsoever God does is right. Does not God do all things? No. He, as is already proved, does not tempt man to sin. All God's works shall praise him; but many things on earth are inventions of men, or men's works that are condemned by the word of God.

Predestination cannot be accidental or doubtful, nor can it be uncertain. Hence the Bible does not use any qualifying word such as absolute or conditional predestination.

A brother - in - law of mine, who was much opposed to predestination, said to me once, "I suppose you believe that what is to be will be, do you?" I replied to him, "I suppose you believe that what is to be will not be, do you?" If what is to be will not be what would take its place? Could that which is not

to be take its place? What sense is there in the question, is what is to be certain to be? Surely it is certain to be. Our ignorance of it, or our inability to change or make one hair black or white does not in the least affect such things. We ourselves are creatures of circumstances, driven or led by a power not in the least dependent on us. God controls all things according to the counsel of his own will, doing all his pleasure, and we know that all things work together for good to them that love him, to them that are the called according to his purpose: for whom, or as many as he foreknew he did predestinate to be conformed to the image of his son.

One carefully reading the Old Testament must see that God handled the Gentile nations of earth as rods with which to correct his people, the Jews, and raised up one and put down another as he pleased, showing that he makes all men subservient to his will.

But what he purposes or means, and what men intended are as different as day is from night, or his thoughts are as far above ours as the heavens are above the earth. When Joseph's brethen sell him they mean it for evil: but God sends him to save much people alive, or for good. In the death of Jesus with wicked hands men killed the prince of life, they meant evil, but the God of love and mercy gives his son to save much people alive. All this is according to predestination. Indeed predestination directly concerns the church of God, but it embraces and controls

all things needful in the accomplishment of that infinite purpose, and what, or how many things are needful for this no man can tell. God only knows. Until we can see from the beginning to the end how can we judge or foresee what is needful? Man, who made thee a judge? To the book let us go, and in its safe counsels let us abide. Fear God and keep his commandments which is the whole duty of man.

You see my brother I cannot answer your question, only in part.

P. D. G.

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.

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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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MADE INTO ONE FLESH

Dear Brother Adams,

Your views on the following
scriptures will be appreciated:
Deut. 24: 1,2,3,4. Matt. 5:31,32.
Mark 10:2-12; Luke 16:18. I Cor.
5:11.

I feel your views on these scrip-
tures will inspire our minds to un-
derstand more fully the command-
ments of Jesus Christ our Lord and
Saviour. With love for the house-
hold of faith as it is in Christ Jesus.

Geneva P. Pike
1608 S. Goldsboro St.
Wilson, N. C.

The first four verses of the 24th.
chapter of Deuteronomy read as
follows "When a man hath tak-
en a wife, and married her, and
it come to pass that she found no
favour in his eyes, because he
hath found some uncleanness in
her: then let him write a bill of
divorcement, and give it in her
hand, and send her out of his house.
And when she is departed out of

his house, she may go and be
another man's wife. And if the lat-
ter husband hate her, and write her
a bill of divorcement, and giveth
it in her hand, and sendeth her
out of his house; or if the latter
husband die, which took her to be
his wife; her husband, which sent
her away, may not take her again
to be his wife, after that she is
departed; for that is abomination
before the Lord: and thou shalt
not cause the land to sin, which the
Lord thy God giveth thee for an in-
heritance."

From the testimony we have be-
fore us; in that day if a man took
a wife and she found no favour in
his eyes because he found some
uncleanness in her or something
about her that displeased him, it
was lawful for him to write her a
bill of divorcement and give it in
her hand and send her out of
his house. Then she was free to
be married to another man.

The Pharisees on one occasion
inquired of Jesus: "Is it lawful for
a man to put away his wife for
every cause?" He answered,
"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? Wherefore they
are no more twain, but one flesh.
What therefore God hath joined to-
gether, let not man put asunder."
"They say unto Him, Why did
Moses then command to give a
writing of divorcement, and to put
her away? He saith unto them,
Moses because of the hardness of
your hearts suffered you to put
away your wives: but from the be-

ginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. Matt. 19:3-10.

This bill of divorcement was not given to the woman because of an adulterous relationship with another man, and the uncleanness mentioned in the scripture first quoted, had no reference to an adulterous life, for had this been true, she would have been put to death. In that day when they were under the law of Moses, the penalty was a death to both men and women who were found guilty of adultery. "The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death." Lev. 20:10.

The bill of divorcement which was suffered by Moses to be given, was not so much for the benefit of the husband, but more for the protection of his wife, that she might be freed from such rigorous usage or bad treatment. It is evident that he was very cruel, contrary and hard to please. Or it could be that she was not neat in her appearance, ill favored and not appealing to him or that his affections were drawn to another woman who was more beautiful and had more appeal for him. Let this be as it may, she was not an adultress. Whatever her characteristics were it is enough to say that she found "no favour in his eyes." Moses suffered such men to give a bill of divorcement because of the

hardness of their hearts that the wife might be protected. It is evident that Moses by divine inspiration allowed this separation, rather than require them to live in strife and confusion, with little hope of peace. Furthermore, she would be free from being subjected to cruel treatment and false accusations by this first husband.

Now if the divorced woman married another man and she found no favour in his eyes, under the law of Moses he likewise had a right to write her a bill of divorcement or if the latter husband died and she survived him, she was then by death, loosed by the law of her husband and could lawfully marry another man, but not her former husband, for he could not take her again as his wife under any circumstances, after having put her away, because the law forbade it. This separation made it prohibitive that they ever be reunited again as man and wife.

Divorces and marriages following divorces were abolished at the coming of Jesus, that is for minor causes. Such divorces were no longer to be practiced under the new covenant. Old things have passed away. All things have become new. The teachings of Jesus are now to be observed. He delivered His Holy commandments to His Apostles.

It was in the beginning of the sermon on the mount that Jesus referred to marriages and divorces, of which our sister requests our views. Words cannot be expressed to convey a clearer meaning to those who have an ear to hear and a heart to understand than the following words spoken

by the Saviour. "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matt. 5:31, 32.

The Pharisees were disappointed at the saying of Jesus. They "Came to him and asked Him, Is it lawful for a man to put away his wife: tempting him." The Pharisees were setting a snare, and thought if Jesus taught contrary to the law of Moses, they could call Him in question, "And He answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Mark 10:3-9.

There is no record where the Patriarchs divorced their wives and married again. This embraces Adam, Seth, Noah, Abraham, Isaac and Jacob, as well as many others who could be mentioned. This precept by Moses which suffered a bill of divorcement "because of the hardness of the hearts" of the people, was not permissible in the days of the Patriarchs. For Jesus

said, "But from the beginning it was not so." This precept was abolished at the appearing of Jesus Christ. This was much to the displeasure of the Pharisees who endeavored to put away their wives for trifling causes. They were proud, but evil minded. Yet they were anxious for it to appear that their evil deeds were within the bounds of the law. The desire of their corrupt nature was to continue their former acts. Their pride prompted them to find some way by which they could be justified by the law of Moses and yet appear righteous before men.

When the Pharisees tempted Jesus by asking Him if it were lawful for a man to put away his wife and he answered by saying, "What did Moses command you?" how ready they were to reply by saying, "Moses suffered to write a bill of divorcement and put her away." These words were much more pleasing to them than the words of Jesus who said, "Whosoever shall put away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." Luke 16:18.

The Pharisees had no love for Jesus, He reproved them of their evil deeds. All men sin. The difference between the ungodly and the godly is, that the former have no remorse of conscience. "There is no fear of God before their eyes." Rom. 3:18. They are dead in trespasses and in sin. The latter have been quickened by the Spirit of God. They grieve and mourn because of their sins. This was true with David, who had Uriah slain

and took his wife to be his wife. When the Lord sent his Prophet whose word was accompanied with the convicting power of His Spirit, it pierced his soul like an arrow. David confessed his sins and transgression by saying, "I have sinned against the Lord."

Jesus condemns every evil principle. He taught righteousness, peace, love and mercy. "Therefore all things whatsoever ye would that men should do unto you do ye even so to them: for this is the law and the Prophets." Matt. 7:12. A lawyer asked Him a question, tempting Him, by saying, "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 neighbor as thy self. On these two commandments hang all the law and the prophets." Matt. 22:36-40. Soloman said, "Let us hear the conclusion of the whole matter. Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

Love is the fulfilling of the law. Love is the cord that binds husbands and wives together. We have faults and fall far short of living perfect lives, yet where love abounds the home is made happy by reason of this love of God which is shed abroad in the hearts of the chosen vessels of His mercy. Peter said, "And above all things have fervent charity (love) among yourselves; for charity shall cover the multitude of sins." I Peter 4:8.

The Holy Ghost teaches husbands and wives to love and respect each other (for they are no more twain, but one flesh) and to bring their children up in the fear and admonition of the Lord. Paul was directed by the Holy Spirit of God to say, "Wives, submit yourselves unto your own husbands as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord." Col 3:18-20.

Husband and wife are equal. Jesus said they are no more twain but one flesh. Adam was formed of the dust of the ground. Eve was made of a bone taken from Adam. This bone was not taken from the foot, lest man might say that his wife was a foot mat, to be trampled on; neither did God take a bone from the upper part of Adam, lest the wife might say that she was superior to her husband. God took a rib from Adam and made the woman. The rib is in the side, which shows that the woman is equal with the man. The rib is under the arm, thus showing that the wife is under the protection of her husband as the church is under the protection of her Husbandman—Christ.

Those who follow the teachings of Jesus are obedient to His precepts. Fornication and adultery is a lawful reason for separation. This is a breach of the marriage vow, which no longer binds the innocent to the guilty. "But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with

such an one no not to eat." I Cor. 5:11.

The Apostle did not have reference to those who are out of the church. He said, "For what have I to do to judge them also that are without? Do not ye judge them that are within?" Those that are without are subject to be tried and punished by magistrates or the courts of the land. The jurisdiction of the church does not exceed the bounds of her members. The church does have the right to and should excommunicate those who persist in an ungodly life. If this were not done, how could the cause of Christ and the church be honored? It is "A man that is called a brother" that is guilty of the above deeds that the Apostle is speaking of. "With such an one no not to eat."

If a church takes no cognizance of those who are fornicators, adulterers and drunkards, and retain them in their fellowship, would not the church become poluted? It is like a cancer which will soon or late spread over the body.

The Apostle's language is not to be taken without some limitation, or understanding of whom he was referring to. It is the notorious character that Paul is referring to—those who have no respect for the cause of truth and order, who persist in living ungodly lives. He said, "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 Christ." I Cor. 5:5. He means to say, Exclude such an one, withdraw yourselves from him, follow not after him and be not partaker

of his ways, that the peace and unity of the church may be preserved. It does not necessarily mean this wayward brother will never be restored to the fellowship of the church. He may, but the church is commanded 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 Christ." If this wayward one is a Godly subject, he will awaken to his vileness, his corruption, his waywardness. He will realize he has been in the clutches of satan and that in his flesh dwells no good thing. Those who come to this state are subjects of God. They know what the destruction of the flesh is. They hate its wickedness, its weakness and its vileness. All confidence in the flesh is destroyed.

Good brethren are sometimes overtaken in a fault, and excluded from the body. If repentance and Godly sorrow are manifest, and his outward life proves his sincerity, the Apostle recommends the restoration of this brother. He said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the Spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

They that are spiritual know the weakness of the flesh. They recognize Godly sorrow and are qualified to look over the imperfection of erring brethren and forgive and restore where repentance and Godly sorrow are made manifest.

T. F. A.

OBITUARY OF

SISTER SARAH TURLINGTON

Sister Turlington was born April 6, 1883, and departed this life August 6, 1961, making her stay on earth seventy-eight years and four months.

Sister Turlington united with Bethsaida Primitive Baptist Church on the first Sunday morning in June, 1916, and was baptized with her husband, J. A. Turlington, by Elder Zure Lee. Sister Turlington lived a faithful and devoted member forty-five years and two months. She was loved and held in high esteem by the church and all that knew her, and certainly so by those who knew her in a church capacity. She was always faithful to attend when not providentially hindered. She was a believer and lover of the doctrine of Salvation by Grace.

We, the church at Bethsaida bow in humble submission to the will of our God who doeth all things well and feel that our loss is her eternal gain. She leaves to mourn her passing, two sons, one daughter, one sister, four brothers and a host of friends.

Be it resolved that a copy of this obituary and resolution be recorded on our church book, one sent to the bereaved family and one sent to Zion's Landmark for publication.

Done by order of the church in conference.

OBITUARY

ELDER NICK D. TEASLEY

Our dearly beloved Father was born August 7, 1880, and died October 21, 1961. He was the son of the late George W. and Elizabeth Carden Teasley.

Daddy was in declining health for a year, and seriously ill only a few days. He was a resident of Durham most of his life and resided at 603 Maple Street until two months before his death. He was living with his oldest daughter, Mrs. Nellie Debnman on Carver Street. Daddy was married to our beloved Mother, Miss Lucy Lassiter, May 2, 1901, who passed away February 27, 1961.

Daddy was ordained a Primitive Baptist Minister in 1927. He has been preaching the word of God as long as I can remember. Prior to his failing health, he was Pastor of Ross's Chapel Church in Durham, Stories Creek Church in Roxboro and Helena Primitive Baptist Church at Helena.

Our wonderful Father was a strong believer in Salvation by Grace alone. He was a wise counselor, and manifested great love for his churches and all his brethren and sisters.

It was the will of our Heavenly Father to take him to his home to live again with our wonderful mother to whom he was married for sixty years. While we know that all things pertaining to nature are done away, but life in the Spirit is so much more wonderful where there is no pain nor sorrow, but eternal love

and joy in Christ.

He will be missed so very much by his five children, two sisters, and all his friends, brethren and sisters in the church.

His children wish to express their appreciation to all his wonderful friends and relatives for their kindnesses and the beautiful floral designs brought as a token of their esteem. God bless each and every one of you.

Written by order of Ross's Chapel Church. Three copies of this obituary were written. A copy was sent to his oldest daughter, Mrs. Nellie Debnman, who was a member of his church. A copy to be put in the church book, and one sent to Zion's Landmark for publication.

Written by his daughter,
Mrs. Violet Bankston

LILLIE M. HILL

The subject of this sketch, Lillie Mae Hill, was the daughter of James and Louise Hill, and was born in Wayne County, N. C., Sept. 6, 1895. She was married to William B. Hill, Oct. 23, 1917, and two children were born unto them, James B. and Jewel Francis together with six grandchildren who survive. She was taken to Parrott's Hospital, Kinston, N. C., on Aug. 4, and died the following day, Aug. 5th, 1961.

She united with the Church at Mewborn's in Greene County, N. C., on the second Sunday afternoon in June, 1957, at the water, and was baptized with her sister, Flora, and Sister Ethleen Kearney.

She enjoyed her short space of time in the militant church, and was faithful in attendance and to her calling. She loved her Lord and Saviour. God blessed her with boldness to enter and to embrace the new and living way by the precious blood of Jesus. Be blessed her to draw near with a true heart in full assurance of faith and to hold fast her profession without wavering.

The church joins in the thought and says within, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, they may rest from their labors; and their works do follow them." We sorrow not for those whose hope is in the Lord, although we shall miss her in our midst.

Done by order of conference, this the 9th day of December, 1961.

J. M. Mewborn,
Clerk

OBITUARY NOTICE

Sister Ruth Cora Whitfield was born June 1, 1881 in Person County, N. C., and passed away August 13, 1961 in Person County Memorial Hospital in Roxboro, N. C. She was never married and had made her home with Mr. and Mrs. Byrd Long for a number of years. Besides Mrs. Long, five other nieces and four nephews survive.

She was received into the fellowship of Wheelers Church on the second Saturday of September 1940 and remained a loving and attentive member as long as she was able to come to her meetings. Her latter days were lonely for she said so many times that her pleasure had been taken from her; meaning, that she had not been able to attend her meetings for a long while.

The funeral was conducted by Elder J. M. Mewborn and Elder T. F. Adams at Wheelers Church and her body was laid to rest in the Whitfield Cemetery beneath a lovely mound of flowers. We shall surely miss her kind and gentle way but we feel that her stay on earth was complete and we are confident that she was ready and willing to reap the reward that had been prepared for her.

Don by order of Wheelers Church in conference August 26, 1961.

Written by:
Reuben Bowes
Committee

RESOLUTION OF RESPECT FOR SISTER LELIA ALLEN JOHNSON

Sister Johnson was born February 12, 1887 and departed this life July 1, 1961, making her stay on earth 74 years. She united with the Primitive Baptist Church at Hannah's Creek about 8 years ago.

Sister Johnson was held in high esteem by the church and all that knew her. 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.

There be it resolved:

First, we the Church of Hannah's Creek resolve in humble submission to the will of God who doeth all things according to His will and to His glory.

Second, that a copy of this resolution be sent to her family.

Third, That a copy be spread on our Church book and one sent to Zion's Landmark for publication.

Done by order of the church while in

conference July 15, 1961.

Elder Shepard Langdon,
Moderator
Troy V. Allen,
Mrs. Troy V. Allen,
Committee

APPOINTMENTS FOR ELDER A. B. BARHAM AND ELDER J. C. DUNBAR IN THE BOUNDS OF THE WHITE OAK ASSOCIATION

- Wilmington Church, Thursday night, March 1.
Northeast Church, Friday 11:00, March 2.
Southeast Church, Friday night, March 2.
Maple Hill Church, Saturday March 3.
Maple Hill Church, Sunday March 4.
Sand Hill Church, Monday 11:00 March 5.

BLACK CREEK ASSOCIATION

- Lower Black Creek Church, Monday night, March 5.
Upper Black Creek Church, Tuesday 11:00 March 6.
Contentnea Church, Tuesday night March 6.
Sapony Church, Wednesday 11:00 March 7.
Creeches Church, Thursday 11:00 March 8.
Primitive Zion Church, Thursday March 8.

WHITE OAK UNION

The next session of the White Oak Union Meeting is appointed to be held with the Church at Sand Hill, the Lord willing, fifth Saturday and Sunday in April, 1962.

The Sand Hill Church is located on No. 41 Highway about four miles north-east of Beulaville, N. C.

All lovers of the truth are invited to come and worship with us, especially ministering brethren.

Owen Kennedy,
Church Clerk

NOTICE - POSTMASTER

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PSALM CIX.

Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

For I am poor and needy, and my heart is wounded within me.

I am gone like the shadow when it declineth: I am tossed up and down as the locust.

My knees are weak through fasting; and my flesh faileth of fatness.

I became also a reproach unto them: when they looked upon me they shook their heads.

Help me, O Lord my God: O save me according to thy mercy:

That they may know that this is thy hand; that thou, Lord, hast done it.

Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

Let mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a mantle.

I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.

For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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Devoted To The Cause of Jesus Christ

A LETTER

Elder Bellow's letter

Reference: Sermon preached in our home in evening during Virginia Cor. Meeting 1948

(A. D. Alston)

Dear Sister Adams: (A relative of Bro. Alston's Wife)

With many happy memories of meeting you at the Virginia Correspondence Meeting and later at Newark, Delaware, I am writing you, complying with your request for my views on some Scripture from which I spoke at the evening meeting at Herndon. My wife was so glad to see you on that occasion, as she remembers with so much pleasure her visit in your home in Georgia several years ago.

The Scripture under consideration is found in the 45th and 46th verses of the thirteenth chapter of Matthew, reading as follows: "Again the kingdom of heaven is likened unto a merchant man seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had and bought it."

I am writing informally rather than for publication, hoping that you may derive comfort from the presentation of my views. I do not feel qualified to write on Spiritual subjects as I wish I might, but can only present that which is given me.

The Scripture under consideration is full of deep, rich and wonderful meaning. Reference is made

in the parable to the kingdom of heaven which was to be set up in the gospel day when the Holy Spirit came at Pentecost and the church was manifestly established, and which will continue until the purpose of God is accomplished and Jesus drinks anew of the fruit of the vine with His disciples in the kingdom of God. A king denotes a kingdom, and a kingdom denotes subjects, so the kingdom of heaven is here under consideration in which the subjects are partakers of the eternally saving grace of the Lord Jesus. There are wonderful things in store for the people of God, and it will require all eternity to unfold the riches of that incorruptible inheritance reserved in heaven for them. This kingdom is a heavenly kingdom, not an earthly one.

The kingdom of heaven is here likened unto a merchant man seeking goodly pearls. We must remember that pearls were accounted in olden times to be of great value. It is employed here as a beautiful figure of the church of God. Pearls were worn in ancient days by monarchs, and the church is declared to be a diadem of glory in the crown of our God. In the twenty-first chapter of Revelation we read of the New Jerusalem, the Holy City, that John saw coming down from God out of heaven; that the twelve gates of that city were twelve pearls, every several gate was of one pearl; and

the street of the city was pure gold, as it were transparent glass. Some have erroneously thought that Jesus is the pearl of great price, but it is the church instead, for it was Jesus who paid all that heaven could give, His own precious blood, the very blood of the Son of God, to redeem His bride from under the righteous curse of a transgressed law. His sufferings of all the people of all time in the unutterable agony endured, when darkness covered the earth, such darkness as Egypt never knew, when the Holy Father withdrew his felt presence from His Holy Son, who was enduring upon the cruel cross, all the wrath, that but for Him, His guilty bride would have had to endure instead, through all eternity.

It is interesting to note that pearls are formed in oysters under the sea. The sea sometimes represents the law, and the church is under the law, before it is manifestly under grace, for "The law was our schoolmaster unto Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster." The pearl is in the oyster when it is raised above the sea. By the opening of the oyster, that is, by the death of the oyster, the pearl is revealed and manifested. The death of Jesus Christ was necessary for the manifestation of the pearl of great price, the church, which is the bride, the Lamb's wife. The Lord's people are in Christ and were from the foundation of the world. A pearl is formed through the suffering of the oyster, and the church is the fruitage of the suffering of Jesus Christ.

A natural pearl is formed within the body of the oyster from a tiny grain of sand that enters the oyster. It is a foreign body and the oyster endeavors to overcome the injury caused by this particle of foreign matter by secreting around a substance called nacre, and layers of this material are united together to form the pearl. Man was created from the dust of the earth, fine particles of matter, and it is man, not a spirit, that Jesus came to redeem. It is people who are saved, and a man is a combination of spirit, soul, and body, and is, if a saved character, preserved unto the coming of the Lord Jesus to receive His church in glory. It is the man Christ Jesus who died to pay redemption's price, and it is the same man Christ Jesus who is at God's right hand in heaven upon His Father's mediatorial throne. Paul says: "We have one mediator in heaven, the man Christ Jesus." Then it is the saint in body, soul and Spirit that will dwell in the heaven of eternal glory, and their earthly bodies shall be quickened when the Lord comes for His own. The grain of sand is still in the pearl when it is taken from the oyster. Of course this is a figure, but it has its spiritual application.

In the process of formation, many of the colors of the rainbow are found in the pearl. The rainbow is an emblem of the promises of God which are yea and amen in Christ Jesus. The rainbow appeared first after the deluge when the ark rested on Mount Ararat. The promises of God are revealed savingly to the guilty sinner chosen in Christ when the Lord rested

from His work, having accomplished a finished salvation on the cross. But first the subject of God's grace must feel in his own soul the wrath of God and experience condemnation and feel that he is justly damned eternally. It is then that the heavenly rays from the Sun of Righteousness shine through tears of Godly sorrow and the rainbow of hope is embrasoned upon the storm clouds of divine wrath because of sin. In nature the rainbow is caused by the rays of sun shining through drops of water. The natural rainbow shows that the storm is passed and is harbinging of clear weather. In a spiritual sense, it may typify the peace that comes to a child of God when he is experimentally delivered from the burden of sin, and has passed from condemnation unto justification. In the natural rainbow in the sky, we see no arrow nor any string. An arrow and a bowstring are necessary adjuncts to the proper use of the bow that the arrow may perform its mission. The arrows of almighty vengeance pierced Jesus Christ on the cross once and forever. So the bow that we see in the heavens has no string nor arrow. Symbolically that was done at the crucifixion of Christ, and so without string or arrow, the bow in the heavens is the symbol of peace and promise.

We note in the parable that Jesus is the merchant man who seeks the pearl and who finds it. He begins the work. God begins with man first, not man with God. The pearl was of great price. The price of a thing is what one is willing to pay for it, and the redemption of the church of God requires no

less of a price than the blood and suffering and death of the Son of God. God gave His only Son, and in this giving, the Son was humiliated and doomed to die the death of a criminal and be spat upon, scourged, mocked, and took His place between two felons on the cross, and made his Holy soul an offering for sin. Jesus suffered in body, in soul, and endured the eternal wrath of a sin hating God in finite time. He could only do this by being the very Son of God, and therefore having holy blood in His veins which gave divine efficacy to His atoning work, could purge His bride of every taint of sin. Christ had infinite power as God in the flesh, and so could endure the infinite, everlasting consequences of the sins of His people and deliver them from the hell that would otherwise have been theirs to suffer. It took holy blood to expiate the sins of an unholy man. When the side of Christ was pierced after He was dead, blood and water flowed freely. Blood will not flow from a dead body in nature, for corruption immediately follows after death. The body of Jesus saw no corruption and therefore His blood will never lose its power to save.

We have seen in the parable of the pearl of great price that it was a merchant man who was seeking goodly pearls. The words merchant man have a profound significance. Here is implied a double office in that a merchant is mentioned and also a man. A merchant is one who buys and sells and who has the price to pay. Jesus was both man and God, that is, God in the flesh, being born of the virgin Mary con-

trary to human nature, that he might as the son of Mary be the son of man, and have a human nature, sin excepted, and be touched with a feeling of the infirmities of His people and be enabled to be a holy sacrifice for them and keep in His sinless body the holy law of God that man violated and also be enabled to meet the penalty of death in the flesh in His body and to bear the terrible consequences of sin, and to render unto God all that was required of man according to divine justice. But as Jesus had God for His Father, He had the power, might, holiness, and wisdom of God and therefore was able to lay down His life and take it up again. In the blood that He shed, was the life of His soul. He took up His blood when He rose from the grave, for the earth cursed by sin could not retain a particle of that holy body. He entered into heaven by His own blood now to appear in the presence of God for His people. Therefore He had the price to pay as a merchant and He was a man like unto His brethren, save that He was sinless. He was our burnt offering to God, our sin offering, our peace offering and our trespass offering, for the Scripture says "Sacrifice and offerings thou wouldst not, but a body hast Thou prepared me." The body of Christ was prepared by the power and work of the Holy Ghost when Jesus was divinely conceived. He was therefore qualified to seek and to save and to pay redemption's price, and no power other than His, in heaven nor earth can save a guilty hell deserving sinner from the just penalty of sin.

I feel that I have not done justice to this beautiful parable and I trust you will cast the mantle of charity over all.

Your brother
in sacred bonds,
Arnold H. Bellows
West Hurley, N. Y.

January 19, 1949

**"AND THERE WRESTLED
A MAN WITH HIM."**

(Gen. 32:24)

Jacob's Wrestlings.

"Wherefore is it that thou dost ask after my name?" Did the Angel give His name? Did He answer Jacob's question? At a glance, we would say, No, the answer was not given; but I shall venture to say, Yes, it was answered; not directly in the way that our nature would expect, but in His own way, in a Spiritual way. We may find a similar question and a similar answer in two other places in the Scripture, and it is well to compare them. When Moses was commanded of the Lord to lead the children of Israel out of Egypt, he inquired of the Lord, (Exodus 3:13, 14) Who shall I say hast sent me? Who shall I tell them sent me to lead them out? Then again in Judges 13:17, when the Angel of the Lord had appeared unto the wife of Manoah: when she had so long been barren and now she conceived and a child was promised, even the great Sampson, Manoah asked of the Angel "What is thy name, that when thy sayings come to pass, we may do thee honor—" Manoah had a reason for asking. But let us look at the answer.

Wherefore is it that thou dost ask after my name? Jacob's ques-

tion was answered with another question. Why do you ask, Jacob? In the first place it is evident that the Angel heard the voice of Jacob; He heard the cry and the inquiry and the prayer. Is it not indeed comforting to feel that your prayer is heard? Jacob had the assurance of knowing that his prayer was heard. How often do we wait in wonder whether or not our prayer was even heard? Was ours a true prayer and will it be heard and answered, or was it of this old nature and was it an abomination in the ears of our Lord? Not only was his voice heard, but it was answered, and it was recognized, and a reply was given. Truly his voice was not ignored with silence. In Matt. 15:23, we read of a Canaanite woman in great distress, crying at the feet of Jesus for deliverance "But He answered her not a word." In this case the woman's faith had to be tried, but with Jacob, there was a reply and a recognition of his question. Thirdly, in the Angel's question, there was given an evidence of a knowledge and a union. Why do you ask Jacob? Would you have asked after a stranger of whom you had never heard, or with whom you had had no dealings or knowledge? Who told you to inquire after Me? How did you come to have any knowledge that I existed? Who told you, or how did you come to know that there was a great I AM? Indeed, Jacob had seen God face to face; he had felt the powerful Spirit of the Most High God, and his life was preserved! O what a merciful God was the God of Abraham and the God of Isaac, and the God of Jacob, on whom he called!

Doth thou ask after My name, Jacob? Wouldst thou know where I dwell? Wouldst thou be able to bring thyself to Me in time of need, as thou seest, and as thou thinkest? Oh no, Jacob, the subject shall not approach the King at the will of the subject; but the King knoweth of thy need and judgeth rightly what is thy need and when that need must be supplied. Why Jacob, did you ask after my name? Is it because you have known Me? Jacob thou art blessed indeed, to have known Me. As to Paul, the Angel said as much as, My grace is sufficient for thee. My strength is made perfect in weakness. The Spiritual is made manifest more perfectly, in the weakness of the natural. So Jacob halted upon his thigh, but he went forward just the same, and he was preserved from his brother Esau as he was from his uncle Laban, and as he was from the men of the land of Canaan.

Jacob, My name is Omnipotence: All power is with Me, and in thy wrestling, thou hast partaken of a part of my power. Thou cannot stand against Me. Thou art as nothing in my presence; all men and all powers are but nothing before Me, for My name is Omnipotence. My name is also Omniscience, for all knowledge is with Me, and there is no way to learn of Me, except through the wrestling with My Angel. For indeed, there is none who can know Me, except through the workings of the Holy Ghost, and there is none who can come unto Me, except through My Son, the Lord and Savior Jesus Christ, Who is the Door and the Way. What is My name? My name is Omni-

presence. I dwell everywhere and at all times; throughout one eternal and present now. Where do I dwell? Jacob, everywhere is My dwelling place; the world and all of its glory cannot contain Me. Why cannot thou approach unto Me at all times? It is only because of thy selfness, thy finiteness, and thy weakness. I am ever present with thee, and with all that are Mine. I was present with thee as thou wrestled: I was present with Mary Magdalene while she wept bitterly and sought Me at the Tomb; I was present with Daniel in the Lion's Den, and with the Hebrew children while they were in the fiery furnace; I am ever present with every child of Grace throughout all times, for I have declared and reprov'd kings and powers that be to "Touch not mine anointed and do my prophets no harm." Wherefore is it that thou dost ask after my name? Is it not because thou knoweth of Me? Is it not because thou hast loved Me? Is it not because thou hast a hope in Life Eternal, even that Life that thou hast tasted of Me? Thou hast the earnest of the inheritance given, and thou hast longed for the whole, and thus it is that thou hast asked after MY name; so long as thou liveth upon this earth; thou shalt continue to long for the inheritance of which thou hast been given a taste, an earnest.

"Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day." What is the sinew that shrank? Is it not those

things that make us rich in this world and in this life? Is it not the things that made "our eyes stand out with fatness?" Is it not the things that we once loved and ran after and sought with our whole heart, while we were yet in the old man of this flesh and before our rebirth — the spiritual birth? Our love for those riches of this life, was touched by the Angel and that love shrank, and we no longer have that great desire for those things. No more can we run after them, for their value to us is gone away, and has shrunk to nothing; indeed they seem hateful to our spirit, and in Godly sorrow do we look upon them and weep because we once ran after them, and we beg to be preserved from henceforth. We cannot feed upon such things any longer, for they are shrunk. Those sinews have been made bitter to our taste, and all love for them has been taken away.

May it please the Lord of Hosts, to send His Angel before us, to direct all of our way, and to keep us in the right paths and to bring us to that place which has been prepared for us. May He be our deliverance from every pit and from every valley and may He give salt to the "mirey" places, that remain in this old body of flesh, and ever preserve us and deliver us as He did Jacob and the fathers of old. May He reprove Kings and powers that He in this world for our sakes, say unto all of our enemies "Touch not mine anointed, and do my prophets no harm." (Psa. 105:15.)

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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APRIL 1, 1962

JUDGES - ELEVENTH CHAPTER

Brother B. C. Clinard of Winston-Salem, N. C. requests my views on the 11th Chapter of Judges.

The Holy Scriptures contain deep and hidden mysteries which can only be understood in a spiritual sense by divine revelation. It is said, "The secret things belong unto the Lord our God but those things which are revealed belong unto us and to our children forever, that we may do all the words of His law." - Deut. 29-29. Those things which were written in olden times were under the law or legal dispensation of which Paul said, "The law having a shadow of good things to come —" (See Heb. 10-1). Christ was concealed under the law and revealed in the gospel. If we fail to see Jesus in the type, we miss the substance and only see the shadow.

Jesus was portrayed in types and shadows in the life of many of the patriarchs and prophets. Moses was a leader of national Israel. Jesus is a leader of spiritual Israel.

Joseph was a "type" of Jesus. He was an obedient son of his father, Jacob. Jesus is the obedient son of His Father. Joseph suffered at the hands of his brothers. He was sold to the Ishmaelites for twenty pieces of silver. He endured many hardships and later was made ruler under Pharaoh (in Egypt). He stored up corn in the years of plenty to be meted out in the years of famine. Joseph bore the shame of his brothers. Christ bore the shame of His brethren, His children, His people. He endured the cross. He was a partaker of flesh and blood like unto His brethren. He gave His life, that through death, He might destroy him who had the power of death; that is the devil. He delivered them who, through fear of death, were all their lifetime subject to bondage. See Heb. 2:14, 15.

David was, in many respects a type of Jesus. He delivered Israel from their enemies. This he did without the aid of his brothers. Jesus delivered His people without the help of men. The Prophet said, "And I looked, and there was none to help and I wondered that there was none to uphold; therefore mine own arms brought salvation unto me; and my fury, it upheld me." Isaiah 63:5. Jesus is portrayed in the wisdom of Solomon, of whom it is said, "Lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." I Kings 3:12. Many more could be added but time and space forbids.

We now come to consider some of the names recorded in the 11th

Chapter of Judges. The things which were said as well as what they did. In each lesson there is a paramount thought to be conveyed; yet many words are recorded before reaching the depth of the subject. This Chapter begins by saying, "Now Jephthah, the Gileadite was a mighty man of valor, and he was the son of an harlot: And Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our Fathers' house for thou art the son of a strange woman." The name of Jephthah's mother is not recorded. It is certain that she was a descendant of the sons of Noah. She was a harlot and Jephthah was a son of a strange woman therefore he was a bastard or illegitimate child. Notwithstanding this, Gilead was his father as well as were his sons by his lawful wife, but his brothers thrust him out. At that time the law of Moses was the law of the Israelites which said, "A bastard shall not enter into the congregation of the Lord, even to the tenth generation shall he not enter into the congregation of the Lord." - Deut. 23.2.

Notwithstanding the fact that Jephthah was thrust out by his brothers, he "was a mighty man of valor." Because of their hate to him, he fled from their presence and dwelt in the land of Tob; and there were gathered vain men to Jephthah and went out with him. See Judges 11:3. These men were not vain in the sense that they were deceitful, but they were "empty", poor, without food, destitute. They looked to Jephthah for

support. He was their leader. When the children of Ammon made war against Israel, they sent for Jephthah to return to be their captain which he did and he became the leader of national Israel. When the victory was won, he become their head. With respect to the above, in many respects Jephthah was a "type" of Christ. Jesus was a mighty man. His brethren, the Israelites, hated Him without a cause. It is said, "He came unto His own, and His own received Him not." - Jno. 1:11. His persecuters "Thrust Him out of the city". Luke 4:29. The prophet said, "He is despised and rejected of men; a man of sorrows and acquainted with grief." — Isaiah 53:3. Although He was rejected (like Jephthah, who returned to his brothers in time of need) Jesus is a present help in time of need. He became the head stone of those who rejected Him. It is recorded, "The stone which the builders refused is become the head stone of the corner." See Psa. 118:22.

Jephthah became the leader of National Israel. He was captain and head. Jesus is the leader, captain and head of spiritual Israel. Jephthah looked to the Lord for guidance to deliver Israel from their enemies. This, he could not do himself. Jesus said, "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." —Jno. 5:19. "My Father worketh hitherto, and I work"—Jno. 5:17. Jesus won the victory for the chosen vessels of His mercy. He led captivity captive and received gifts for men." See Psalms 68:18. Jephthah lived

a hazardous life for the sake of his brethren. Jesus laid down His life for the love He had for His brethren.

The children of Ammon were determined to take the land which belonged to Israel, Jephthah sent messengers to the King of Ammon, to know the reason why they wanted to take their land. The King's reply was that the Children of Israel took away their land when they came up out of Egypt. See Judges 11:13. It is true that the children of Ammon did possess this land at one time, but Sihon's Army drove them out and took possession of this land and later the Lord gave Israel victory over Sihon—King of the Amorites—and his forces (not the children of Ammon). In this way the Israelites came into possession of this land. Therefore this land had been in Israel's possession several hundred years before Jephthah's day.

The question is this: What right did the children of Ammon have to lay claim to this land and accuse Israel of taking their land, when they lost it to Sihon, and not to Israel? Jephthah endeavored to appease the wrath of the King of Ammon. He pointed out to the King of Ammon that Israel took not away the land of Moab nor the land of the children of Ammon. He further informed them that when their fathers came up out of the land of Egypt, which was about three hundred years before this, they asked permission of the King of Edom to go along their highway to Canaan (this being a nearer route), the land which God promised to Abraham and his seed, for a possession to which they were

journeying. Edom refused. They were not intruders. They turned back and in like manner went unto the King of Moab; but they would not consent. See verse 17.

For a time they abode in Kadesh. Then they went along through the wilderness. This was a rough, winding way. The souls of the people were much discouraged because of the way. (see Numbers 21:4). As before stated, Israel was seeking a way to get to the River of Jordan that they might cross over into the land of Canaan, and they endeavored to do this in a peaceable way. They sent messengers to Sihon to know if it were agreeable to him for them to pass through his land. "But Sihon trusted not Israel to pass through his coast." Verse 20. They made war on Israel and God gave the Israelites the victory over their enemies and God delivered Sihon and all of his people into the hand of Israel and they smote them; so Israel possessed all the land of the Amorites and the inhabitants of that country. Verse 21.

This land gave Israel a free passage to the River of Jordan so they could pass over to Canaan. Israel was entitled to all the land which God gave to them, "So whomsoever the Lord our God shall drive out from before them, will we possess." Verse 24. Israel never attempted to take by force the land of Edom, nor the land of Moab, nor the land of Ammon. They only claimed title to the land which God gave them. May I add here that spiritual Israel has no desire to take by force the land of their enemies. They only want that which God gave to them but if their enemies move in on their ter-

ritory, by setting up inventions and opinions of men; by removing the stakes of the ancient landmarks, which our forefathers have set, they have no choice but to fight. You may be sure that they will fight, but not with carnal weapons. "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds." 2 Cor. 10:4. National as well as spiritual Israel is few in numbers when compared to the numbers of their enemies, yet they are strong in the Lord. "One man of you shall chase a thousand: for the Lord your God, He is that fighteth for you, as He hath promised you." — Joshua 23:10. Also see Deut. 32:29,30.

Jephthah exhausted every means, using kindness and gentleness in his effort to persuade the King of Ammon not to wage war against Israel. He pointed out that the land of which they were in possession, had been in the possession of others for three hundred years. "Why, therefore did ye not recover them within that time? Wherefore, I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon. Howbeit the King of the Children of Ammon hearkened not unto the words of Jephthah which he sent him." Verses 26, 27, 28.

What do we see in this but a clear manifestation of flesh. The King of Ammon claimed the land which was not his. He was dominated by the spirit of the wicked one. The wicked spirit continues until God — "Sets bars and doors," and said

"Hitherto shalt thou come but no further; and here shall thy proud waves be stayed." — Job 38:10,11. So it was with the children of Ammon. God fought the battle, He subdued their enemies and gave the victory to the children of Israel. See verse 32. Spiritual Israel was often imposed upon by her enemies in the Apostles day, as well as in successive generations, yet the Lord makes a way for his escape.

When the children of Ammon hearkened not unto the words of Jephthah, the spirit of the Lord came upon him. He passed over unto the children of Ammon, "And Jephthah vowed a vow unto the Lord, and said, "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer it up for a burnt offering." Verse 30-31. The Lord gave him the victory over the children of Ammon and much to his surprise, the first one that came out to meet him was his only daughter. "Beside her, he had neither son nor daughter." Verse 34. It appears that she was his only hope of preserving the future posterity to share his blessings. She, being his only daughter, and being conscious of his vow, brought him very low. He had made the vow "therefore I cannot go back." See verse 35. He felt obligated to fulfill his vow. Solomon said, "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools; pay that which thou hast vowed. Better

is it that thou shouldest not vow, than that thou shouldest vow and not pay." Eccl. 5:4-5.

This vow which Jephthah made by offering the first one that came to his door was not in payment for any service which he had received, but in gratitude for the kindness bestowed upon him by God in delivering the children of Ammon into his hand.

In submitting my views upon the word "vow", I do so with no thought of leaving in the minds of those who read, that I have divine revelation as to the meaning of Jephthah's vow. I only compare scriptures with scriptures. There is a conjunction between the first and latter part of his vow. The first part, quote, "Shall surely be the Lord's." The latter part of his vow, quote, "And I will offer it up for a burnt offering." To offer his daughter up for a burnt offering is in contradiction to God's law, "Thou shalt not kill." — Deut. 5:17. It is true that the offspring of Judah caused their sons and daughters to pass through the fire of Molech, of which is recorded "And they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire of Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." Jer. 32:35. It was in God's mind, as expressed by His law, to sacrifice beasts and birds, but not sons and daughters.

If the spirit of God prompted Jephthah to say "And I will offer it for a burnt offering," He, God, has the right to revoke this part

of the vow and yet, His word is honored by so doing. God's thoughts are not like our thoughts. "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.

When God sent Jonah to cry against the City of Ninevah, "Yet forty days and the City of Ninevah shall be overthrown," — it is said that God repented of the evil that He said He would do unto them and did it not. See Jonah 3:4 and 10.

It may be thought that God made a change in His mind, will or thought, but not so. "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." — Isaiah 14:24. One commentator expressed it like this, quote, "The Lord, though He never changes His will, nor repents of or revokes His decrees or alters His purpose; yet He sometimes wills a change, and makes an alteration in the dispensation of His providence according to His unchangeable will." — unquote.

It seems clear to me that God never suffered Jephthah to offer his daughter up for a burnt offering, that is, of natural fire. Her life was dedicated to the service of God and in her consecration the natural desires, emotions and love are sacrificed, crucified or burned, so to speak. She remained unmarried which is expressed in verse 39 "And she knew no man." This was grievous to Jephthah. She was his only one in whom he had hope that

his name might be built up. His daughter was willing to sacrifice her pleasure, remain unmarried and dedicate her life to the service of God and honor her father by being obedient, that his vow to God might not be broken. She asked leave for two months that she might go up and down upon the mountain and bewail her virginity, and her fellows. Verse 37. After this she would return to her father who did with her according to his vow which he had vowed. Verse 39. I again repeat — “And she knew no man” — being unmarried, it is evident from verse 40. that much of her time was spent in grief, weeping and mourning; as the word “lament” signifies. “And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, four days in a year. Verse 40. That is, to talk with her, console her and mourn and weep with her. Paul said “Weep with those that weep.”

Who needs comfort more than the Church of God. Her members often feel cast down and desolate. God, often sends His servants (of which these daughters may be a type) to speak a word of comfort to those who feel lonely and desolate. God spake by the mouth of His prophet, “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.” — Isaiah 40:1-2.

T. F. Adams

Thorn In The Flesh

Brother W. A. Hawkins, Silver City, N. C., has requested my interpretation or understanding of the “thorn in the flesh” as mentioned in the II Cor. 12:7. The exact quotation reads as follows: “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.”

In the outset of what may be said hereafter, it is expedient to say that the meaning of this expression is long-ranged from the scripture's point of view, and has implications felt throughout the entire scripture, embracing both Old and New Testaments alike.

A thorn is a sharp pointed object, a creation of natural plant life, which is capable of inflicting grievous pain. Its capability of producing pain is determined or measured by its ability to penetrate into some sensual substance of which the receptor becomes either partially disabled to function in its habitat and in some cases is wholly unable to function, and is rendered subservient and helpless. Its presence is undesirable, and when contact is made, regardless of the extent of effectiveness, an involuntary motion or effort is made to be freed from its rule, domain, or power. Children or playmates often have played in the forests or plains, and their pleasure and contentment would be so great in the surroundings of their enjoyment that they would fail to see the spur or thorn upon the ground, and upon contact with the object, a sorrowful cry was brought

forth caused by the sudden pain, marring the previous contentment, and the steps of such an one were quickly halted while a place of refuge was found in order to beseech the object for removal.

This thorn of which the Apostle has spoken is the deepest, penetrating of all thorns and produces the greatest suffering of all pain. It is that thorn which man cannot inflict nor remove, neither is he able to bring relief caused by its consequential imposition. Removal and relief of this thorn is possible according to the teaching of the scripture as found recorded in Matt. 19:26. "With man this is impossible, but with God all things are possible." This thorn is sin, and sin is condemned in the flesh. Rom. 8:3. This thorn has been defined as the messenger of Satan, and its object is to buffet. Inasmuch as the scriptures are addressed to the generation of Jesus Christ only (See Matt. 1:1) this messenger's object or purpose is to do business with them, and must have contact to accomplish its purpose. Notice that the Apostle says, "to buffet me." The teaching of faith embodies the fact that its presence "works together for good to them that love the Lord." Rom. 8:28.

The Apostle said, "I was alive without the law once, but when the commandment came, sin revived, and I died." Rom. 7:9. Satan who sends his messenger, the thorn, is equipped with just more than a device which can inflict pain, and this instrument is a sting. The effect of this sting is death. To accurately describe the author of death we quote the language of

Jesus to the Pharisees, "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." Jno. 8:44. According to this teaching, Satan was a murderer from the beginning. Sin (this thorn in the flesh) entered into the world by one man, and that death by sin. By the disobedience of one man, many were made sinners. See Rom. 5: 12, 19.

It was in the appointment of God that this Apostle would be exalted above measure, that he would be caught up into the third heaven and be enabled to see things unlawful for man to utter, and yet God purposes to keep this Apostle in the World that the preaching given unto him would be of comfort and edification to the Churches at Galatia, Rome, Corinth, Ephesus, Philippi, to the Hebrew brethren and others. The Apostle was kept, even though exalted, to preach the gospel of Christ, to the Jews foolishness, and to the Greek a stumblingblock. We hear Jesus saying, "Holy Father, keep through thine own name those whom thou has given me. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept." Jno. 17:11. This Apostle was a chosen vessel, and he had to encounter this thorn. This Apostle said he knew how to abound and how to abase. In like manner today, every child of grace must bear this cross. If they are ever blessed to abound, they must abase, and if they have been abased, they will abound. This cross is felt

within the heart in this manner. "The good that I would I do not: but the evil which I would not, that I do." Rom. 8:19. The abasement or affliction of sin serves the purpose of God in keeping His people while they live here in this evil, sinful world. It keeps them in check. To allow them to become exalted above measure and to remain in that condition would be to their own destruction. Please remember that it was through the abundance of revelations that the messenger was given. When this messenger comes around, he always brings news of sorrow, sadness and woe. He never has any good tidings.

God said he would not leave his people without a witness, and as sure as line is upon line and precept upon precept, He always remembers His poor and afflicted people with those glad tidings of happiness which is not brought by the messenger of Satan or man, but by the messenger of God, Jesus Christ shed a broad in the hearts of His servants. When the Messenger of Peace comes, he brings healings in His wings, new life, and a new hope which is lively, and is based upon life received from the dead. It is written, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Eph. 5:14. It is impossible for man of himself to receive life from the dead, but the Apostle has said, "I was alive without the law once, but when the commandment came sin revived and I died." Rom. 7:9. While we have the sad experience of seeing and feeling our dead, depraved nature, yet our Heavenly Father

gives us that peace and pleasure that this world can never know. Darness is removed, the veil diminishes, a ray of light shines forth, and suddenly all is light. We hear the voice that says, "Rise up, my love, my fair one, and come away." S.S. 2:10.

God said in the beginning to Adam, "Cursed is the ground for thy sake; thorns also and thistles shall it bring froth to thee." Gen. 3:17. God in the beginning placed a curse upon all dust, and since man was taken from the dust of the ground, this curse today remains upon all mortal flesh, and the consequences of this curse is death. Man was henceforth "shapened in sin and conceived in iniquity." Psa. 51:5. This fact cannot successfully be denied or contradicted. On the basis of man's merit and worth, he was left to everlasting pain, misery and woe to encounter thorns and thistles constantly forever. Yet, God in His mercy required His Angel to tell Abraham, after he had bound Isaac, and had raised the knife, to look, and he saw the ram caught in the thicket. Isaac is a type of the Lord's people for in Isaac are His seed called. He was bound by his father Abraham, and so are the Lord's people by reason of sin, until deliverance, and ultimately the final deliverance which is the adoption to-wit: the redemption of these our vile bodies. The distance of this knife as it was lowered to the little boy Isaac, figuratively is just how close you and I came to everlasting destruction by the wrath and judgment of God. Ever so close it was, it was not close enough because faith herein made

the difference between salvation and destruction. The ram's head caught in the thicket (and here there is contact with thorns, meaning figuratively, contact with sin) was offered on the altar in lieu, and in the place and stead of Isaac. Here is the work of our Lord Jesus Christ who trod the fierceness of the winepress of God, and trod it alone. A perfect offering without blemish, but yet He shed His blood, and the blood was shed not in vain, but because of a crown of thorns. He, even our Lord came in contact with the thorns which were cursed from the morning of time. After he was scourged (to punish with severity, whip, lash or flog) they plaited a crown of thorns and put it on His head. Jn. 19:1,2. It was prophesied that "surely he hath borne our griefs, and carried our sorrows: 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." Isa. 53:4.

Here is the hope of every little child of God that Jesus took upon himself their sins and iniquities and bore them to the rugged tree of the cross, and that in so doing He gave his life, a perfect one even throughout of which no guile was found in his mouth, that they

might live and at last receive a "crown of pure gold." He asked life of His Father, and the Psalmist says, "Thou gavest it him, even length of days for ever and ever. The king trusted in the Lord, and through mercy of the most High he shall not be moved. Thine hand shall find out thine enemies: Therefore shalt thou make them turn their back when thou shalt make ready thine arrows upon thy strings against the face of them. The dwelling place of God is Zion. There brake he the arrows of the bow, the shield and the sword, and the battle. The stouthearted are spoiled, and none of the men of might have found their hands. Through His love, power and mercy the thorn shall be removed forever, and in that world which shall come, it shall finally be said, "O death where is they sting, O grave where is they victory. Then shall be brought to pass the saying, death is swallowed up in victory."

J. M. M.

UNION NOTICE

The White Oak Union is appointed, the Lord willing, to be held with the Church at Sand Hill, Duplin County, N. C., Sunday and Saturday before in April, 1962.

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

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PSALM CX.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The Lord shall end the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth.

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

The Lord at thy right hand shall strike through kings in the day of his wrath.

He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

He shall drink of the brook in the way; therefore shall he lift up the head.

PSALM CXI.

Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

The works of the Lord are great, sought out of all them that have pleasure therein.

His work is honourable and glorious; and his righteousness endureth for ever.

He hath made his wonderful works to be remembered; the Lord is gracious and full of compassion.

He hath given meat unto them that fear him: he will ever be mindful of his covenant.

He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment; all his commandments are sure.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SOME OF MY EXPERIENCE

In my younger days I went to various churches, it did not matter with me what denomination they were. I mostly went to pass the time away and to be with the people as a worldly pleasure if there were any. Sometimes the preacher or someone else would come to me and to others in church and ask us if we were Christians, and I would tell them no. Then they would ask me to come up to the altar and get saved. Sometimes I would go and sometimes I would not, but when I went, it was not because I wanted to go, I only went because they begged me to go and to satisfy them.

I remember a preacher once asked me if I were a Christian; my answer was, "I do not know." He said I was in a dangerous condition, and that I had better get saved. Sometimes such as that would worry me and they would tell me I could get saved anytime I wanted to.

As time went on, (several years later) I began to have a different feeling from what I had in my younger days, and different from what I had ever had before. I felt myself lost. I would read the Bible and that did not satisfy me. I went from one church to another. Several years ago, I took my family down east to a place called Falcum. These people went every summer and camped and claimed to have become saved. I spent three

or four days there. I would go up to be prayed for and would leave the altar just as bad-off as I was before I went. So I came home. I would read the Bible; I would go to one church one Sunday and to another the next and nothing I heard comforted me. I felt like I was one that was forgotten and lost, without hope. A feeling came over me to quit going to any church and just say that God knew me not and had nothing for me. At times I was really miserable, I wanted to be saved but could not feel to be. I would pray the best I knew but that did not do any good. I remembered or heard someone say to get in a secret place and pray to be saved.

I went hunting one day, and I was away down in a swamp, and I decided to pray there. I prayed the best I knew how, but did not get any relief. After all this I just gave up all hope and said I was through going to any church as I almost thought the devil had me and God cared nothing for me. But as time went on, I went to some church now and then. I just could not stay away. They would tell me if I would, God would, for it was all up to me. I tried to believe what they said but found it did not work out that way with me. They would tell me, "When you are saved you are happy all the time." Some of them told me they were saved and knew they were going to heaven when they died.

As time went on I was still anxiously desiring something to base a hope on. I kept on going to different churches thinking maybe God would sometime hear my cry and give me a little hope and finally after a number of years, one Sunday morning about seven or eight years ago, I decided I would go over to Macado Heights to church. On my way I saw Old Mrs. Daughton walking. I stopped and offered to carry her, for she said she was going to the same church as I. I was still disturbed about my condition, desiring and yearning for some evidence that my sins were forgiven, but my hope was insecure and hardly enough to claim.

The singing at that church that day was very pretty; to me the hymns were the prettiest I had ever heard, and the preacher made the best talk I had ever heard. It seemed to me I could feel God's Spirit coming into me. Some of them shouted, some were crying and weeping. I was still hungering for God to remember me. Pretty soon Mrs. Daughton came down the hall and she asked me if I wanted to go up to the altar. I said, "Yes", I was ready, and my Friend, I am glad I was there, for I never had a feeling like I did that day, to come over me. I was completely relieved of the burden I was carrying. I felt good from my feet to the top of my head. Brother, I was happy if anyone was ever happy. I felt as if I had two hundred pounds on my shoulders and in my chest, and I was relieved of this burden all at one time. How I did rejoice!

That experience gave me hope

that there is a better place for me when I leave this world. They asked me if I wanted to join the church but somehow I could not say yes, and I did not offer, because their way of believing is different from the way I see. They may be right, but I did not find things as easy as they preached to me. 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 Baptist. If they are not the right church, I do not believe there is a right one. I do not mean to say even now that I am saved. I still do not know. I only believe and have a 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 that I need God's help day and night. God is merciful to me, he satisfied my hungry soul and gave me a blessed hope that I never had before. He heard my cries and answered them.

After all this, there are times I feel like I must be forgotten and it makes me wonder how it is with me, and am I one of His? I wonder when God calls me, if it will be well with my soul. I have never been able to say that I know heaven is my home. I only know what has happened in the past, but I can not see into the future.

V. B. Mills
Greensboro, N. C.

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Elder A. B. Barham, Burling- ton, N. C.	3.00
W. N. Garner, High Point, N.C.	2.00
.....	2.00
Mrs. Della Pierce, Goldsboro, N. C.	3.00
Mrs. J. H. Queen, Danville, Va.	1.00
.....	1.00
Levander Wilson, Ridgeway, Va.	1.00
.....	1.00
Mrs. Bertha Lambert, Mt. Pleas- ant, N. C.	1.00
Bynum Jackson, Godwin, N.C.	2.00
.....	2.00
Elder T. L. Huff, Lawrenceville, Ga.	1.00
.....	1.00
Mrs. Thomas B. Watson, Logans- ville, Ga.	1.00
J. Q. Adams, Atlanta, Ga.	1.00
Mrs. Mae Dickerson, Wilson, N.C.	2.00
.....	2.00
Mrs. Willie Clayton, Timberlake, N. C.	2.00
Jada Morgan, Cary, N. C.	2.00
Mrs. Eunice Millis, Wilmington, N. C.	1.00
S. J. Fountain, Chinquapin, N.C.	3.00
.....	3.00
W. L. Fountain, Wilmington N. C.	2.00
Mrs. E. M. Holmes, Wilmington, N. C.	1.00
Mrs. J. W. Horne, Richlands, N. C.	5.00
Mrs. Sallie Scott, Jacksonville, N. C.	1.00
Mrs. Beulah W. Simpson, New- port, N. C.	1.00
Elder J. H. Carter, Manning, S. C.	4.00
C. V. Brantley, Spring Hope, N. C.	2.00
Elder J. T. Boyette, Wilson, N.C.	4.00
.....	4.00
John D. Smith, Atlantic, N. C.	
.....	2.00
Mrs. Troy F. Dallas, Westbrook, Mass.	1.00
Mrs. Alpha Mabe, Reidsville, N. C.	2.00
Mrs. Arlene Brown, Chinquapin, N. C.	1.00
Mrs. J. W. White, Sanford, N. C.	3.00
.....	3.00
Mrs. Evangeline Allen, Raleigh, N. C.	2.00
John S. Robertson, Spray, N.C.	3.00
.....	3.00
F. A. Smart, Conway, S.C.	2.00
Mrs. John Pike, Wilson, N. C.	1.00
.....	1.00
Mrs. Dahlia Lauterus, Green- ville, N. C.	2.00
Elder J. B. Pollard, Jackson- ville, N. C.	5.50
W. E. Pollard, Raleigh, N. C.	2.00
.....	2.00
Mrs. Sterling Chambers, Tim- berlake, N. C.	1.00
C. D. Whitley, Oakboro, N. C.	.50
.....	.50
Mrs. Clara C. Midgett, Miami Fla.	2.00
Mrs. A. G. Wilson, Beulaville, N. C.	1.00
Mr. & Mrs. A. L. Cobb, Ang- ier, N. C.	2.00
Mrs. Dan Cherry, Robersonville, N. C.	1.00
E. T. Bellamy, Conway, S. C.	2.00
.....	2.00
F. W. Scott, Kenly, N. C.	2.00
C. A. Hylton, Centreville, Va.	2.00
.....	2.00
Mrs. J. F. Coe, High Point, N.C.	3.00
.....	3.00
John C. Stovall, Bassett, Va.	2.00
.....	2.00
J. R. Woodward, Willow Spring, N. C.	25.00
Mrs. M. H. Deaton, Jr. Mari- etta, Ga.	2.00

Miss Rachel Edwards, Rocky
mount, N. C. 2.00

Durwood H. Bradley, Lubbock,
Texas 7.00

Mrs. Claude Worrell, Maynard,
Ohio 2.00

J. H. Stanley, Lake View, S.C.
. 5.00

Mrs. J. H. Herring, Selma, N.C.
. 1.00

Mrs. Ralph Ashworth, Cary, N.C.
. 15.00

Mrs. G. A. Walton, Jacksonville,
N. C. 1.00

Mrs. C. A. Sanford, Wynnewood,
Pa. 1.00

Mrs. G. M. Henderson, New
Bern, N. C. 1.00

N. R. Roberson, Robersonville,
N. C. 2.00

Walton N. Creech, Fayetteville,
N. C. 2.00

S. J. Sauls, Garner, N. C. 2.00

Mrs. G. O. Thompson, Durham,
N. C. 1.75

House Family 1.50

E. R. Watson, Miami, Fla. 3.00

Mrs. A. L. Gilliken, Hampton,
Va. 2.00

light to see or determine the time for fear of disturbing my husband, but in my lonely sleepless hours, I have cried until I can hardly see. A small still voice kept ringing, urging this poor unworthy sinner to "Go write these things to my people." I hope it was the voice of our blessed Lord and Saviour. I feel so unfit, so vile, and so full of sin to undertake to write anything to God's chosen race! Oh! what a poor wretched creature I feel to be, but I hope I can say right now, We have a rich King, and one day we will meet in that Glory Land where we will never take the parting hand. We will be gathered around God's throne and praise His glorious name in a world that has no end.

Dear brethren and Sisters, do you ever feel that "this world is not my home?" and that you are just passing through? Right now I have no desire to live in this world any longer. I want to go to that sweet heavenly home where milk and honey flow, so to speak, where there will be no more pain, sin and sorrow, trials and tribulation, but all will be of one accord and we can sing God's praise forever, when we will be like Him and be satisfied.

Three times in the last two months in dreams, I was thinking sweetly of heaven, when Jesus appeared to my left in a green field, and on the right was a white field and there was a grave with smooth walls and with a lid that shone brightly. Jesus said: "That is your grave, I have made it sweet and restful for you." I desired and tried so hard to get to that grave but Jesus also said, "My Father

LORD OF HEAVEN AND EARTH

Dear Saints of the Lord,
It is the Lord God of heaven and earth that is all wise and all knowing and holds the issue of life and death in His own hands. I hope He has given me a mind to write to you dear people.

I feel the last ten days or two weeks to be the most heavily burdened of all creatures. I go moaning and groaning all day and when I go to bed at night I cannot rest. I beg day and night: "Oh Lord, have mercy on my poor soul." It is now not long until day-break. I would not switch on a

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has an appointed time for all things, your time has not come yet." I have had this dream three times.

I hope the Lord will give all of you a mind to pray for this poor unworthy sinner who is now sitting here at this lonely hour of the night feeling to be one alone; and as the poet said; "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."

My Brethren and Sisters are very dear to me. My hope and desire is to live at their feet. May we be enabled by His all-sufficient grace and mercy to press on toward the mark for the prize of the high calling of God in Jesus Christ.

Yours in hope of Glory,
Gladys Wray
Patrick, Va.

HOPE TO MEET AGAIN

My dear Brother and Sister Brown,

I hope you are doing as well as usual. I planned to go to Little Creek Church yesterday, but had unexpected company and could not be there. I surely did think of the meeting all morning though.

We missed you at Fellowship the first Sunday. I truly do hope you will be able to meet with us again and again. The meeting was very impressive. Brother Adams spoke after lunch. It seems of late he feels to be less than ever, more cut down, dependent and helpless. There is nothing more comforting to my thirsty soul than humbleness. When I meet my kinsmen in the Spirit and discern this love and humility in their faces and handshake it seems my inward cup runneth over with rejoicing, and

peace reigneth for a moment, and I have a receptive response in my heart for them. It is then I want to praise Him more deeply than ever. I hope I know these great miracles but I can not speak of them at all times because I become so doubtful. May I say He lifts me up again, makes me feel His guiding Power that shuts out all the worldly joys, making me a beggar that I may be forgiven of my sins, that I may hear the joyful sound, and the sweet meditations be mine as I travel about my daily chores thanking Him for His mercy and comfort that come so quietly by that still small voice within, yet with great force penetrating my heart and soul, cutting me off from the world and the ones round about me.

I think of you both quite often and I feel deeply sorrowful that you have these natural afflictions but I am sure He will give you patience and Grace that will strengthen each of you through your trials and daily undertakings.

With my very best wishes,
(Sister) Mae Belle S.
Roberts
R. F. D. 1
Willow Springs, N. C.

A SERMON TO ME

Dear Sister Wray and Family,

On reading your letter in a past issue of Zion's Landmark, it expressed my feelings so well, it was like a sermon to me and my heart went out to you. I shed tears while reading it, realizing it was a cry for that living water in a desert land. Your letter came to me at a time when I felt to be in that same desert land expressed by you. I

feel that I know what it is to feel forsaken, not loved or wanted. Nothing in sight to live for. I lie awake sometimes at night or walk the floor and groan, longing for daybreak with a cry deep down inside. If it were put into words it would be: I want to go home, I am weary of this journey and all we can do is wait as the storm beats down on our defenseless head.

We want and long for more evidence daily that we are children of God's grace and mercy, and at the same time we are getting it in untold trials and tribulations. There is no evidence without trials, for we are told in the scriptures, "In this world we shall have tribulation; but be of good cheer, I have overcome the world. Jno. 16: 33. And He says, "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." Rom. 5: 3,4. Christ said: "Blessed are they that mourn: for they shall be comforted. Matt. 5:4. When it pleases God to fulfill this promise by comforting us, then great is our peace.

This leaves us both not very well at present, but we are blessed to be stirring. I hope I am a brother by the grace of God.

Come to see us.

Reed and Myrtle Rakes

A POEM

Of the ship I ride, I have no control

The waves around me are high and bold,

I am bound to the ship and have to tarry-

I would change my course, but the wind is contrary.

The storm beats on my defenseless head,

Oh would it be better if I were dead?

I endure the storm, Oh! helpless man;

And wonder where my ship will land.

If we travel the road that Jonah trod,

We can witness with Jonah, who once declared

"The salvation of man is of God"

HIS LOVE

At last dear Dad, you are where she is,

Your mate you have longed to see;

I hope you both are rejoicing, And a reunion there will be.

You have searched, Dear One, and asked for her,

And God without a doubt, Carried you to His Heavenly home-

I wonder if she could shout, Or with out-stretched arms, could she welcome you?

Were her eyes filled with love? Are the two of you rejoicing now

With God and His Saints above? God's three Diciples, D a d d y Dear,

Oh how they all loved you! Those precious, comforting words they spoke.

God's blessings on them too! You carried your cross and ministered God's word,

For a great many years, Dear

One,
 Your wish fulfilled, His will was
 done,
 Your first love was His Son.
 Your hope was so great and love
 of God
 Would shine in your starry eyes,
 Rejoice dear Dad, in the Sa-
 viour's love
 Way above the deep blue skies.
 His Daughter, Violet

JESUS IS SPEAKING

"IN MY FATHER'S HOUSE ARE MANY MANSIONS. IF IT WERE NOT SO I WOULD HAVE TOLD YOU. I GO TO PREPARE A PLACE FOR YOU. AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN AND RECEIVE YOU UNTO MYSELF THAT WHERE I AM, THERE YE MAY BE ALSO. ST. JOHN 14:2,3.

In this scripture, Jesus was speaking to his disciples of going away to prepare a place for them. Now the question in my mind is where was this place prepared? We hear it said that Jesus was speaking of going back to the Father and preparing a place in the eternal heaven for them. But we also read in the scripture that Jesus says, "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world. But the place that Jesus was speaking of going to prepare for his people, was a place here in this time world. Jesus said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Jno. 16:7.

When His people are blessed in the Spirit and this comforter comes unto them, which is the Spirit of

God and they can feel in their heart and soul that it is the Spirit of God that has been put within them, then I believe they will say this is the place that Jesus has prepared for His people here in this time world, a heavenly place in Christ Jesus the Lord. A place where they rest from all their trouble, and trials, and rejoice in the hope that some sweet day Jesus will come again and they will be carried to that place where He will say, "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world.

Jesus says the world cannot receive this spirit of truth, "Because it seeth Him not, neither knoweth Him." But He said, speaking to His people, "Ye know Him; For He dwelleth with you" (and not only with you), "But shall be in you." The Spirit does not always strive with man. When one is in the flesh he is looking after the flesh but when one is in the Spirit the flesh means nothing to him, because he sees that the flesh is weak, helpless and sinful. It has no power or control over the Spirit to retain it. The flesh lusteth against the Spirit and the Spirit against the flesh. I believe that when the Lord's people are in the Spirit it makes no difference where, or what place; whether it is in their homes, in the church, alone or with others, they are in a heavenly place, and I believe that Jesus prepared that place for them. I do not believe that any man on earth could prepare a place in the Spirit for you. I believe that Jesus has prepared the place that He said He would prepare, when He

went away. He prepared a place for His people in this world and a place in the world to come forevermore.

(Mrs. Eva M. Hamilton
Atlantic, N. C.)

**PRIMITIVE BAPTIST
BAPTIZE RAYBURN**

DENISON, TEX: SEPT. 11

House Speaker Sam Rayburn has been baptized into the Tioga, Tex. Primitive Baptist Church, it was disclosed Tuesday.

Only a few close friends of the Speaker were present when the ceremony took place September 2.

Rayburn, 74, had never been affiliated with any church. Primitive Baptist Churches are of fundamental theology and are not directly connected with the largest Baptist group, the Southern Baptist Convention. Baptism in this church is by immersion.

1956

Elder Harvey Daily, whose picture is in the Biographical History of Primitive, or Old School Baptist Ministers, one time said, that knowing Sam Rayburn as he did, and knowing little Tioga Church as he did, that it made him happy to read of his being baptized.

Mrs. T. F. Buckley
Gordonsville, Va.

**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

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.

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Willow Springs, Wake County, N. C., the fifth Saturday and Sunday in April, 1962.

Elder T. F. Adams was chosen to preach the introductory sermon and Elder T. L. Grimes 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.

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCV

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Wilson, N. C.

APRIL 15, 1962

"THE LAW OF MOSES"

Sister Elector Langdon, Angier, N. C. has requested my views on Isaiah 64:6: "But we are all as an unclean thing and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

By some, the Prophet Isaiah's prophecy was termed the greatest of all the Prophets. It is here placed first, not because Isaiah prophesied before other prophets; for there were others before him, but because of the excellency of the matter contained in it, and it is certain that no one writes so fully and clearly of the person, offices, grace and kingdom of Christ, of His incarnation (the union of Divinity with humanity in Christ) and birth of a virgin; of His sufferings and death, and the glory that should follow, as he does.

The chosen people of God are embraced in this prophecy. God gave Israel a law, "The law of Mos-

es." The Jews departed from the Holy Commandments of God which were delivered unto them and followed the traditions of the Elders. They worshipped and served the creature more than the creator. By so doing, they corrupted themselves. God brought them into judgment. He manifested His displeasure to them because of their wicked acts, by pouring out His vengeance and wrath upon them which was terrible things in righteousness. The penalty for sins and transgressions are written in His law. "If His children forsake My Law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then I will visit their transgression with the rod, and their iniquity with stripes. Nevertheless My loving kindness will I not utterly take from him, (meaning Israel — His children) nor suffer my faithfulness to fail." Psa. 89:30-33.

The Chaldean army besieged their cities; demolished their walls, burned their houses, and the place was laid waste. They captured the Kings, their Princes, their nobles and carried them to Babylon.

God had a remnant among the Jews. Through sore afflictions, they returned to the true and living God. They saw the corruptness of their nature and the reason for God's displeasure in afflicting them for sins and transgressions. David said, "Thou turnest man to destruction and sayest, Return ye children of men." Psa. 90:3. Their pride was reduced to guilt and shame. Their voice is like the cry of the Leper: "Unclean, unclean." Lev. 13:45.

The Prophet Isaiah said, "But

we are all as an unclean thing and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

Man was made upright, but he fell by reason of transgression. (Adam and Eve partook of the forbidden fruit, bringing the whole race of Adam under condemnation) and the impurity is propagated by natural generation. All of us are imbibed with it; none are free from it, and there is no cleansing agent except the grace of God and the blood of Christ. Many of us are aware of the sin existing in our bodies and the exceeding sinfulness of this sin, and we are caused by this knowledge, to cry as did the Prophet: "We are all as an unclean thing, and all our righteousnesses are as filthy rags!" Men defiled with sin, are compared to unclean creatures, such as dogs and swine; they are also compared to unclean persons—those who are covered with loathsome diseases such as leprosy. In the day of the Prophet Isaiah, there was no cure for leprosy, and one infected with it was isolated from those who were not so afflicted; so even to themselves, they were not only unclean, but loathsome, defiling and abominable. Thus they cry: "And all our righteousnesses are as filthy rags." The convicted sinner sees himself in this unrighteous state and knows that only the grace, mercy and imputed righteousness of Christ can reach his case.

This righteousness as spoken of in the text is the human works offered for sin in unbelief. All of

the works of man in nature that are offered for sin are as filthy rags before Him, and are therefore, not acceptable to Him. Christ so spoke to the Jews: Isaiah 1:11-14, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? (meaning, who has caused you to feel the need of this?) Bring no more vain oblations; incense is abomination unto me; the new moons and your appointed feast, my soul hateth: they are a trouble unto me; I am weary to bear them." These sacrifices and offerings were practiced under the Mosaic law and had pointed to the coming of Christ and the crucifixion of Christ for the sins of His people, but after the coming of Christ and the living sacrifice for His people there was no more virtue in the types or sacrifices under the law. With the coming of Christ sacrifices for sin under the Mosaic law were no longer accepted. This was done away for it was a type of the (coming of Christ) sacrificial offering of Christ for the redemption of His people. So after Christ came and was crucified on the cross for the salvation of those whom the Father gave Him, there was no more sacrifice for sin and therefore no more types and shadows pointing to such. However, when babes in Christ are quickened, they are brought into the knowledge of the fact that they are vile

sinner before a God of justice and judgment. Here they are brought under the law in their experience, and it is the exacting judgment of God through the law that condemns them before a just God. In this condition, they, for the first time, feel the great need of keeping this law to a jot and tittle, believing this to be the only way of salvation. But how they despair when they are brought to realize there is no virtue in their own efforts, but that "All our righteousnesses are as filthy rags, and we do fade as a leaf, and our iniquities, like the wind, have taken us away."

The above words are not the words of the high and lofty. They portray the experience of God's humble poor. They touch the heart of those who have seen themselves totally depraved. When the light of God's Spirit shines in the heart, it reveals the corruption that dwells in their flesh. They no longer plead their own righteousness, but the righteousness of God through His Son, Jesus Christ, of whom Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption; That, according as it is written, He that glorieth, let him glory in the Lord." God made provision for His chosen vessels of mercy before they fell in the ruins of Adam. David said, "I will abundantly bless her provisions: I will satisfy her poor with bread." Psalm 132:15. This Bread is Christ Jesus, who said, "I am the Bread of Life." Jno. 6:48. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

Jno. 6:50.

T. F. Adams

OBITUARY NOTICE

Sister Ardelia Eird Booth was born February 7, 1895, in Putnam County, West Virginia. She was the youngest daughter of the late deacon, Creed M. and Sarah A. Bird. She departed this life January 8, 1960, after a short illness. She lacked one month and one day being sixty-five years of age.

Sister Booth was born and reared on a farm and lived in the same vicinity all of her life. In her childhood she was subjected to Asthma, and bilious attacks, and was ill much of her time, yet as a child she bore her afflictions in a humble spirit of resignation, and without murmuring. She enjoyed attending Church meetings at various places among the Old School Baptist people. At one time during the latter part of her life she confided in the writer that the preaching meant so much more to her than at any other time before in her life. I feel sure that she realized that her time was short here on earth, and yet I am confident her last days were her happiest days, when she rejoiced in the Saviour's love. Her last illness was short, but her suffering was severe. Her death resulted from a heart condition.

She was united in marriage February 4, 1922, to Thomas H. Booth. To this union were born two daughters and one son. The son, Creed, preceded her in death. Left to mourn their loss is her devoted husband, RFD 3, Hurricane, W. Virginia; two daughters, Mrs. Nina Easter, St. Albans, W. Virginia; Mrs. Maxine Salter, Alexandria, La.; three grandchildren; two sisters, Mrs. Harriet Thornton and Mrs. Lelia Edwards; two brothers, Benjamin B. Bird and H. J. Bird; many nephews and nieces; the church of her faith, relatives and friends.

Sister Ardelia labored under conviction of sin, many years ago, she was given a sweet hope in the saving blood and righteousness of the Lord and Saviour Jesus Christ, as her personal and only Saviour. When the ordinance of baptism had been administered to others, she came at the water's edge, gave a reason of her hope, and humbly asked a home with the Providence Primitive Baptist Church, July 26, 1942, and was baptized the same day into the full fellowship of the church by the unworthy writer. She lived a faithful member until she was called home. Often she and her husband would walk the distance of several miles from their home to the church, winter or summer, foul or fair weather, so great was their love and esteem for the church. She never tired of hearing the gospel of Christ. She was well established in the doctrine, and loved to converse on the things of Jesus. She was my Sister

in the flesh and no words can express my joy in the sweet privilege of burying her in baptism. She was of great strength and comfort to me in my feeble ministerial efforts in serving the church as Pastor.

She was a good wife, a kind mother, a good neighbor, a staunch friend. She spent a useful, industrious life, she was respected and loved by all who knew her, she loved to entertain her kindred in Christ in the home often having preaching service in the home in the evenings by the brethren.

Our loss in the church, in the home, and in the community we keenly feel, but we grieve not as those who have no hope. We feel that for her to die was gain. In her last hours, she spoke to members of her family at her bedside and assured them that everything was alright, manifestly the sweet resignation to the will of God. She fell asleep in Jesus in the full triumph of a living faith.

Funeral services were conducted by Elder Veldon Linn, who was blessed to set forth the doctrine she believed. Her body was laid to rest beneath a mound of flowers in the family cemetery on the old home place.

I have felt my limitations and weakness in this attempt. Many things I would love to say relative to her charity and graces, but for the sake of brevity, I must omit. May God visit us with reconciling grace.

Written by one who loved her as a sister in the flesh and as a sister in Christ.

(Elder) H. J. Bird

RESOLUTION OF RESPECT FOR BROTHER JOHN CLAYTON

We, the Church of Stories Creek, bow in humble submission to the will of our heavenly Father who does all things for his own Glory, and who saw fit to remove from this life our beloved Brother, John Clayton, on October 30, 1961. He was born March 7, 1882, and was 79 years, 4 months, and 7 days old. He was first married to Texie Anna Oakley. To that union were born three children. One preceded him in death, and two survive, namely, Pross Clayton and Gladys Nutt together with six grandchildren. The second marriage was to Daisy Clayton, April 30, 1948. He also leaves five step-children to mourn this loss. He joined the church at Gooch Memorial Church, and later came from there to Surl Church by letter, 1933, and moved his membership by letter to Stories Creek Church, July 17, 1948, and was a faithful member when health permitted. He was an invalid for sometime. He attended the funeral of his sister and when looked upon her he said, "Lord why could that not have been me," and slumped down and died. His funeral was held at Surl Church by Elder A. B. Barham and L.

P. Martin and was laid to rest under a beautiful mound of flowers to await the morning of resurrection.

Resolved: That three copies of this be made, and one sent to the family of the deceased, one to Zion's Landmark for publication, and one to be spread on our church books.

Done by order of the church in conference at Stories Creek, January meeting, 1962.

A. B. Barham, Moderator
L. B. Fox, Clerk

IN MEMORY OF

BROTHER RICHARD GUY ELGIN

Our beloved brother, R. G. Elgin, was born June 21, 1899. He united with the Burlington Primitive Baptist Church Apr. 2, 1938 and was baptized by Elder G. W. Hill and Elder A. B. Barham on the same date with his beloved wife. Brother Elgin was a devout believer in the foreknowledge and predestination of the One who created all things by the word of His power. He was blessed to manifest a great love to his brethren at home and abroad. He was faithful to serve his church in the office of Clerk for many years, and it was his heart's delight to be of service to his brethren. He was married on Feb. 18, 1925, to Sallie Doss. On Jan. 1, 1962, he was called from this world. He leaves to mourn his passing, his beloved wife, three daughters, one son, who were very much devoted to him. May the richest blessing of Almighty God rest and abide with all who loved Brother Elgin and cherish his memory.

We desire a copy of the above be sent to the family and a copy be recorded in our church records, also a copy sent to Zion's Landmark for publication.

Done by order of church in conference.

Elder G. W. Hill, Moderator
Elder H. F. Dagenhart,
Wade A. Barham, Committee

OBITUARIES

The following members of South West Church have passed away in the last several months.

Sister Annie Rawls Shepard, a kind and loving Sister who had been a member for many years, and was a firm believer in salvation by Grace, and who attended her meetings as long as she was physically able, departed this life May 27th, 1960.

Sister Katie Waller Blake, another dear Sister, who had only been a member since Sept. 1959, but manifested much love for the Church, and was very much afflicted in last year of her life, passed away October 18th, 1961.

Brother Joseph J. Brown, a dear Brother who attended his meetings faithfully and with much devotion to the cause of Christ and Salvation through his atoning blood, as long as he was able to go,

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was afflicted with cancer of the face, but who was given patience and Grace to endure his affliction without complaining, a good citizen and neighbor and loved by all who knew him, departed this life November 30th, 1961 in his ninety-fourth year.

Sister Carrie Parker a highly esteemed Sister who was blessed to be with the Church for many years, always faithful to attend when not providentially hindered, and much loved by the Church and her family and many friends passed away December 15th, 1961.

We the Church at South West wish to bow in humble submission to the will of our Heavenly Father, who does all things well and according to His divine will. We miss each one of them as we gather at the Church and see their vacant seats, but we feel that our loss is their eternal gain. Our deepest sympathy goes out to each bereaved family, and may the God of all Grace reconcile each of them to His divine will, that they may say and feel in their hearts not my will but thine be done.

Therefore be it resolved, that a copy of this be sent to Zion's Landmark for publication, and a copy placed on our Church record.

Done by order of conference Saturday, February 3rd, 1962.

Elder L. L. Yopp, Moderator
J. B. Pollard, Clerk

OBITUARY

Brother S. L. (Simeon) Ogburn was born March 13, 1886 and was married to the former Effie Adams, February 5, 1911. He joined Sandy Grove Church April 19, 1924. The church soon realized Brother Ogburn possessed the gift of a deacon and on September 21, 1927, he was ordained a deacon with prayer and laying on of hands. We believe those prayers were answered to the extent he was endowed with spiritual wisdom to perform the duties of his calling and served in a most acceptable manner until his death.

Brother Ogburn was afflicted several years and suffered much pain, but he bore his afflictions patiently in humbleness and meekness, thereby being an inspiration to his family, church, and community. He was a gentle husband and father and a good provider for his family. Brother Ogburn died August 31, 1961, making his stay here on earth 75 years, 4 months, and 18 days. He is survived by his wife, four sons, and two daughters.

We desire to express our feelings to his family in that we mourn with them at his passing because we, too, loved him. "Precious in the sight of the Lord is the death of his saints". Psalms 116:15. So we bow in humble submission to our Heavenly Father who doeth all things well, believing our loss is his eternal gain.

Funeral services were conducted at Sandy Grove Church by his pastor, Elder A. H. Morgan, and Elder T. F. Adams and his body was laid to rest in the church cemetery beneath a mound of beautiful flowers.

Therefore, be it resolved that: A copy of this obituary be sent to Zion's Landmark for publication, a copy to the family, and a copy to be recorded in our church record.

Done by order of the church in conference on January 20, 1962.

Elder A. H. Morgan,
Moderator
Brother M. B. Pleasant,
Sister Julia Pleasant,
Committee

OBITUARY NOTICE

Jesse Clay Thornton. The subject of this notice, a son of the late T. J. and Rosa (Oxley) Thornton was born January 12, 1911, in Putnam County, West Virginia. Departed this life July 12, 1961. Age 50 years and 6 months. He was a victim of a tragic car collision with a City Transit Bus.

He was united in marriage March 4, 1934, to Rosetta Edwards. To this union were born seven children, five daughters, and two sons. One son and one daughter departed this life in infancy. Left to mourn his passing is his widow, Mrs. Rosetta Thornton, Hurricane, W. Va. Four daughters, Mrs. Janet Chapman, Mrs. Irene Godd, Mrs. Betty Lipscomb all residing locally, Miss Brenda Thornton and the son Gregory Thornton at home, and four grandchildren, three brothers, Fleet, Elwood and Everett Thornton, three half brothers Leonard, Buford and Howard Thornton, two sisters Mrs. Elva Sloan and Mrs. Leva Byrnside, two half sisters Mrs. Edith Johnson and Mrs. Catherine Coyner and his step-mother Mrs. Harriet Thornton, with a host of near relatives and friends.

Jesse was indeed a friend to the Primitive Baptist cause. He never united with the Church because of his felt sense of unworthiness. He was deeply convicted of sin, and given a good hope through grace, in the cleansing blood and imputed righteousness of Jesus. Many times through the years of the travail of his soul did he visit me in my home to talk of the redeeming pity, and power of Jesus to save the chief of sinners. Several times he confessed to me personally his desire for a home in the Church, but never was given strength of courage to come. He was faithful in his attendance of the Church meetings of the Primitive Baptist faith. He was honest, upright, conscientious man in all of his dealings with his fellow men. A man of an humble, unassuming manner, a gracious husband and father, a true neighbor. He will be greatly missed in the vicinity as well as in the Church, for truly in spirit

and feeling he was one with us.

Elder Veldon Linn was called to conduct the funeral, he was blessed to speak to the consolation of the bereaved family and friends. He was laid to rest in hope of that blessed immortality. Our confidence is that he fell asleep in Jesus, therefore our grief is softened. May God visit reconciling grace.

Submitted by one who loved him,
H. J. Bird

SISTER DELIAH MATTHEWS

Whereas God, in His infinite wisdom, has seen fit to remove from our midst Sister Deliah Matthews, born in Johnston County, September 14, 1896. She passed from this life October 31, 1961. She was the daughter of Columbus and Deliah Grimes Hardy. She was married to the late Talbert G. Matthews February 26, 1911, at Stephens Crossroad. Surviving are six children, as follows: Mrs. Vivian McLamb, Benson, N. C., Rt. 1; Mrs. Addie Lou Allen, Benson, N. C., Rt. 1; Mrs. Syble Gontier, West Palm Beach, Fla.; Mrs. Belle Hopz, Hope Mills, N. C.; Ishmael Matthews, Lake Alford, Fla.; Talbert G. Matthews, Lake Alford, Fla. She also had 19 grandchildren and 8 great-grandchildren. One brother, Floyd Hardy and one sister, Mrs. Inez Matthews.

Sister Matthews life in the church was short lived, but we loved her and miss her greatly. Sister Matthews united with Fellowship Church and was baptized the first Sunday in October, 1960. She was not able to attend Church very often because of ill health.

We extend our sympathy to the bereaved family. May God bless and enable them to walk in the path of righteousness.

Resolved: That Fellowship Church bow in humble submission to the will of God, and reconcile her loved ones, and enable them to follow in the pathway of Jesus our Saviour.

James C. Langdon,
Mayne Langdon,
Committee

**RESOLUTIONS OF RESPECT OF
SISTER KATTIE STEVENS**

At the request of Hannah's Creek Church, we make the attempt to write to her memory. She was born June 9, 1883 and was taken by death August 29, 1961. She leaves to mourn her departure two sons and one daughter, besides a large host of relatives and friends. She united with Hannah's Creek Church the year 1914 and remained a faithful member until her health failed her a few years ago. We commend her children to sorrow not as others that have no hope for we feel our loss was her eternal gain. She lived and manifested that of a child of God.

Her funeral was conducted at Stevens Chapel Church by her former Pastor F.

H. Nordin assisted by Reverend W. A. Martin. Her body was laid to rest in the family burial ground near her home beneath a beautiful mound of flowers showing the high esteem in which she was held with her relatives and friends as well as with her church. Be it resolved: That a copy of these resolutions be placed on our Church records, one sent to the family, and one sent to Zion's Landmark for publication. These resolutions requested at our October Conference, 1961.

Elder Shepard Langdon,
Moderator
C. A. Johnson and Wife,
Committee

IN MEMORY OF

SISTER ANNIE PORTERFIELD

We, the Primitive Baptist Church at Burlington, bow in humble submission to our Heavenly Father in removing from our midst our beloved sister, Annie Porterfield, on Dec. 17, 1961. In early life she was united in marriage with J. Roney Porterfield. She leaves to mourn her passing, her beloved husband, two sons, two brothers, six sisters, and a host of friends. Sister Annie Porterfield, who had united with Burlington Primitive Baptist Church and was baptized by Elder A. B. Barham, was a faithful member, ever filling her seat when health permitted. She was a firm believer in the doctrine of salvation by grace and was ever ready to administer to those whom she felt to be in need. It was her desire that the Lord might bless her to live to see her beloved husband united with the church and, it being the Lord's will, she was blessed to see that day. We feel that our loss is her gain. May the richest blessings rest with those who mourn her passing.

We desire that a copy of the above be sent to Brother Porterfield and a copy be recorded in our church records, also a copy sent to Zion's Landmark for publication.

Done by order of the Church in conference.

Elder G. W. Hill, Moderator
Elder H. F. Dagenhart,
Wade A. Barham,
Committee

RESOLUTION OF RESPECT

It has pleased our Heavenly Father to remove our beloved Brother, Chester O. Partin, from this life on December 9, 1961. He was born March 1, 1893, and was married to Sister Dorothy Partin, July 16, 1916.

Brother Partin loved the church and the doctrine of Salvation by the Grace of God long before he was given to ask a home with the church. He was received and baptized, June 19, 1955. He was a devoted and faithful member. We feel that he is now at rest in the Paradise of God who does all things well, there

to await the second coming of "Jesus" when He shall come to carry His precious children home to that eternal city whose builder and maker is God, there to dwell in His presence forever.

Brother Partin's funeral was preached at Sandy Grove Church by his pastor, Elder A. H. Morgan, who was assisted by Elder J. M. Mewborn, and his body was laid to rest in the church cemetery beneath a mound of beautiful flowers.

Therefore be it resolved:

That we bow in humble submission to the will of our Heavenly Father and extend our sympathy to the family. A copy of these resolutions be placed on our church records and a copy be sent to "Zion's Landmark".

Elder A. H. Morgan,
Moderator
C. L. Ogburn, Committee

UNION NOTICE

The Laurel Springs Union Meeting will convene, the Lord willing, with the Church at Franklin, Surry County, N. C., the fifth Sunday and Saturday before in April, 1962.

Elder Sam Flippin was chosen to preach the introductory sermon. All lovers of the truth are invited to meet with us. Franklin Church is located about seven miles from Dobson, N. C. Leave Highway 601, one mile north of Dobson on the prison camp road, go to the first Gulf Service Station on the left, turn on paved road to the church.

G. L. Badgett,
Union Clerk

UNION NOTICE

The Skewarkey Union is to be held at Kehukee Primitive Baptist Church, Halifax County, N. C., fifth Sunday in April, 1962, Friday and Saturday, before D.V.

Elder A. B. Ayers was chosen to preach the introductory sermon, and Elder W. E. Grimes, alternate. The Church is one mile South of Scotland Neck, N. C., on Highway 125.

We extend a cordial invitation to Ministers, Brethren and friends.

E. C. Harrison
Union Clerk

LOWER COUNTRY LINE UNION

The Lower Country Line Union was

appointed to be held with Eno Church, beginning on Saturday before the fifth Sunday in April, 1962, 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, and especially our ministering brethren.

Clyde Satterfield,
Union Clerk

UNION NOTICE

The next session of the Black River Union will be held (the Lord willing) with the Church at Hickory Grove, the 5th Sunday and Saturday before in April, 1962.

The church is located on #50 Highway about seven miles south of Benson, N. C.

All lovers of the truth are invited to attend.

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

BLACK CREEK UNION

The Black Creek Union was appointed to be held with the Church at Fremont, Wayne County, N. C., the fifth Saturday and Sunday in April, 1962.

Elder Andrew Boswell was chosen to preach the introductory sermon, Elder Bennie Owens, alternate.

We invite our brethren to visit us at this time, especially ministring brethren.

J. T. Boyette, Union Clerk

ASSOCIATION NOTICE

The 1962 spring session of Bear Creek Primitive Baptist Association will convene, the Lord willing, with New Zion Church in Cabarrus County, N. C., commencing on Friday before the first Sunday in May, 1962, and continuing through Sunday. New Zion Church is located South of Concord, N. C., just off of 601 highway, and just south of underpass of 601 and 49 highway; turn right about 100 yards from underpass on paved road, and go about one and one half miles to Church. Those coming from all points will travel to this point, and look for pointer.

We cordially invite all orderly Baptists to attend. For further information write Brother C. M. Kearns, 408 Boone Ave. Kannapolis, N. C., or the undersigned, Troy A. Williams, Association Clerk, Route 2, Box 232, Monroe, N. C.

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VOL. XCV

MAY 1, 1962

NO. 12

PSALM CXI.

They stand fast for ever and ever, and are done in truth and uprightness.

He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

PSALM CXII.

Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Wealth and riches shall be in his house: and his righteousness endureth for ever.

Upon the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

His heart is established, he shall not be afraid, until he see his desire upon his enemies.

He has dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE VICTORY

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:57. The word victory is a great word and means principally, the defeat of an enemy, and to triumph. The word triumph in its first meaning is joy, or to rejoice greatly over success or some great achievement. The victory mentioned here is the greatest victory and accomplishment of all time. This great achievement is eternal Salvation, of which Jesus Christ is the author. See Heb. 5:9.

Jesus Christ is the author of eternal salvation and he is "Declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." Rom. 1:4. This victory is over sin, the sting of death, over the law, the strength of sin, and over death and the grave; and which will be the ground and foundation of the above triumphant song in the resurrection-morn. This victory is all through our Lord Jesus Christ; he has gotten the victory over sin; he has put it away by the sacrifice of himself; he has finished and made an end of it. Though sin still dwells in his people, yet in consequence of his atonement for it, it loses its governing power, through the spirit and grace of God in regeneration, and in the resurrection will not be in any sense in them that are His. He has abolished death, by dying and

rising again.

In and after the resurrection there will be no more death, neither sorrow, nor crying, neither shall there be any more pain. Jesus put away sin by the sacrifice of himself, and "By (this) one offering, he hath perfected forever them that are sanctified." Heb. 10:14. This victory with all its blessings and branches is given by God to believers. They are made to share in all the victories of Christ. God gave gifts unto men (the people). This is the record, that God hath given to us eternal life, and this life is in his Son. This victory, the Lord gives through our Savior, Jesus Christ, God the Father gives his Son, and all things with him that are his. In this victory, our Lord "Hath abolished death, and brought life and immortality to light through the gospel. 2 Tim. 1:10.

The first and great cause of this great and glorious victory is love. We love the Lord because he first loved us. And He having loved his own loved them to the end. The Lord loved his people when they were dead in trespasses and in sins, when they were without God and without hope in the world, even when they were sinners and without strength Christ died for the ungodly. See Rom. 5:6. This victory is over death and all our foes.

Jesus is the only name given under heaven or among men where-by we must be saved. The love

and peace of God passeth all understanding. God so loved the world (his church) he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Jesus gave his life for the world. The poet says, In the victories of thy grace, let me a sharer be. Jesus won this victory by his life, his sufferings and death. In this he won the victory over death and he brings us off more than conquerors through him that loved us and washed us from our sins in his own blood. Without the shedding of this blood there is no remission of sins. (See Heb. 9:22.) He won this victory in his sufferings, death and resurrection, "From henceforth expecting till his enemies be made his footstool" Heb. 10:13. It is written, He must rule and reign till he hath put all enemies under his feet. The last enemy to be destroyed is death. His great victory includes the destruction of Satan and casting him out and the putting down all unjust rule, authority and power. Then cometh the end when he shall have delivered up the kingdom to God, even the Father. All things shall be subdued unto Him. Death will have no more dominion over Him. The victory includes the destruction of both death and Satan, together with each and every foe God and His has known. This great victory includes and is for salvation to every saint from the beginning of time. Nothing shall separate us from the love of God. God's work and Word shall stand forever. The Apostle Paul says, Thanks be unto God, which always causeth us to triumph in Christ. To triumph, is to rejoice greatly. We rejoice in hope

of the glory of God. The Lord reigneth, let the earth rejoice. This victory the Lord gives through our Lord and Saviour Jesus Christ. Jesus rose out of death and the grave and so redeemed us to God by thy blood. See Rev. 5:9. He had power to lay his life down, he had power to take it up again. The Angels sang "Thou art worthy O Lord to receive glory and honor and power: for thou wast slain and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation." John heard many angels round about the throne saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength and honor, and glory and blessing. Jesus is the Lamb that was slain. In this, He will send forth judgment unto victory. See Matt. 12:20. He will swallow up death in victory; and the Lord God will wipe away all 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." Isa. 25:8. And it shall be said in that day, "Lo, this is our God; we have waited for him, and he will save us. We will be glad and rejoice in his salvation. This salvation is the victory. For in this mountain shall the hand of the Lord rest. In this great victory shall his people rest. His victory reaches and covers and includes every promise to his believing world.

God gives us of His Spirit; He gives us His life, He gives us faith, He gives us the victory, and thanks be to His Holy name. In His promise and in His victory we take courage. We say with the

Apostle, I can do all things through Christ which strengtheneth me. This is a great and glorious victory. And "To this end, Christ both died, and rose and revived, that he might be Lord both of the dead and the living." Rom. 14:9. God's victory and power reaches, and is far beyond that of death, and the devil. He is far above principality and power and every name that is named. In the end and final day, the Lord will say, "O death where is thy sting, O grave where is thy victory?" God has never intended that his children remain in death. Jesus Christ his Son stood as a Lamb slain from the foundation of the world. In ancient time the Lord said, I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance (or turning from these) shall be hid from mine eyes. God has promised the life that now is and the life to come. Jesus Christ is the Victor here.

The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many. There is none other name under heaven given among men whereby we must be saved. Acts 4:12. The Psalmist says, None can by any means redeem his brother, nor give to God a ransom for him. For the redemption of their soul is precious and it ceaseth forever. And again, God will redeem my soul from the power of the grave, for he shall receive me. In Him the victory is complete. Here is the victory certain. Our bodies will moulder in the dust and decay but there is still hope. For we read,

In the Lord Jehovah is everlasting strength. In the Lord Jesus Christ, both soul, body and spirit will be saved in the day of the Lord Jesus. Jesus lived, died, rose and revived "That he might be Lord both of the dead and the living." Rom. 14:9. This is the victory that overcometh the world, even our faith. The victory reaches all the way beyond the grave. Job says, though the skin worms devour my body, yet in my flesh shall I see God. Though my reins be consumed within me, all the days of my appointed time will I wait till my change comes. We have God's word of promise, that nothing will be able to separate us from his love. See (Rom. 8:38, 39.

The victory is life forever more and this life is in His Son. Jesus says, 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 none is able to pluck them out of my Father's hand. This life is the victory, and Jesus is the life, the way and the truth. And it is written, whether we live or whether we die we are the Lord's. Sometimes we sing with the poet, "Amid the glories of that world, Dear Saviour think on me, And in the victories of thy death, let me a sharer be." And again, He died but soon arose, Triumphant o'er the grave; And now himself he shows Omnipotent to save. By virtue of this victory the devil, the beast and the false prophet will be cast into the bottomless pit and his humble poor will be spared from all enemies. Here the Lord will scatter the proud in the imagina-

tion of their hearts and put down the mighty from their seats, and exalt them of low degree. Luke 1:51, 52.

(Continued Next Issue)

Republished by request

JOB

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." — Job 1:1.

In my studies of the Old Testament scriptures and of the many miraculous ways in which God has made Himself known to mankind, my mind has been much attracted to the remarkable book and person of Job, and the unique place he occupies in Bible phenomena.

In series, Job is the eighteenth book of the Bible. Bible scholars generally agree it was, probably, the first manuscript of the Bible to have been written, even before Moses came out of Egypt to give us the first five Books of the Bible.

A close examination of Job's historical background would seem to bear out that conclusion. Job, dwelling in the land of Uz, along the borders of Edom and Mt. Seir, is presumed to be an Uzzite, descended from Shem through Aram and Uz.

The Sabeans, who took away his oxen and asses, descendants of Ham, through Cush and Seba, and the Chaldeans, who took away his camels and slew his servants, were also descendants of Ham through Cush; Nimrod came out of Egypt to establish his kingdom in the Babylonian countries.

Of Job's three friends, Eliphaz,

the Temanite, was a descendant of Esau through Eliphaz and Teman; Bildad, the Shuhite, descended from Abraham and his concubine Keturah through their son Shuah.

Elihu, the Buzhite, was a descendant of Mahor, Abraham's brother, through his son Buz.

So, it would seem that Job's time was several generations since the children of Israel journeyed down into Egypt. As no mention is made of any of those who came out of Egypt and up through the countries of Job's habitation to possess Canaan, his time was, evidently, before they did so.

Historically, the books of the Old Testament fall into a pattern of continuity; Moses giving us a brief description of the creation and time up to the flood, and a more detailed account of the post-flood period and repopulation of the world up to Abraham's time.

But, beginning with the twelfth chapter of Genesis, God said to Abraham, "Get thee out of thy country, and from thy fathers kindred, and from thy father's house, unto a land I will shew thee and I will make of thee a great nation." Moses' history has to do with Abraham and his posterity, and how God makes good the promises made to him, Isaac, Jacob and his twelve tribes.

So, we follow them on down into Egypt where God so multiplies them under four hundred years of Egyptian bondage that they become a great nation; and God, by a strong arm, delivered them from their bondage. Afterwards, they wandered forty years in the wilderness.

From there Joshua, and other

writers, take over to bring them into the land of Canaan, and on up through the captivity to the rebuilding of the Temple. The prophesies, and other books all pertain in some way to Israelite history, all except the book of Job.

Job was not of the children of Israel or the covenant God made with them, and this brings us to wonder, just where does Job fit in? That it is authentic is evident because its historical background coincides to Moses' postflood history.

That Job fitted into God's divine arrangement is evidenced because the old Prophet Ezekial cites him along with Noah and Daniel as being men of exceptional godly integrity, and James holds him up along with the Prophets and Apostles as being examples of suffering afflictions and patience; that he was inspired and one in God's great covenant of redemption is also evident, for he was the first to testify of his Redeemer and His Resurrection; a doctrine never fully understood or accepted till Jesus had risen from the grave, appeared in the midst of His disciples, and opened their understanding.

So, we come to the conclusion: That while God was nourishing Himself up a nation of people down in Egypt to be a special and peculiar people to, and a witness for Him, He had not left Himself without a witness here among these heathen and idolatrous people, and it is under such circumstances that we find Job dwelling in the land of Uz. Thus, when we get a mind's eye view of Job's time and circumstances we get a better perspective of God's miraculous workings, and

they seem more wonderful and awe-inspiring.

Before the first of Holy Writ had been penned before there was an organic church, priest or preacher, to teach him such things, Job, though a righteous man, had been taught of God that it is not by works of righteousness which we have done, but according to His mercy he saves us. The need of suffering afflictions and patience in this life that he might at last inherit the promises of the redemption that is in Christ Jesus, and of the final victory through Him over death, hell and the grave.

In his humiliating afflictions Job pondered the vicissitudes of life and concluded, "Man that is born of woman is of few days and full of trouble", and wished he had never been born; and perish the day when I was born, and the night in which it had been said, a man child is conceived. He wished that he might die, preferring strangling and death rather than life, which brought him to consider the state of the dead: "Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" "If a man die, shall he live again?"

As Job pondered this soul-palling question, he must have had a wonderful vision of the latter day. For, just then he was able to rest his soul in the hope and promise of the resurrection, saying: "All the days of my appointed time will I wait, till my change come."

More than fifteen hundred years before the angels stood by Jesus' empty grave and proclaimed: "He is not here, but has risen!" Or Paul had written: "For if we be-

lieve that Christ died and rose again, even so them also which sleep in Jesus will God bring with Him," or the angel had declared atop Mt. Olivet: "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": "If I go away, I will come again, and receive you unto myself"; or Paul had said concerning our mortal bodies: "It is sown in corruption; it is raised in incorruption".

Yes, more than fifteen hundred years before any of these things were said and done, God had opened Job's understanding, and he had seen them all afar off and broke forth in paeans of victory. "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!"

This is the Lord's doings. It is marvelous in our eyes.

He was restored to his former health and fortune; lived yet one hundred and forty and begat other sons and daughters.

He was, probably, still living when God brought the children of Israel out of Egypt, but as they wandered forty years in the wilderness, it is unlikely he lived to see them come up to possess the promised land.

How wonderful that God, in His wisdom, has never and never will leave Himself without a witness! Oh, that I, in my affliction, might witness with Job!

L. P. LOCKHART

A HUMBLE SOUL

Dear Brother and Sister Brown,

I hope you are doing as well as usual, I planned to go to Little Creek yesterday but I had unexpected company and could not be there. But I surely did think of the meeting all morning.

We missed you at Fellowship the first Sunday. I truly do hope you will be able to meet with us again and again. The meeting was a very impressive one. Brother Adams spoke after lunch. It seems of late he feels to be less that ever, more cut down, dependent and helpless on the living God. There is nothing more pleasing and comforting to my thirsty soul than humbleness. When I meet my kinsmen in the Spirit and discern this love and a spirit of humility in their faces and handshake, it seems my inward cup runneth over with rejoicing, and peace reigneth for a moment. It is then I want to praise Him more deeply and sincerely than ever before.

I hope I personally know of these great miracles as they are wrought in the heart and soul of the children of God, yet I can not speak of them at all times because I become so doubtful. May I say He lifts me up again, makes me feel His guiding Power that shuts out all the worldly joys, making me a beggar that I may be forgiven of my sins, that I may hear the Joyful Sound, and the sweet meditations be mine as I travel about my daily chores thanking Him for His mercy and comfort that comes so quietly, by that still small voice within, yet with great force penetrating my heart and soul, cutting me off from the world

and the ones round about me.

I think of you both quite often
and I feel deeply sorry that you
have these afflictions but I am
sure He will give you patience and
grace that will strengthen each of
you through your trials and daily
chores.

Brother Brown, please send post-
paid one Hymn Book to this ad-
dress as soon as convenient. I am
enclosing check for same. Mrs. M.
E. Honeycutt, 203 Cavalier Blvd.,
Portsmouth, Va.

With my very best wishes,
(Sister) Mae Belle S.
Roberts
R. F. D. 1
Willow Spring, N. C.

A POEM

The sweet love I so often feel
For the humble children of God;
Could it mean that I am travel-
ing on.

The same road they have trod?
But often when I go to church
My ears are shut up tight,
And I can't seem to hear a thing
To give me any light.

And when I leave the church
behind

My heart is burdened so,
I often wonder what I am,
I feel so awfully low.

But then at God's appointed
time,

(I hope I'm not deceived)
He feeds me just a little crumb,
My poor heart to relieve.
Sometimes I feel so very low;
I cannot sing the songs
That seem to make my friends
around

Feel closer to their God.

Often I blink away the tears
That well up in my eyes;

When I am working on my job,
For fear that I may cry.
When I think of the works of
God

And would like to speak of Him,
There is no one close around
That knows just how I feel.
I feel to be so different
From any I have known,
I wonder if there are others
Who've traveled this same road!

Mrs. Florence Meeks,
Spray, N. C.

Submitted for publication by El-
der R. D. Bell, Mayodan, 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 Sol-
omans Temple'. The three sub-
jects are combined in one edition,
and will be mailed postpaid.

Zion's Landmark together
with the book would be an ex-
cellent gift for your son, daugh-
ter or friend.

Editor

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?
Please check the expiration
date on the label of your Land-
mark. If your time has expired
your renewal will be greatly ap-
preciated. This will help us to
pay our monthly printing ex-
penses.

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCV No. 12

Entered at the Postoffice at Wilson as second class matter.

Wilson, N. C. MAY 1, 1962

JEREMIAH 19:5

Sister G. Bennie Williams of Wilmington, N. C. requests my views on Jeremiah 19:5. Having previously been requested to give my views on this portion of Holy Writ, I submit the same for the consideration of our inquirer, as well as others who may read.

"They have built also the high places of Ba'al, to burn their sons with fire for burnt offerings unto Ba'al, which I commanded not, nor spake it, neither came it into my mind." Jeremiah 19:5.

If I should say the children of Israel and the children of Judah committed an abomination by causing their sons and daughters to pass through the fire unto Molech, (it being such a notorious crime and such a display of wickedness) that God never thought about it and was actually surprised and astonished that they should commit this evil deed, I doubt if our inquirer would accept my statement as being the truth.

I asked a man (several years ago) if he could explain to me the meaning of the 6th chapter of Genesis and the 6th and 7th verses, which read as follows: "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, "I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them." The meaning or interpretation of this scripture seemed to be clear to him, and he proceeded to explain as follows: "When God made man, He did so much worse than He (God) thought he would do, that He was so disappointed in him, and He regretted He ever made him, so He destroyed him from the face of the earth." I could not accept his version of this scripture as being true then, neither can I accept it now. To say that God was disappointed in men would be contradictory to the testimony of John. "But Jesus did not commit Himself unto them because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24,25. David said, "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalms 139:4. 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 nations." Jeremiah 1:5.

We cannot entertain the thought that anything could transpire or take place that was not foreknown

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by God. Job said, "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. 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 26:6-14.

The greatest inspired men could only give a slight description of the greatness of God. Isaiah said, "Who hath measured the waters in the hollow of His hand, and meted out Heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in balance? Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him knowledge, and shewed to Him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the blance; behold, He taketh up the isles as a very little thing, and Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. All na-

tions before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isaiah 40:12-17.

The Apostle Paul, one of, if not the ablest inspired writer of the New Testament could only hint at the greatness of God. He said, "O, the depth of the riches both of the wisdom and the knowledge how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things to whom be glory forever." Rom. 11:33-36.

With the above unequivocal testimony, given by the inspired prophets and apostles, we cannot entertain the thought that anything has or ever will take place, which is beyond the thought or control of God. The Lord spoke by the mouth of His prophet and 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.

The advent of Jesus into the world, born of the Virgin Mary, the purpose of His coming being to save His people from their sins; His resurrection and ascension were kept a secret from His chosen apostles until this was revealed to them by the Holy Ghost. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may

do all the words of His law." Deut. 29:29. It seemed good to the Lord to hide His secret until the appointed time to reveal it unto the chosen vessels of His mercy. Jesus said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

God kept a secret from Abraham until the appointed time to reveal it. God told Abraham to take his only son, Isaac, and offer him for a burnt offering. Abraham made all the necessary preparation to obey His words, yet when he stretched forth his hand to make the fatal stroke, "The angel of the Lord called unto him out of Heaven, Abraham, Abraham, and He said, "Lay not thine hand upon the lad." See Gen. 22:10,11. It was not in the mind of God that Abraham should slay his son. The ram which was caught in the thicket by his horn was to be the sacrifice offering instead of his son. God had pre-arranged that the ram, and not Isaac should be the burnt offering. Yet, from natural observation, it appears that God changed His mind, but this cannot be true. Job said, "But He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth." Job 23:13. God is immutable, i.e., He is unchangeable. He spoke by the prophet Malachi, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. One commentator said, "The Lord, though He never changes His will, nor repents of, or revokes His decrees, or alters His purpose; yet He

sometimes wills a change and makes an alteration in the dispensation of His providence, according to His unchangeable will." This was true of God's words concerning Hezekiah, when He said that Hezekiah should die and not live. Hezekiah was sick unto death; the Lord sent His prophet Isaiah to say unto him, "Set thine house in order for thou shalt die and not live." Hezekiah prayed unto the Lord. "He wept sore." The Lord heard his prayer. "Then came the word of the Lord to Isaiah saying, Go, and say to Hezekiah, thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years." Isaiah 38:4,5. Did the Lord change His mind by saying to Hezekiah that he would not die, and then added fifteen years to his days? Most assuredly He did not. Who but God can put a prayer in the heart and answer it? True prayer is inducted into the soul by God. He answers that which is according to His will. Paul said, "He that searcheth the heart, knoweth the mind of the Spirit, and He (Jesus) maketh intercession for us according to the will of God." In the book of Daniel we find recorded, "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.

An understanding of what is meant by some scriptures is determined by a knowledge of other scriptures. For instance, Jesus said to the foolish virgins, "I know

you not." Matt. 25:12. Can it be said that Jesus did not know them? He did know them, but not in the sense in which He knew the wise virgins who took oil in their vessels. For He did not know them in the pardon and forgiveness of their sins. In the 3rd chapter of Amos, the Lord spoke by the mouth of His prophet to Israel, and said, "You only have I known of all the familiar of the earth." Amos 3:2. Could we say that the Lord did not know any people but Israel? He knows all people that have been or ever will be born into the world, 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. They are all His by creation, but they are not all His people by regeneration. He knew Israel in a special sense. They are His chosen, redeemed family, which was given to Him by the Father before the world began. When Jesus lifted up His eyes to Heaven, speaking to the Father, He said, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

Now our text reads: "And they built the high places of Ba'al which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." To me, it appears that the key to this verse is in the expression, "Which I commanded

them not." By this He means it was not written in His law that they should do it. It was not in His mind to write it in His law. Had it been in His mind to write it into His law, would He not have ordered it? "Neither came it into my mind that they should do this abomination, to cause Judah to sin." God did not order it in the law which He gave to Moses. It was not in His mind to write it in His law that the children of Israel and the children of Judah should sacrifice their sons and daughters to pass through the fire unto Molech. He (God) did not command them to do it. "Which I commanded them not." That is, He did not command them through the law to do this thing, for the law that was given to Moses by God for the children of Israel was just and holy. It was good, so good in fact, that sinful man could not keep it. It was written in His law that they should sacrifice beast and birds, but not their sons and daughters. To accept the literal meaning of the clause, "Neither came it into my mind," is to deny the doctrine of foreknowledge and predestination. He says: "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me."

It would be far from the truth to say that God tempted the children of Israel and the children of Judah to commit this abomination, to cause their sons and their daughters to pass through the fire unto Molech. James said, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; but every

man is tempted, when he is drawn away of his own lust and enticed." James 1:13,14. This is the work of Satan which works in man to do evil: yet this is no disappointment to God. An able writer put it this way: "God does not work in men to do evil. Satan works in them, yet God uses these things according to His predestination, to His own glory, displays a Holy sovereignty beyond the power of mortal man to comprehend." Man in himself is wretchedly vile; his will is prompted by evil intent. Psalm 51:5 says, "Behold I was shapen in iniquity; and in sin did my mother conceive me."

David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalm 76:10. This was true of Joseph's brethren. The Lord restrained them from taking his life, as they had purposed to do. They did put him out and sold him to the Ishmaelites for twenty pieces of silver. Joseph said to his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. 50:20. It is good when the Lord reconciles us to feel the power of His sacred word, "Be still and know that I am God."

—Psalm 46:10.

T. F. 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. 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 article in March 15th issue of Zion's Landmark and continued in April 1st, "And there wrestled a man with him" was written by Brother Douglas Alston. (Now Deceased)

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.

**RESOLUTIONS OF RESPECT FOR
ELDER M. F. WESTBROOK**

On September 30, 1961, our Heavenly Father was pleased to remove from this life, our dearly beloved and highly esteemed pastor, Elder M. F. Westbrook.

Elder Westbrook was called to serve as pastor of Middle Creek Church in November, 1953. He was blessed to serve us faithfully until his death. Elder Westbrook was ably blessed to defend the doctrine of election and salvation by Grace. In his preaching, he always gave God the honor, praise and glory and nothing to man. The members of this Church loved and esteemed Elder Westbrook very highly, together with this community and all the many, many brethren, sisters and friends who knew him. It is our humble hope that the God of All Grace will, in His appointed time, supply us with another as faithful as he was, to serve us as pastor.

The Church at Middle Creek desires to express and extend their sincere heart-felt sympathy to his wife, son and family. May it please God to comfort and console them in their hours of sorrow and to fill the emptiness that has been left in their hearts, their lives and their homes.

We believe that he is at rest and in peace, in the paradise of God. He has been relieved and removed from the troubles, trials and suffering of this life and is patiently waiting the second coming of Christ. In the language that we heard him use so often, we believe that he will be among that number that shall hear the glad and welcome tidings from Jesus saying, "Come ye blessed of my Father and inherit the Kingdom that was prepared for you from the foundation of the world."

Therefore be it resolved: First, that our Church of Middle Creek bow in humble submission to God who does all things well. Second, that we spread a copy of these resolutions on our church books, a copy be sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of the Church in conference, Saturday, February 10, 1962.

Bro. S. J. Sauls, Moderator
T. R. Whitley, Church Clerk
Brother S. J. Sauls,
Sister Sauls,
Brother T. R. Whitley,
Committee

**OBITUARY OF
DEACON JOHN W. SURRATT**

It has pleased our Heavenly Father to call from our midst, Deacon John Wesley Surratt. He was born January 25, 1866, and departed this life June 12, 1961, making his stay on earth 95 years, 4 months, 17 days. October 6, 1886, he was united in marriage to Miss Lovenia Alice Shockley who preceded him in death August 30, 1945. To this union was born 13 children, seven girls, six boys, 61 grandchildren, 130 great-grandchildren and 12 great-great grandchildren also survive.

He united with the Primitive Baptist Church at Little Vine, Carroll Co., Virginia, on Saturday before the second Sunday in October, 1913, was baptized by Elder John F. Sumner. He was ordained Deacon, April 13, 1918, and served the church faithfully in the office of Deacon up until two months prior of his death. His funeral was held at Little Vine Church conducted by his Pastors, Elder J. S. Sechrist and Elder R. H. Payne, with burial in Surratt's Cemetery.

We, the members of Little Vine Church, feel that we have lost a faithful soldier of the cross of Christ. We feel our loss is his eternal gain. We hope to be submissive to the will of our God who works all things after the counsel of His will. Brother Surratt was loved by his brothers, sisters and all who knew him for Christ's sake.

This obituary was appointed to be written by his son, daughter and sister, with Elder John F. Sumner and Brother O. L. Surratt.

Therefore be it resolved: that we the members of Little Vine Church with our pastors 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 filed on our church record.

Done by order of the church while in conference on Saturday before the second Sunday in November, 1961.

Elder J. S. Sechrist, Mod.
O. L. Surratt, Clerk

**RESOLUTION OF RESPECT
FOR SISTER NANCY CLAYTON**

The Primitive Baptist Church at Rougemont wishes to bow in humble submission to God's will in removing by death, our dear sister, from this church. We feel that our loss is her eternal gain for a home where sorrows, sickness and pain will be felt no more. She was loved by her many relatives and friends as well as the church.

She was born in Person County, September 12, 1869, died January 8, 1962. Her stay on earth was 92 years, two months and 27 days.

She joined the Primitive Baptist Church at Camp Creek, November 10, 1907. After the disbanding of the church in 1942 due to the fact that the government took the land over for the purpose of building Camp Butner, she joined Rougemont Primitive Baptist Church by letter, June 20, 1942.

She was faithful to the church as long as she was able to go, earnestly contending for the faith of Salvation of Grace and Grace alone.

Done by order of the church in conference on Third Saturday in February, 1962.

Written by:
J. Isaac Hill, Church Clerk
Elder L. P. Martin,
Moderator

**IN MEMORY OF OUR DADDY,
ROBERT LEE TILLY**

Our Father, Robert Lee Tilley departed this life October 15, 1961. He was the son of the late Lee Tilley and Tempy Carter Tilley.

He was born April 11, 1876, in Patrick County, and was deceased October 15, 1961, making his stay on earth, 85 years, six months, and four days. He was married to Sally Ruth Martin, December, 1900. Her departure from this life was May 26, 1946.

To this union was born eight children: five sons and three daughters survive him. The sons are: Homer, Lem, Harvey, Noel and Hughes Tilley. The surviving daughters are: Mrs. Lena Wood, Mrs. Emma Martin, and Mrs. Mattie Via. These children all live within ten miles of each other. They not only live close together geographically, but they are very close in a feeling sense.

We are sad and sorrowful because of the decease of our dear Daddy. We miss him so much! He was a good neighbor and friend to all. He was good to visit the sick and poor and to administer unto them. He was a strong believer of the doctrine of the Old Baptist. He had a hope for many years, and so much desired to offer to Old Center Church, but it was not God's will. Daddy visited Center Church on the day of his death.

It was his joy to visit the churches and associations far and near and it seemed that the children of God loved him and had fellowship for him, because "By their fruits ye shall know them," and we do believe He bore the fruit of a child of grace.

While our hearts are sad to no longer have the presence of our dear father, yet we can say with the Apostle Paul, "But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." I Thes. 4:13,14.

The funeral was conducted at Center Church, October 17, 1961, by Elders H. D. Prilliman and G. P. Harris, with a large congregation of friends. His body was laid to rest in the church cemetery, beneath a beautiful mound of flowers; there to await the great resurrection day when he together with all the saints of God will be raised and fashioned like unto His own glorious body.

Noel Tilley
Box 350, R.F.D. 1
Fieldale, Va.

OBITUARY

On December 20, 1961, God saw fit to call from our midst, our brother and my uncle, Lonnie Wilson Mills. He was the son of the late Elder J. F. and Sophia P. Nash Mills, and was born May 17, 1891. He was married to Dessie Mae Helms, December 14 1913. To this union was born one son, Melvin, four daughters, Mrs. Dewitt Lee; Mrs.

Olin Marsh; Mrs. R. A. Lipe, Jr.; and Mrs. Sam Kelly, all of whom survive, together with eight grandchildren, two great grandchildren, two sisters and a host of relatives and friends, to mourn his passing.

His funeral was conducted in McEwen Chapel, Monroe, N. C. by his pastor, Elder James Jones and Elder Oscar Broom. His body was laid to rest in the Mills Cemetery across the road from his home beneath a mound of beautiful flowers, there to await the coming of Jesus when body and soul will be reunited and be forever at peace with God.

Uncle Lonnie spent his entire life in the community where he was born. He lived a quiet life, believing in honesty, integrity and peace. ("By their fruits ye shall know them"). He had great interest in the welfare of the church, and was ever mindful of its needs, and desires of peace, fellowship, and unity among the brethren and sisters composing the church. He was also a noble husband and father.

He was received into the Primitive Baptist Church September 8, 1923, and was ordained to the full work of a deacon on June 12, 1926. He was a worthy and faithful deacon, and through the guiding hand of His Heavenly Father, he filled the office well, being mindful always of the needy of the church, and other worthy causes in the church and community in which he lived.

Uncle Lonnie loved his Bible and was edified through the ministry, and through revelations of and meditations on the scriptures. With all the goodness, meekness, and Godly attainments we could see in him, he keenly felt his unworthiness, and his dependence on the true and living God in whom he put his trust. His heart and home was always open to his brethren and friends.

His wife, son and daughters very faithfully cared for her husband and their father, both at home and in the hospital during his illness, but his time had come, and human hands could not stay the hand of death.

Therefore be it resolved:

First: That we, the church at Lawyers Springs, wish to bow in humble submission to God's Holy Will. We will miss him for to know him was to love him.

Second: That we may be enabled to remember his family in our prayers, and that He who has all power, fill the vacancy in their homes.

Third: That a copy of this obituary be put in our church record, a copy sent to the family, and one sent to Zion's Landmark.

Written by the request of his wife.

A Niece,
Mrs. James T. Jones

Approved in conference
January 27, 1962

Elder James Jones
Moderator
R. L. Huneycutt,
Church Clerk

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OBITUARY

Our Heavenly Father has removed from our midst our beloved mother, Mary Pauline Thompson, born November 28, 1887, died October 13, 1961.

She united with the Old Union Primitive Baptist Church February 13, 1949, and was baptized the following second Sunday by Elder W. G. Pate of Goldsboro.

A manifestation of her love for the doctrine of salvation by grace was shown by her presence at her home church meetings as long as her health permitted. She was blessed to live a quiet and peaceful life, never complaining and was an example of humility.

She leaves to mourn her passing eight children, two sons and six daughters, twenty two grandchildren, twelve great grandchildren and one sister.

Her funeral was preached at the Old Union Church by Elder Floyd Adams, Sunday October 15, 1961. Her body was laid to rest in the Overby Cemetery.

There is a great loss in the hearts of all who knew her. But the greatest loss is to her children. We feel our loss is her eternal gain.

Written by her children,
Durham, N. C.

OBITUARY

We deeply mourn the passing of our dear loving Sister Mozelle Mabe, wife of James Mabe of Lawsonville, N. C. Sister Mabe was born December 11, 1921, died September 7, 1960. Sister Mabe joined the Primitive Baptist Church at Pleasant Grove, March 18, 1951, was baptized April 15, 1951. She leaves to mourn her passing, her dear husband, three sons, one little daughter and a host of friends and loved ones. To know her was to love her. We humbly hope our loss is her eternal gain.

Therefore be it resolved: That we humbly bow in submission to an all-wise God that does all things well. We hope to meet her in that home where all is peace and love.

Mrs. W. S. Wilkins
Kernersville, N. C.
Rt. 3, Box 335

NOTICE

The Goldsboro Church wishes to announce their place of meeting will be at

New Chapel Church which is located on U.S. 70, five miles west of Goldsboro. The time of meeting is as usual, the first weekend in each month. Saturday at 2:30 and Sunday at 11:00 o'clock.

Notice will be given when the New Goldsboro Church is complete.

Paul H. Carraway

UNION NOTICE

The Mill Branch Union is appointed to be held with the Church at Pireway, Saturday and 5th Sunday in April, 1962.

Pireway Church is located in Columbus County, N. C., about one mile north of Waccamow River beside Highway No. 904. Visitors coming by way of Wilmington, N. C., on Highway No. 17 come to Grissettown, turn right on No. 904, continue to Union. Visitors coming by Tabor City leave Tabor City Southward on Highway No. 904, continue to Union. All orderly Baptist are invited to attend, especially Ministers. Services to begin 11:00 o'clock on Saturday, 10:00 o'clock on Sunday.

E. L. Vaught, Union Clerk
Loris, S. C.

ANNOUNCEMENT

The Union Meeting of the Lower Mayo Association will convene with the church at Pleasant Grove located in Patrick County, Va., beginning on Saturday before the fifth Sunday in April, 1962. Services will convene at one o'clock (1:00) on Saturday afternoon, with an all-day service on Sunday following.

Follow Highway 704 from Stoneville to Sandy Ridge and inquire for church.

Elder Sam L. Gilbert

NOTICE

We, San Joaquine Valley Church, will the Lord willing, have a three day meeting, beginning on Friday, the twenty fifth day of May, 1962, at 10:30 and continue through Sunday. We invite all to come and hear the gospel of Grace and Grace alone, and to hear the old songs your fathers and mothers sang.

We give a special invitation to all of the Ministers. If you come from a distance we will take care of you.

Location is four miles north and one mile east on Ave. 184. Porterville, California.

Paul Alexander, C. C.

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ZION'S LANDMARK

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VOL. XCV

MAY 15, 1962

NO. 13

PSALM CXIII.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

Blessed be the name of the Lord from this time forth and for evermore.

From the rising of the sun unto the going down of the same the Lord's name is to be praised.

The Lord is high above all nations, and his glory above the heavens.

Who is like unto the Lord our God, who dwelleth on high,

Who humbleth himself to behold the things that are in heaven, and in the earth!

He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

That he may set him with princes, even with the princes of his people.

He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

PSALM CXIV.

When Israel went out of Egypt, the house of Jacob from a people of strange language;

Judah was his sanctuary, and Israel his dominion.

The sea saw it, and fled: Jordan was driven back.

The mountains skipped like rams, and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams: and ye little hills, like lambs?

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

Which turned the rock into a standing water, the flint into a fountain of waters.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ROUGH JOURNEY

Dear Brother Adams,

I have had a mind to write to you for sometime. I do not feel worthy to even address you as a Brother. Here of late I stay in darkness, seemingly, all the time. I know so little and feel to be such a great sinner, it causes me to fear that I am not born again.

One thing now that distresses me so much is: from the time when I joined the church, it was such a short time till the church called for my ordination as a deacon, and then in a short while my ordination for a minister was called for. I fear the church acted too quickly!

Brother Adams, my mind seems to be led to reflect over my experience in 1946. One morning when I was opening the shop doors there came a voice with so much force within! The voice I heard was "Go, cry aloud, spare not, lift up thy voice like a trumpet, and cry unto Jerusalem. Cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hands double for all her sins." See Isa. 58:1 and Isa. 40:2. From then till now it has been a rough and uneven journey. Now going back to the way this all came about: one day Elder Sam Atkinson said, "Brother Staley, come to the stand. I feel if you can say something; it will relieve your

mind. Then I arose, I do not know what I said, but Sister Atkinson made a move for the church to give me liberty to speak. The move was seconded and passed with everyone voting in favor of it.

Trouble then began with me. I came home and told my wife what the church had done and she began to cry. She said, "Now you have ruined my life and yours too." I could not say one word then. The next day was Sunday, so I said to her, "Do you want to go with me to church?" She said, "No, and never." I left her home crying with a broken heart. As I went on to church, I heard another voice. It said, "Be not afraid for it is I".

Time went on, and one day my wife said, "I will go with you today if you will come home as soon as the meeting is over." So she went, and as time passed on, she would go with me occasionally. Now and then she would say, "They are going to call for your ordination." I would say, "No." but she would say, "Yes."

In November 1960, the Church did call for my ordination to be held the fifth Sunday in January, 1961. My wife was present when this took place. After the meeting she told all of those present that she could not go with the church in its action, and that she rather die than do so. On Saturday before the fifth Sunday in January,

there was snow on the ground. I had to try to pray for something to take place to overthrow or hinder the arrangements, and I felt sure it had providentially taken place. When I came in from work at twelve, noon, my wife said we had had numerous phone calls during the morning, saying she had never known so many. She added: "What are you going to do?" I told her it could not be. She was cooking and preparing lunch for the next day.

She arose early the next morning, completed her lunch, and breakfast, and then called to me, saying, "You are going to be late." I wanted her to say, let's not go, but she did not. We went of course, and when we arrived the snow was deep and everything was so beautiful! I heard them singing before we went inside the church. They were singing, "When I can read my title clear to mansions in the sky, I'll bid farewell to every fear and wipe my weeping eyes."

In tears, I attempted to introduce and preach, and when I came to myself, my wife had me in her arms. It was a joyful day! I felt free from sin, feeling as though I had never committed a sin. I felt that I could read my title clear, but this did not last long.

That night my wife told me she would never lay a straw in my way again. Such experiences as these are little Bethels in my life, and often bring me renewed evidences when I am brought so low in my feelings.

A Brother in Spirit and sweet fellowship, I hope,
(Elder) William E. Staley

FELT TO BE ONE ALONE

Dear Brother Adams,

I thought perhaps you would like to hear from us and to know how we are doing. This may perhaps surprise you, but we feel you should come more often to see about us. You call us your disciples, and this, we feel, gives you the right to visit us at any time you may feel like it.

I have been trying to tell you for several days now, what I hope the Lord has done for me, whereof I have been made glad. I will again try to tell you, if the Lord wills.

Ever since you visited us a few months ago, I have been made to wonder about myself; and I was made to see that the things I was doing were not right, at least some of them were not. There was sin mixed in them. I became very upset and wanted to get away from these sinful things that upset me so. I continued to read my Bible as I have enjoyed doing for a number of years and this was some comfort to me.

I not only felt that my life was full of wrongdoing, but I felt to be one alone, and I wanted to be set straight. Ever since I was a little girl, I could feel the presence of the Lord with me, particularly at times, and I felt He would take care of me; and I feel He has done that, but several months past, I have not felt His nearness. I did not doubt that He was there but I could not feel His presence. I wanted Him so badly and I felt the need of Him so much. I began to

long for Him and beg Him to come again and set me straight and make things right for me.

One blessed day this happened. I was still cast down in my feelings and I did not want to be with anyone else, but I did not know how to find Him. All at once a small voice told me: "Look up, and ask of me." I felt this was an invitation for me to ask of the Lord to come again and take away all my sins, fears and worries of this life. But instead of asking Him in my usual way, I became a beggar and began to beg Him to come again and take away the fears and change me, I desired to be changed from what I felt to be.

In a moment I heard a voice call around to see who called me, but I saw nobody. Then I heard a voice say, "God is Spirit and you must worship Him in Spirit and in Truth." This made me feel so happy, I just wanted to tell everybody about it. But all I could do was sing and rejoice. Sometimes I would clap my hands. I just felt so good, I could not be still. Now I feel like a new person. Even my house looks better since this took place and everything seems and looks so much better and different from what it did before.

We went to Fellowship last meeting time and had a wonderful time. There were four good preachers there whom I love to hear, but I could hardly sit still for crying for joy. My eyes were irritated and red for days after. I do not know what they thought of me there, but it seemed I could not help myself nor keep back the tears. They were tears of joy though, not sadness. It was good to see them all

again, they looked so good to me.

My work has become easier and less burdensome to me. I hope you and yours are well and will feel up to coming to see us again soon. I hope you will look over my faults.

Lots of love,
Esther Capps
519 O'Neal Street,
Clayton, N. C.

David said, "The Lord hath done great things for us; whereof we are glad." Psa. 126:3 I am sure Sister Capps and those who have experienced these "Great things" as she has, know what he meant. In psalms 13:5,6, he also says, "I have trusted in Thy mercy; my heart shall rejoice in Thy salvation. I will sing unto the Lord, because He hath dealt bountifully with me." Paul said: "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. Ed.

THE VICTORY

(Continued From Last Issue)

He will bring them off more than conquerors through him that loved us and have washed us from our sins in his own blood. Rev. 1:5. He will swallow up death in victory. Isa. 25:8. I Cor. 15:24. In this victory he fills the measure of the stature of the fullness of Christ. Eph. 4:13. In this victory, Jesus overcomes the world. He says to his disciples to be of good cheer, I have overcome the world. Jno. 16:13. In this victory Jesus blesses his children to overcome the wicked one. 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. In this victory, that old serpent, called the Devil, and Satan which deceiveth the whole world, he has cast out into the earth, and his angels with him.

John says I heard a great voice saying, "In heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death. In the overcoming of these the Lord must have all the praise. The ten wicked kings have one mind and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords and King of kings: and they that are with him are called and chosen and faithful. Rev. 17:14. Here is the victory, here is our justification. None as yet can fully describe this glorious victory and the fullness of the joy. We repeat, he is far above principality and every name that is named. Eph. 1:21. This, Jesus did for the love of his people. He fought this battle all alone.

It is written, he looked and there was none to help therefore his own arm brought salvation. Here our hope relies. Jesus was victorious over the beast, and over his image, and over his mark, and over the number of his name. In consequence of this great victory,

John says he saw them that had gotten this victory stand on the sea of glass, having the harps of God. And they sang the song of Moses and the song of the Lamb, saying great and marvelous are thy works, Lord God almighty, just and true are thy ways thou King of Saints. This is one of the triumphant songs which is yet to be sung. The poet says, The mighty debt his chosen owed, Upon the cross he pays, Lays his bright robes of glory by and feeble flesh assumes. The New Testament writer says, Though he was rich, yet he became poor that ye through his poverty might be made rich. 2 Cor. 8: and thanks be unto God who hath saved us from so great a death. 2 Cor. 1:10. This is the victory that overcometh the world even our faith. God gives us faith. He is the author and finisher of our faith. His great victory is according to his own purpose and grace, and according to the riches of his grace, and according to the eternal purpose which he purposed in Christ Jesus our Lord. Eph. 1:9. His work must be complete.

Every subject of his grace must be redeemed, resurrected and safely housed in glory and be made like unto the glorious body of our Lord and Saviour Jesus Christ. Jesus will present them to his Father without spot, wrinkle or any such thing. It will be a glorious Church. This will be when he shall have delivered up the kingdom to God. When he shall have put down all rule and authority. There the glorious Lord will be unto us a place of broad rivers and streams. For the Lord is our Judge, the Lord is our

lawgiver, the Lord is our king; He will save us. He is our victorious Leader. He is the mighty God. The everlasting Father. The Prince of Peace. The government shall rest upon his shoulders. Of his kingdom and peace there shall be end. He will establish it with judgment and with justice from henceforth even forever. There are great blessings waiting all those who have a right to the tree of life. To those who enter into the gates of the City. We sing with the poet, Amid the glories of that world, Dear Saviour think on me, And in the victories of thy death, Let me a sharer be. The spirit and triumph and the rejoicing of the resurrection will have come to a full realization and reality. These we experience in part here. In glory we will know fully the crown of rejoicing in the presence of our Lord and of his holy angels. We shall be satisfied when we awake in his likeness. In the great victory, Jesus obtained eternal redemption for us. Isaiah was blessed to prophesy of this great victory. After describing the things which must come to pass in the last days of time, he goes on to say; O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat. He will swallow up death in victory; and the Lord God will wipe away tears from all faces and the rebuke of his people shall he take away from off all the earth. And it shall be said in that day, "Lo, this is

our God, we have waited for him, and he will save us. We will rejoice in his salvation." Another says, "We shall rest in his love." There shall be no more death nor sorrow, nor crying.

Every subject of his grace will shine forth as the Sun in the Kingdom of the Father and as the brightness of the firmament and as the stars forever. The righteous shall shine forth as the noonday and there shall be no night there. Jesus said to his disciples; "Rejoice and be exceeding glad, for great is your reward in heaven." All blessings come by virtue of Jesus Christ and the great work and the great victory which he himself wrought. Jesus said, "For this cause and to this end was I born. The accomplishment and the perfecting of this great victory was to save His people from their sins. We read, the Lord hath triumphed gloriously and that he shall reign before his ancients gloriously. Jesus will come to be admired of his saints. God will bless them to look upon him with perfect admiration. They shall walk in the light of his countenance, and see Him face to face, and to know even as we are known. They will be blessed to sing: "Salvation, glory and honor be unto our God forever and ever." They will sing the new song, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

This victory is everlasting. Christ stood as a lamb slain from the foundation of the World. He entered into the holy place by his own blood, having obtained eternal

redemption for us. And for this cause he is the mediator of the new testament, that by means of death, for the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb. 9:15. But now, "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26. For it is not possible that the blood of bulls and of goats should take away sins. 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. For by one offering he hath perfected for ever them that are sanctified.

God is perfection and all his house must be so. All must be blameless and harmless the sons of God. All sin and shame Jesus put away by the sacrifice of himself. He offered himself to God Without spot or blemish. This great victory which he gave to his church forever separates from sin and death. A glorious day it will be when there shall be no more death. We again join the poet in saying, In the victories of thy grace let me a sharer be. The eternal inheritance is eternal salvation and heaven itself. His promise is to them that believe. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that believeth that Jesus is the Son of God overcometh the world. "Him that overcometh shall inherit all things; and I will be his God and he shall be my Son." Rev. 21:7.

This is the record that God hath given to us eternal life, and this life is in His Son. God is the giver of every good and perfect gift. His perfect gift is salvation, and life forevermore. God gives us the victory through our Lord and Savior Jesus Christ, and thanks be to his holy name. God must have the praise and the preeminence in all things. The Apostle says, to him be all the glory forever and ever. At times we find ourselves in want of both expression and thought. The poet says, High as the heavens are raised, Above the ground we tread, So far the riches of His grace, Our highest thoughts exceed.

Elder J. E. Mewbern

GODLY SORROW

Reprint by Request

"Godly sorrow worketh repentance to Salvation not to be repented of." (2nd Cor. 7:10) When we are sorely chastened or afflicted in our minds, have dark seasons, have trials, troubles and tribulations for Christ's sake in our minds: I feel that is Godly sorrow not to be repented of. That is, we feel to be abased and down at the feet of our brethren. We feel lonely and without a friend on earth, and to make it more sad, we feel to have none in heaven. O, how wretched we feel! and we say, who shall deliver me from this body of death? This Godly sorrow keeps us from wandering off on carnal things, saves us from carnality, keeps us gentle and helps us walk the straight and narrow path. It causes us to sing praises to God, to love our enemies, and to feel kindly one toward another, to visit the poor and sick in their af-

flictions, to want to meet together in heavenly places to worship, and love one another as dear children of God. I think this answers to chastisement.

I think there is a difference in chastisement and being with many stripes. The stripes come on us when we are disobedient to the Lord's commands. "Whosoever knoweth the Father's will and doeth it not shall be beaten with many stripes." Paul tells us, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. But if you endure chastening, God dealeth with you as with sons, for what son is he whom the Father chasteneth not? For they (our natural fathers) verily for a few days chastened us, after their own pleasure; but He for our profit, that we might be partakers of His holiness." Heb. 12:10. "But the sorrow of the world worketh death." II Cor. 7:10. We die to the love of all worldly pleasures: "For if ye live after the flesh ye shall die." We fall to the earth and feel condemned before God. We hunt lonely spots to try to hide from the presence of God, but He finds us and we do not escape punishment. We feel dark and gloomy. We feel to be in a horrible pit and sinking down with woe. Our souls are in great agony. Our minds are wrapped in trouble. We try to pray, but our prayers seem not to ascend. We ask to be forgiven and to have the heavy burden in our breast removed. We cannot say, Lord why hast Thou forsaken us, but why have I turned against Thee and sinned in Thy sight? Yet we beg the Lord to bear with us in our imperfections and

in yielding to temptations. We feel unworthy to call upon the great and adorable name of the Lord and would give all the world just to have a clear conscience and the smiles of our God. We feel the church and everybody, can see our condemnation before God, and have turned a frowning face upon us. We repent in dust and ashes as it were, yet cannot be contented. We cannot sleep and want to be alone, we seek a lonely spot to offer our feeble petitions and supplications to our heavenly Father. We own we are guilty and own we are vile, yet we hope in His salvation. We search the scriptures to find some comfort but find condemnation instead. We feel that we are shut up in prison and condemned to death.

We beg the Lord to be our counselor and plead our case that the prison door may be opened and we have freedom once more and go in and out and find pasture, and dwell in the house of the Lord again and have the approving smiles of the dear saints. We are punished according to the deeds done in the body. But we are saved as by fire, for "The Lord is not slack concerning His promises, but is long suffering toward us, not willing that any should perish, but that all should come to repentance."

A sister in love and hope,
Mrs. J. H. Powell
Whitmell, Va.

THE ELECT

Dear Elder Adams:

Please pardon a little intrusion upon your time. Since hearing you ask the question of Sister Alston about the elect as mentioned in

Matt. 24:24 which reads as follows: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect," I have felt constrained to pen a message to you saying, my faith and feelings for many long years have been and still are that Jesus is the elect, not only so but the "Very Elect."

The forty-second chapter of Isaiah confirms my belief and it grows firmer on and on. If you will re-read this chapter, I think you will find it written according to inspiration. May He reveal it in your heart. So many times my halting soul has been enouraged by the words "If it were possible they would deceive the very elect," being dropped into my mind and feelings, and causing me to lay hold more and more of the precious hope within, Christ in you the hope of glory. He is exceedingly the Elect, surpassing all else.

O, I am so insignificant to appear thus before one called and qualified of God to preach His unsearchable riches to the poor and afflicted Saints! But I just could not continue to push aside the urge to express what has been so forcibly impressed in my mind. Again I ask you pardon. I also feel to say the reading of the message by G. T. Congreve from Gospel Standard of 1846 has nourished my soul. He expressed so much to which my soul bears witness that I felt to say my brother and (in a measure) my companion in tribulation. All these years I have felt and known those very things in my journey, but just could not tell it

as he did.

I do trust you and your dear wife are in good health, and that you shall cast the mantle of charity over me the very least one in Zion's fold; and when low before His feet you bow, think on me.

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

A poor sinner in hope of mercy through the righteousness of Christ.

(Miss) Silla Wilson
3078 Washington Rd.
East Point, Ga.

A LIST OF "DO'S AND DONT'S"

Dear Mrs. Adams,

One given a spiritual mind long enough to record fleeting moments of revelations of Scriptures revealed to them by our dear Savior is wonderfully blessed. Often, if neglected, it cannot be recalled for further meditation. (See Heb. 2:1. Paul said: "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip.")

In your explanation of the scripture whereby man, in a carnal mind, believes in his own works, I, for one, am guilty and, once, in my eagerness to do better, I made a list of all the things I would and would not do. (Do's and dont's) If you ever have entertained such an idea you know what happened to my list before nightfall. After many attempts and failures, I finally realized that "Of myself I can do nothing." "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. We eventually learn, too, that ever

what we want to do may not always be for our benefit and when we pray we often ask for things that we do not need. "—your Father knoweth what things ye have need of, before ye ask him." Matt. 6:8. "But my God shall supply all your need according to His riches in glory by Christ Jesus." Col. 10:19. This is consoling for we know when our prayer is not answered, it is for our own good.

You mentioned those who believe in works of their own righteousness and teach for doctrine, the commandments of men. In the 6th chapter of Matthew we read, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in Heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward." And what does the scripture say about prayer? "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:1-6.

It seems that it would take only a few trials and failures to prove to man that if he can not "of himself" perform little simple tasks, then how useless it would be to

exalt himself to the great task of saving himself or others! As you say, such work is the work of the Lord and He needs no help from puny man. ("But we are all as an unclean thing, and all our righteousnesses are as filthy rags." etc. Isa. 64:6)

Any man is really to be pitied who feels that he can accept or reject Christ by his own free will, for, as you mentioned, according to the scriptures, he can do neither. And, it has often made me wonder if any man, anywhere, of any faith, actually and sincerely believed he could "accept" Christ and "be saved" why he ever would have to be persuaded. If it were that easy—since "being acceptable" to Christ means eternal life—it seems that man would be foolish to reject Him if acceptance or rejection were optional. Yet, is not this the doctrine the masses believe? If large numbers counted, the Primitive Baptist would be out of the whole thing, but such is not their belief. How comforting it is to read, "The Lord did not set His love upon you, nor choose you, because you were more in number than any people; for ye were the FEWEST OF ALL PEOPLE." Deut. 7:7. "Yet I will leave a REMNANT that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries." Ezek. 6:8. "Even so then at this present time also there is a REMNANT according to the election of Grace." Rom. 11:5.

Since God "Chose His children before the foundation of the world", we, of the Primitive Baptist faith, believe that man had no part in God's work from the very

beginning. And as God did the choosing, and, "Of them which thou gavest me have I lost none," (John 18:9,) there just was not and still is not any saving for man to do.

We have to be taught that God is the Great I am, All Wise and All Powerful, and He teaches us that, in its fullness by revealing to us our nothingness and His Greatness, our unworthiness and His Great Power— His overwhelming omnipotence. "Remember this, and shew yourselves men: bring it again to mind, O ye transgressors! 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." Isa. 46: 8-10. Since God "DECLARED the end from the beginning," chose His children "before the foundation of the world," has lost none," and "I am the Lord, I change not," (Mal. 3:6) it seems to me that all down through the ages, things are as they were intended from the beginning, and man "of himself" has not and can not alter things. And as always, there are many who believe in the commandments of men and the few who believe that salvation is by God's grace, is known only to His CHOS-EN remnant. The few who are sustained from day to day by a precious hope, pray that they are included in that remnant of God's own. None are sure, believing that "hope that is seen is not hope."

Contrary to popular belief, the

Old Baptist do not think they are the only ones saved. In fact, none of them know that they are saved. Instead, they are beggars — begging for a little evidence that they are among the chosen, and are thankful for the spark of hope that sustains them. They do feel that they know the "joyful sound" when God gives them "Ears to hear" it. They realize, though painfully, that they are sinners and experience with Paul when he says, "Of whom I am chief." Tim. 1:15.

Perhaps, people of our faith believe it so strongly, we may give the wrong impression, and the so-called Christian thinks that we are boastful and assured. If they only knew the true feeling — "Chief of sinners!" and, as you say, we have no righteousness to plead, and we might add, no money to bring, no works to offer. In the eyes of the world, we would be lost already. We are, surely, the most dependent people on earth for we are depending on God ALONE for His mercy toward us. We have learned from the valleys we have crossed, the hills we have climbed, the errors we have made; trials and tribulations we have endured, that the way is not easy and that "My kingdom is not of this world." If we ever have believed that we, of "ourselves" could do anything to help with God's work, we now know from experience that "of ourselves we can do nothing," we have been truly blessed. "God hath taken away the first and established the second."

Elizabeth C. Edwards
417 S. Boylan Ave.
Raleigh, 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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ELDER J. M. MEWBORN
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MAY 15, 1962

PRIESTHOOD

Sister Hattie Gillikin of Hampton, Va. has requested my views on Heb. 7:1-11, which reads as follows: "For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils and verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins

of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the lesser is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"

In this 7th Chapter of Hebrews the Apostle Paul is setting forth the difference between the priesthood of Melchisedec and the Levitical priesthood. Not only this but the priesthood of Melchisedec is a type of Christ, of whom Paul said that He (meaning Christ) is a priest forever after the order of Melchisedec. Perhaps the most perplexing thought in the mind of our sister is the fact that the apostle said Melchisedec was "without father, without mother, without descent, having neither beginning of days, nor end of life." This does not have reference to him in person, his father in nature, mother, nor his ancestors. The order of his priesthood is what the Apostle has under consideration. It is evident that Melchisedec had a father and mother like all of the human race of Adam; but no predecessor from whom he inherited his priesthood, which is what Paul had un-

er consideration.

His priesthood differs from the Levitical priesthood. The priesthood of Levi was an inheritance which went from father to son, and down through succeeding generations until the coming of Christ. This was not true of Melchisedec. He did not receive his title as priest from his father nor mother. It began and ended with him. The names of Melchisedec's father and mother were not written in the genealogy, like Adam; Noah and his sons; Abraham; Isaac, and Jacob and his sons. That is to say Melchisedec's priesthood was not inherited.

It was the order (not his ancestors nor descendents) which the Apostle emphasized so forcibly when he was speaking of the priesthood of Melchisedec, and said "without father, without mother, without descent." The Apostle often refers to Christ as a priest forever after the order of Melchisedec. In Hebrews 6:20, he said "Even Jesus, made an high priest forever after the order of Melchisedec" and Heb. 5:6 says, "As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Here the Apostle has reference to Psalms 110:4, which reads as follows, "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." and Heb. 7:17, "For he testifieth, Thou art a priest forever after the order of Melchisedec."

The above scriptures are sufficient to show that the order of Melchisedec's priesthood is what the Apostle had reference to in this instance. The greatness of this

man is described in the beginning of this seventh chapter of Hebrews which reads thus: "For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace." The Apostle said, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Verse 4. The greatness of Melchisedec has direct reference to the office which he held and not himself in person. Certainly he was not the son of God, in the sense that Jesus was. The apostle said: "Having neither beginning of days, nor end of life: but made like unto the son of God: abideth a priest continually"—not in person, but in his anti-type, Christ Jesus. There is no change in the priesthood of Christ; nor will it ever be transferred to another; the virtue, potency and effectiveness will continue forever. There was no beginning nor ending in these Godly attributes. He will continue to make intercession for His people being their Redeemer, and he will always bear the glory of His being both Priest and King upon His throne. The service Melchisedec performed as King of righteousness, King of Salem which is King of Peace, is a type of the Son of God, of whom it is said. "Thou art a priest forever after the order of Melchisedec."

Another beautiful type of Christ is brought to view in the person of Melchisedec when Abarham re-

turned from the slaughter of the Kings. For "Melchisedec, King of Salem brought forth bread and wine: and he was the priest of the most high God." Gen. 14:18. This bread and wine was a special blessing bestowed upon Abraham and his army in a time of need who were just returning from the great slaughter of the kings. The greatness of Melchisedec exceeded the greatness of Abraham for Melchisedec was both King and Priest. The blessing which Abraham received is evidence of this. Paul said, "Without contradiction the less is blessed of the better." Heb. 7:7.

Melchisedec was a great man in that he performed a great service in God's kingdom here on earth and was a type of Christ in these performances. He was the priest of the most High God. He was King of Salem, which is interpreted King of Peace. He gave to Abraham bread and wine of whom the Lord said, "And in thee (Abraham) shall all families of the earth be blessed." Gen. 12:3. In the type we see the reality. Christ is the King of His government; The Priest and Prince of Peace. His coming into the world was foretold by the prophet Isaiah. "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. This is Jesus Christ, the son of Mary, The Son of God. He is not to be compared to the Prophets, Priests and Kings of the earth who represent them—the true prophet—only in types and

shadows. He rules and reigns in righteousness. He clothes the naked, He gives bread to them that hunger, and drink to them that thirst. Pardon, peace, sanctification, justification in righteousness, grace and mercy come through and by Jesus Christ only. He supplies the needs of all the chosen vessels of His mercy. The priesthood of Christ is not to be compared to that of the Levitical priesthood, of whom it is said they received tithes of Levi. His lineage as the son of man is traced through the lineage of Juda. Paul said "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Heb. 7:14. Paul asked the question, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Melchisedec, and not be called after the order of Aaron? Heb. 7:11. In verse 16, Paul said, "Who is made, not after the law of a carnal commandment, but after the power of an endless life."

When we compare the priesthood of Melchisedec who was priest and King of Salem—King of peace, to that of the Levitical priesthood, which is a type of worship under the law, and at best is faulty, imperfect, and came to an end at the coming of Christ, we can better understand why Paul said, He (Christ) is a priest forever after the order of Melchisedec, who was a type of Christ.

Under the law dispensation the children of Israel paid tithes, but

at the coming of Christ the law was done away with and the gospel dispensation came into being. There were no tithes paid under the gospel dispensation, for Christ paid it all for His people; He gave His life that they might live, no more debts do they owe.

One may wonder why Abraham gave to Melchisedec the tenth of the spoils. The law did not require that for Melchisedec was not in need of anything, and being king of Salem surely he was richly supplied with all the necessities of life. It was out of the goodness of Abraham's heart that he divided the spoils of his victory with Melchisedec. He gave it to show his gratitude, his reverence and respect to the king, the priest of the most high God. Melchisedec blessed him, giving him bread and wine. As a token of his love and affection he paid homage and honor to Melchisedec by giving him a tenth of the spoils which he had taken by his victorious effort to free his brother from his enemies. (See 14:12.)

God gave Abraham the victory, and he shared the spoils with the king and priest of the most high God. As the type so is the reality. God's people wage a great warfare—the flesh against the spirit and the spirit against the flesh. God gives them victory through Jesus Christ. Paul said thanks be to God which giveth us the victory through our Lord Jesus Christ. Under the legal or law dispensation, Abraham gave the priest of the most high God the tenth of the spoils. These were earthly goods taken from the enemy. How much

greater do the chosen vessels of His mercy (who have been delivered from the power of Satan and translated into the Kingdom of His Son) feel to render honor, praise and glory to Jesus? Jesus is the one who snatched them as a brand from the burning. He clothed them with His robe of Righteousness and garments of Salvation. Not only this but they are kept by the power of God through faith. In return for all his benefits they ascribe honor, praise and glory to God who is Lord of Lords and King of Kings.

T. F. 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. 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

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

IN MEMORY OF
BROTHER WILLIAM ELI ROBERSON

Brother Roberson was born and lived most of his life in the Robersonville area. He was 81 years of age at his death, and was born March 26, 1880. In early manhood he married Miss Flossie Keel who preceded him in death. Four children survive this union. Surviving also is one brother.

Brother Roberson was received into the fellowship of the Robersonville Primitive

Baptist Church on Saturday before the first Sunday of August, 1960.

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 are and unto dust thou shall return".

His pastor, Elder A. B. Ayers, conducted the last rites and he was laid to rest in the Robersonville Cemetery, there to await the second coming of our Lord Jesus Christ.

Written by order of the church in conference.

Marcellus E. Roberson
Mary E. Roberson

RESOLUTION OF RESPECT

Whereas, it has pleased our Heavenly Father to call to her heavenly rest, our highly esteemed and dearly beloved sister, Mary Thompson.

1. We the members of Old Union Church, desire to be submissive to the One who does all things well.

2. That we extend to the family our sincere and deep sympathy in their loss and in the hope that it is her eternal gain.

3. That a copy be sent to the family, a copy sent to Zion's Landmark, and a copy be recorded on the church records.

Elder T. L. Grimes, Mod.
Mary F. Worley,
Church 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.

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.

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PSALM CXV.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Wherefore should the heathen say, Where is now their God?

But our God is in the heavens: he hath done whatsoever he hath pleased.

Their idols are silver and gold, the work of men's hands.

They have mouths, but they speak not: eyes have they, but they see not.

They have ears, but they hear not: noses have they, but they smell not:

They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

They that make them are like unto them; so is every one that trusteth in them.

O Israel, trust thou in the Lord: he is their help and their shield.

O house of Aaron, trust in the Lord: he is their help and their shield.

Ye that fear the Lord, trust in the Lord; he is their help and their shield.

The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

He will bless them that fear the Lord, both small and great.

The Lord shall increase you more and more, you and your children.

Ye are blessed of the Lord which made heaven and earth.

The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.

The dead praise not the Lord, neither any that go down into silence.

But we will bless the Lord from this time forth and for evermore. Praise the Lord.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD INSPIRES US

Dear Brother Adams and All of God's Children:

Some have asked me to write for the Landmark again but God is the giver of all good and perfect gifts. Except He gives me something of comfort to write, then my efforts will be in vain. Except He comfort or inspire us, we cannot speak nor write comforting words to His poor and afflicted ones. We read from Holy Writ: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." That is why we are made to leave our homes and loved ones (natural kin) and run after the peace and comfort that dwells among or within His people.

I attended the Bear Creek Association all three days last fall. It was held at Clark's Grove Church near Stanfield, N. C. I spent one night with Elder and Sister Jones, (my pastor and wife) who live in Marshville, N. C., and one night with Brother Claude and Sister Ruth Coble in Oakboro, N. C. They all were so kind and considerate! Surely I do not deserve so much love and kindness as was shown me.

Our association was one of the best I think I have ever attended. Elder George Hill from Greensboro, N. C. preached a wonderful sermon, and I know there were others who say the same. Also the two Elders Flippin preached ably, and Elder Emmett Stone from the

Blue Ridge Association. The moderator of our association, Elder Clarence Mills, preached ably, and what seemed to me, Christ and Him crucified. It seemed that the very windows of Heaven were thrown open wide as some of these Elders preached the unsearchable riches of Christ. I told my companion that the next two days after this good meeting or association it seemed I could hear the sweet singing in my ears. Such lovely meetings make us desire to desist from breaking up and leaving the place, to return to our home and worldly cares in which we have many sorrows and conflicts. But life is made up that way, we must all travel on toward that sweet tomorrow when such meetings will never end. O, I feel it will be wonderful there, having no burdens to bear.

There were other brethren of the Ministry who spoke ably at our association also, I can not remember them all. I have been knowing Elder Hill since I was a young girl, and when I used to attend the Upper Country Line Association with my parents. Oh what heartaches we have felt among the Lord's people since then. The ones that suffer with Christ though, will surely reign with Him. These divisions must be. God is the ruler over all, nothing can pass His notice. because He does His will in the army of heaven and among the inhabitants of the earth, and none can

stay His hand. (See Dan. 5:35) We are further told that 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. At our association, I felt that I could say as the Dear God called ministers of the Gospel preached so sweetly of God's love and mercy that "I know my Redeemer liveth." Job 19:25. As Brother Hill preached some were clapping their hands and shouting for joy, which brings to mind the hymn containing this quotation, 'Tis heaven below my Redeemer to know," but we only have a foretaste of this heaven as we travel this uneven journey here in this life, for it is here a little and there a little.

Elder Hill said in his sermon, near the close of the association that sometimes he does not feel that he has suffered enough here, and with that I sure do agree, in reference to myself. But of course we do, for God knows our every need and He supplies this need in every way. We will suffer every pain we need to suffer and enjoy every blessing that is due us. Regardless of how many persecutions we have to suffer here below, if we are one of that blessed number which was chosen before the foundation of the world, old Satan can never destroy us, for "If God be for us who can be against us?"

Love and best wishes to all the little ones in Christ.

Melba Cobb Vaughn
Wadesboro, N. C.

A LITTLE OF MY EXPERIENCE WHILE IN HOSPITALS

On the eleventh day of Septem-

ber 1961, I was stricken with a heart attack and was carried to the hospital in Burgaw, N. C. For nine days I was seriously ill. Dr. Taylor met me at the door when I entered the hospital, and soon began to administer oxygen to me.

I had purposed to go to Burgaw that morning, because I wanted to see Elder Benny Pollard. While in the hospital I had Kate to call Elder Pollard, and he came Tuesday morning. Sister Pollard and Sister Matalene Walton came with him. I beheld them and thought they were three pretty people. I felt like I could take all three of them in my arms and embrace them, they seemed so dear to me. Brother Bennie offered prayer which I enjoyed sincerely. I felt that the good Lord sent him to visit and pray for me.

Ere long I was allowed to come home, but soon had to go to a hospital in Wilmington for an operation for gland trouble. Before the operation my heart was filled with a prayer to the God of all grace to guide the hand of the doctor that was to do the work, and to bless me to undergo it successfully, and this I feel He did.

Friday before noon a nurse came into my room and gave me a shot in the left arm. She soon came back and put me on a stretcher and started out with me. I had no fear nor dread in me, but I felt that the Lord was with me, and I was reconciled. Kate, my wife, was in the room. She was lamenting and appeared to be distressed. I laid my hand on hers and said, "do not worry Kate, it is all fixed." I was carried into the operating room and it was all lighted up. The

nurses and Dr. Hare were in there ready. Suddenly everything became dark and the next thing I knew, I was in the recovery room waking up, when a nurse said to me, "Lanier, your operation is over with and it went on all OK. She took me back to my room and I can say that I spent some pleasant moments in the dead hours of the night singing some Old Baptist hymns and meditating on scriptures.

One night when everything seemed quiet and still; I was placed on what looked to be a little dining table top; it was placed over a little straight road. It had no steering wheel on it and I do not know what was holding it on the road unless it was the power of God. I could look up the road ahead of me and it was as straight as a line with a white streak up the middle and I looked back of me and it was straight with the same white streak in the middle of it, and the table with me on it was gliding up the road. While I was going on up the road, some men came out along the roadside and tried to get hold of me, but no one ever did get their hands on me. I felt that I was in the protecting hand of my heavenly Father. I have since recovered and am back home again.

There is much more I could say in this connection, but will close for now.

A little brother in Christ,
I hope,
W. A. Lanier
Maple Hill, N. C.

MY DUTY

Dear Brother Adams,

I am sorry I have let my sub-

scription expire. I did not intend to do that. But I find myself such a failure in my effort to do my duty. I do love to get my Landmark each time. I get so much comfort out of reading the wonderful experiences the dear ones write. Oh! If I could express myself as they do! I believe I would get a great joy in doing so. But so far, it seems I have not been blessed with that liberty. But when I read such wonderful writings on the subject of how wonderful the Dear Lord has been to them; the love and mercy He has shown them in so many ways, I can fully witness with them. Oh, what a wonderful Saviour to take all of our sins on Himself that we may live! If we are in that number for whom He died and arose a victorious conqueror over death, hell and the grave, we will be like Him and be satisfied. What wondrous love is this!

I do so much enjoy going to hear the word declared so sweetly that it feeds our very souls to the extent we are carried away in the Spirit. On such occasions, we just love everybody. Last Sunday was our meeting day at our dear little gathering spot called Lamms Grove. Our dear pastor Elder Sam Atkinson, Brother Calvin Harward and Brother Farmer were all there; and all of them preached wonderfully! After the preaching service a Mrs. Flinchum and her two daughters came forward and united with the church. It was such a wonderful revival! I said to my husband that I felt it before they came. Oh! how I wanted to see another revival in which I could see the effect of the Spirit. There

had been only one meeting since we had a baptism. It was such a happy day! It makes us hungry to see them come into the fold. The reason I called it a revival was because it seemed it was a renewing of the Spirit and a bringing together of all of us in one little bundle of love.

Brother Adams I enjoy reading the Landmark. I do not want to miss a single one. I love to read the explanations of different scriptures. It is like listening to a good sermon.

I hope you and your wife can visit our church again before long. Please remember my dear companion and me in your prayers when at the throne of grace.

My God's blessings abide with you and yours.

Mrs. J. C. Stanley
Manley, S. P., N. C.

NO END TO GOD'S WORK

Dear Brethren, Sisters
and Kind Friends in the Lord:

It is my desire, as I attempt to write, to have a starting point and confine my thoughts to the subject. I find, however, that we are not our own keeper. As I was thinking about writing, this thought came into my mind: There is no beginning nor ending to these wonderful truths. They have ever been with God the Father. God has ever been and ever will be, no beginning nor ending. Therefore, there is no beginning nor ending in His work; when it pleases God to bring one to the knowledge of the truth. The beginning and the ending is with Him, and not with the poor sinner.

God says, "I will and you shall."

The Lord did all of His work in six days and rested on the seventh, and the scripture says those that have entered into His rest have ceased from their works. (See Heb. 4:10) No more self works, because they have been made to see that all their self-righteousnesses are as filthy rags. God is a Spirit and those that worship Him must worship Him in Spirit and in truth for the Lord seeketh such to worship Him. "Ye have not chosen me but I have chosen you."

Dear Brother and Sister, God has done it all. His people were chosen in Him before the foundation of the world. Then He sent His only begotten son, Jesus, into this world and He gave His life upon the cross to save them from their sins. Jesus said, of all the Father "Hath given me, I should lose nothing, but should raise it up again at the last day." Oh what a wonderful gift the Son of God is to poor sinners. Jesus says, "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." Jno. 10:18. Jesus said: "It is finished." He bowed His head and gave up the ghost. I believe with all my heart that everyone for whom He died is saved. This doctrine of Satan that the false prophet is preaching today that Jesus will save you if you let Him, is so weak! The angel that John saw flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, kindred, and tongue, and people, saying with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come: and

worship Him that made heaven, and earth, and the sea; and the fountain of waters." (Rev. 14:7)

The body goes back to the dust of the earth and the Spirit goes back to the God who gave it. Now if the Spirit of God is in man then God has given him this spirit and whenever the body goes back to the dust of the earth the Spirit will go back to the God who gave it. But that evil spirit of the beast goes downward. The beast that John saw rising up out of the sea, having seven heads and ten horns the scripture says, the dragon is the one that gave this beast his power and his seat and great authority. The Spirit of this beast spread out. But it goes downward because it is the Spirit of Satan the devil in this beast and it has to go back to the one who gave it. Jesus says, "I pray not for the world but for them that thou hast given me for they are thine (Jno. 17:5) Thine they were and Thou gavest them me." Jno. 17:6."

May God continue His blessings with you all, is my prayer for Christ's sake.

Eva M. Hamilton
Atlantic, N. C.

AM I IN THAT NUMBER

Dear Brother Adams,

I hope the God of heaven and earth has given me a mind to write you good people, and tell you that the Lord, I hope I trust, has shown me many times you are His chosen race. What concerns me most, is, am I in that number? Knowing I am so given to sin and iniquity, I go mourning and groaning much of my time, begging for a little more evidence that I am

one of God's humble poor. But if I am one I feel to be the least of all.

Associating and mingling with God's people means so much to me. I do not feel like I could live without the dear saints in the Lord. I had two dreams over a year ago, they were on my mind just before Brother and Sister Amos Martin offered to the church. I dreamed they were traveling a rough and rugged road when they came to a place where they mired in mud and could not move any further without help. Then the Lord appeared between them and brought them out of that horrible mire and placed them on a rock as white as snow and told them: "This is the firm foundation that falleth not. You shall be my people and I will be your God.

In about a month after this they offered to the church and were received with great joy in the Lord. The day they were to be baptized there was a baptism at Spoon Creek also. Someone asked me Saturday, "Which baptism are you going to tomorrow?" I said, "The one the Lord shows me and directs me to. That night I went to sleep and dreamed I was at Collinsville and saw Brother and Sister Amos Martin and Brother Harvey Prillman go into the water. God led the way, for I saw a light that shone around them brighter than the noonday sun. My tongue will never be loosed enough to tell what a great love came into my poor humble breast for them.

Dear Saints of God, I believe and trust this was shown me by the Almighty God, and that they are in His fold. Oh! if I could tell all the dear Old Baptist what a great

Love I have for them! and I desire to live at their feet while I live here in this world of sin and sorrow. I often get very low with dark and heavy clouds over me, and sometimes I wonder and feel to say, Oh Lord! will this heavy load take my life in this condition I am in? But when it pleases God to remove this great cloud and bring me into His marvelous light, and put praises in my mouth, then I can say I am glad that I am born to die; From grief and woe my soul shall fly.

The short seasons that I am raised up, I do not want to eat nor sleep, but just sing praises to my God for what He has done for my poor hungry soul.

Hoping and trusting the Lord will give you all a mind to pray for me, a poor unworthy, humble sinner.

Your little sister in hope,
Gladys Wray
Patrick Springs, Va.

CONFESSION

Dear Christian Friends in Christ our Lord,

We have been blessed to see another year rapidly draw to a close and I feel to confess that I am altogether unworthy of the blessings and mercies which I feel have been mine to enjoy. How little we appreciate or even stop to consider His gracious mercy in bestowing on us what might be termed the necessites and comforts of life to each of us, yet we read that He opens His hand and satisfies every living thing — food raiment, health to our many friends, brethren, and our own families. (See Psa. 145:16) And yet

how ungrateful many of us are! We forget His watchcare and that he is mindful of us, though we are not mindful of Him.

Just now I feel I can say my Blessed Redeemer means more to me than all of the worldly things, and I would join the Psalmist David in saying, "O that men would praise The Lord for His goodness, and for His wonderful works to the children of men." Psa. 107:8,15. I feel that I can say, "The Lord is my salvation and my hope. He is a shield and buckler; my refuge from the storms of this present evil world. My desire is to hold fast to what I feel the Lord has revealed to me. Yet, unworthy I feel to claim the least of His blessings. He is the great physician who holds the balm for all of our wounds, to all that believe on His name, When I can remember the agony of Calvary's Cross and how he sweated great drops of blood and poured out His soul even unto death, O how I want to pour out the depth of my soul to His great name! If I am not mistaken in the whole matter, I love the church of God, which is the Kingdom of which Jesus speaks as recorded in Holy Writ? "Except a man be born again, he cannot see the Kingdom of God." Jno. 3:3. To my understanding, we must be born of the Spirit to see the beauty of the church, and have a spiritual understanding to enjoy a gospel sermon. The gospel is not to help make children of God but to feed the hungry souls that have already been prepared by the God of Heaven to accept the true gospel.

I must bring this to a close else I may get into deep water, and not

be able to swim. So farewell in the Lord.

Mrs. G. W. Atkins
170 N. Filbert Ave.
Exerter, Cal.

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. 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

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

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-doz. \$15.00 Postpaid \$15.60. 1-doz. \$30.00 Postpaid \$30.60.

Wade Brown
525 S. 4th Street
Smithfield, N. C.

LOWER COUNTRY LINE ASSOCIATION NOTICE

The 56th Annual Session of the Lower Country Line Primitive Baptist Association, the Lord willing, will be held on Saturday before the first Sunday in July, 1962, at the permanent meeting site near Surl Church, and to continue for three days. This is located about five miles east of Roxboro just a short distance South of Highway 158. The Church at Mt. Lebanon agreed to entertain at this Session, and Elder Charlie Thomas was appointed to preach the Introductory Sermon.

A cordial invitation is extended to all believers in the Doctrine of Salvation by Grace to come and worship with us in these services, and we especially invite our Ministering Brethren to visit us during this session.

Reuben Bowes
Assn. 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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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Wilson, N. C. JUNE 1, 1962

VIEWS ON MATTHEW 24:22

Sister Nora Helms of Raleigh, N. C. requests my views on Matt. 24:22, which reads as follows: "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

The shortening of the days does not have reference to hours in the day, but rather the length of time or number of days under consideration, or the length of time the siege was to continue. To get a clearer picture of what is under consideration, I call your attention to the preceding verses, as well as those that follow. Jesus had previously told his disciples that the temple at Jerusalem would be destroyed and not one stone should be left upon another. Jerusalem was a stronghold of the Jews, and the temple was their place of worship. This temple was built by Herod the Great in an effort to win the allegiance of the Jews. They as well as their forefathers had wor-

shipped there for several hundred years. This was the place where the Jews made yearly sacrificial offerings. The people had become corrupt (or the greater part of them had). They departed from the law of Moses and followed the tradition of the elders. They worshipped the creature more than the Creator. They bought and sold doves, and were extortioners in their prices. The words imply that they bought at a low cost and sold them at a high price to the poor who purchased them for the service of their religious worship. They took advantage of the poor to gain wealth. They plundered the poor widows' houses, and for a pretense, made long prayers, that they might be heard of men.

This was an abomination in the sight of God. To prove his righteous indignation, Jesus entered into the temple and cast out all of those that sold and bought doves, saying "Unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 21:13.

The time was near at hand when the legal or law dispensation should come to an end. When this time should be fulfilled, the Jews were no longer to gather at Jerusalem to worship, nor the Samaritans in the mountain. This is verified by the words of Jesus to the woman at the well of Samaria, who said to Jesus, "Our fathers worshipped in this mountain; and ye say that Jerusalem is the place where men ought to worship." Jesus saith unto her, "Woman, believe me, the hour cometh when ye shall neither, in this mountain, nor yet at Jerusalem, worship the Fa-

ther." Jno. 4:20, 21. Jesus assured her that the time was at hand when the true worshipper should worship the Father in Spirit. "God is a Spirit; and they that worship Him must worship Him in Spirit and in truth." Jno. 4:24.

Jesus informed His disciples of the sorrow and sufferings they should endure before and after the destruction of the temple. That there would be famines, earthquakes and pestilences in divers places. Some would be delivered up to be afflicted and killed. Many should be offended, betray and hate one another. "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. God had forewarned the Jews, by the Prophet Daniel, of the abomination and desolation that should befall them. (See Daniel 9:27) To this warning they gave no heed, neither to the words of the Prophet nor to Jesus Christ.

The Jews were determined to hold their beautiful place of worship where they had gone in and out for many years. God determined and purposed otherwise. He said, "As I have thought, so shall it come to pass: And as I have purposed so shall it stand." (see Isaiah 14:24.) The time was near at hand when the words of the prophet should be fulfilled. Jesus forewarned His disciples, that when the siege took place (by the Roman army) the destruction of the temple and the fall of the walls of Jerusalem would be so terrible, that they should flee to the mountains; and those on the house-top should not come down to take anything out of his house. Neither let him which is in the field return

to take his clothes. (See verses 16, 17, 18 in Matt. 24th. Chapter) He warned that the disaster would be so great that tribulation would exceed anything that had been from the beginning of the world. Jesus said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. He continued in the following verse: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" Matt. 24:22 — which means the number of those days shall be decreased (or shortened). The length of time is what is really under consideration, and is what is or was shortened. This is the scripture, as stated at the beginning of this writing, that our Sister was inquiring about.

The meaning implied by these scriptures is: that the siege would be so severe that if it continued long, there would not be a man, woman nor child left, "But for the elect's sake those days shall be shortened." God, in His providence, put an end to the siege before they were all killed. By so doing, this left a remnant, and seed of the Jews was preserved. They fled to the mountain for safety. When it pleases the Lord, He makes a way of escape for the chosen vessels of His mercy. If God had not put an end to the siege and left seed, they would have been like Sodom and Gomorrha. (See Rom. 9:29)

That which is true in preserving a remnant of the Jews from the destruction of the sword wielded by the Romans, is also true in the

experience of those who have been delivered from the power of Satan. The elect of God — those who were given to the Son by the Father — fell in the ruin of Adam, as did all the human race. Satan ruled and reigned in the heart until Jesus came and delivered the soul, and destroyed him that had the power of death. The Scripture says: "When the wicked beareth rule, the people mourn." Prov. 29.2. When satan rules in our heart, we mourn, but we receive deliverance when we are enabled to flee to the mountain—Christ—for there we receive deliverance. We have fled from the enemy into the arms of Jesus, our Saviour, who is able to destroy Him that had the power of death. Paul said, "For as much as the children were partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. Heb. 2:14, 15.

God took away the stony heart which was the stronghold and dwelling place of the devil. He put within the subjects of His chosen vessels a new heart and a new spirit. Since God has dethroned satan, and taken away his dwelling place (the stony heart) he now dwells in the flesh and wages war against the Spirit that now dwells in the heart. He exerts all of his power to recapture the soul and regain his former position in the heart from which he was dethroned. He follows cunning and devised fables in his effort to deceive the children of God, but this

exercise of soul, brings growth in grace. "Ye therefore, Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." II Peter 3:17, 18.

The purpose of satan is to deceive the children of God; and when He hides His smiling face; they feel low and cast down and often wonder if the Lord will ever give them another token of His love and tender mercy. This is the time that satan makes his worst attacks — like the Temanites (those trouble makers) did Job, who said, "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense and thou shalt have plenty of silver". Job 22: 21, 25. These Temanites are a type of satan who work in the flesh in an effort to destroy the peace which they have received in Christ Jesus. They are as Job said, "forgers of lies and physicians of no value."

How can a helpless child of God do the things which satan suggests to receive the blessings of God? You may make the feeble effort, only to hear the echo of your voice rebound. Through these ex-

periences we learn the truth of what Jesus said, "Without me ye can do nothing." Satan works in the church of God as well as in the flesh. Jesus forewarned His disciples of what they might expect when, and after the destruction of the temple. He said, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

These false teachers are men who come in sheep's clothing. Their apparel causes them to be difficult to identify. They wear the "Badger's skin". (sheep's clothing) See Eze. 16:10,) outwardly they appear to be righteous before men. Jesus said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. False teachers are seducers. They are more dangerous than persecutors. Paul said, "By good words and fair speeches, they deceive the hearts of the simple." See Rom. 16:18. They assume voluntary humility, and usually are very influential, impressing God's people with their apparent humbleness. They cause divisions and offenses contrary to the doctrine which God's people have been taught. (See Rom. 16:17.) One seducer in the church may do more mischief than many enemies on the outside. You watch your enemies but seldom suspect a seducer. Few find the strait gate but many are drawn into the broad way. Many seek to get numbers. Multitudes are not signs of the true church. A remnant is the truest identity, that is, comparatively speaking. There were seven thous-

and preserved in the days of the prophet, Elias. This was a small number when compared to so many. Paul said, "Even so then at this present time also, there is a remnant according to the election of grace." Rom. 11: 5.

God shortened the days for the elect's sake that the remnant of His people, among the Jews, might escape the sword and flee to the mountain for refuge when the siege of the temple began. Jesus made a short work on earth. He conquered the enemy and made a way of escape through Him for the chosen vessels of His mercy. Paul said, "For He will finish the work and cut it short in righteousness: Because a short work will the Lord make upon the earth." Rom. 9:28.

God's humble poor could not have survived the siege when they were burdened down beneath a load of sin and sorrow, and in the very depths of an horrible pit, if Jesus had not come and delivered them from the stronghold of the devil. Satan had the rule over them; they could not liberate themselves. Jesus came in an unexpected time and freed them from the dominion of satan and sin. Paul said, "Sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6:14. Jesus cut His work short in righteousness. He delivered them from the power of satan and gave them a peace which passeth understanding. Paul said, "And the peace of God which passeth all understanding, shall keep your hearts and mine through Christ Jesus." Phil. 4:7.

This peace passeth understanding. When you saw yourself in the

light of God's Spirit, you were the vilest of the vile. You could not see any reason why Jesus should have mercy upon you. Love and mercy were the moving causes. "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:15, 16. This pardon for sins and transgression and the peace which they receive through Jesus Christ passeth understanding.

The shortening of the days when the siege of the temple began, was a means of making a way of escape for the elect — remnant of His seed—among the Jews that they might flee to the mountain for safety.

The natural is a type of the spiritual. Jesus cut His work short in righteousness. For the elect's sake He sacrificed His life that the subjects of His mercy might live. This He did by taking a body of flesh like unto His brethren, that through death He might destroy the works of him who had the power of death; that is satan, and make a way of escape and deliver them who, through fear of death, were all their lifetime subject to bondage. (See Heb. 2:14,15)

T. F. Adams

**OBITUARY
OF BROTHER J. J. BATTEN**

Brother Batten was born November 29, 1872 in Johnston County, N. C., and departed this life January 24, 1962, at the age of 89 years, one month and 26 days. He was united in marriage to Miss Della Capps, August 17, 1890, who departed this life, August 11, 1950. To this union were born five daughters, four of which survive him: Mrs. B. H. Whitley, Wendell, N. C.; Mrs. J. D. Morgan; Mrs. L. H. Ferrell, and Mrs.

H. E. Martin all of Smithfield, N. C.; ten grandchildren and eighteen great-grandchildren.

After having received a hope in Christ, Brother Batten united with Little Creek Church, May 1, 1893, and was baptized by Elder J. D. Scott. He spent a long, useful and devoted life in the Old Baptist Church. He was chosen clerk of the church in February, 1896, continuing in this office until his death. The church acknowledged the recognition of the qualifications attending the deaconship according to the third chapter of Timothy, and called for Brother Batten's ordination as a deacon. The ordination was administered in May 1919. To elaborate in detail on the noble characteristics of this Brother, would make a lengthy obituary, but it is sufficient to say that he was faithful to that which was committed to his trust, being ever mindful of the needs and welfare of the church.

He was a devoted husband, a loving father and a loyal citizen. He reared his family on his farm near the church.

The untiring efforts of Mrs. Ida Martin (his daughter with whom he lived) liberally assisted by her sisters, in providing for his comfort during the last several years of his life which was attended with affliction, was proof of their love and devotion to him.

Little Creek Church has sustained a great loss. His counsel was safe, and Brother Batten proved his faithfulness to his church as long as he was able to attend, by filling his seat and manifesting a continued interest in the affairs of the church. But we feel our loss is his eternal gain. Paul said, "For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better: Nevertheless, to abide in the flesh is more needful for you." Phil. 1:23,24. The same can be said of our precious brother. We sorrow because of the loss of Brother Batten; but our sorrow is not like those who have no hope.

The funeral was held in Little Creek Church and conducted by Elder Morgan and his unworthy pastor, T. F. Adams, with a few appropriate remarks by Elders J. M. Mewborn and W. D. Barbour in the presence of many loyal and devoted brethren, sisters and friends. His body was laid to rest in Sunset Memorial Park, beneath a mound of beautiful flowers, there to wait for the second coming of our Lord Jesus Christ who will "change our vile body and fashion it like unto His glorious body."

Brother Batten's life was an inspiration and his memory is a benediction. Done by order of the church in conference, Saturday before the third Sunday in February, 1962.

I. R. Casey,
T. F. Adams,
Pauline W. Adams,
Committee

**OBITUARY
SARA POWELL**

Sister Sara Powell was born May 8,

1892, and passed away in her sleep February 4, 1962. She was a good neighbor and was loved by everyone who knew her. She was a true, loving member of Spring Green Church. Her greatest pleasure was going to her church meetings and having the members visit in her home. She was in failing health for over a year; she never complained, but always had a smiling face. Her funeral was held in the home by her pastor, W. E. Grimes, and A. B. Ayers. Her body laid to rest in the Robersonville cemetery.

We will surely miss her but we feel like she is at rest with her Saviour in whom she put her trust and had no confidence in the flesh.

By order of Conference of Spring Green Church, 4th Saturday in February 1962.

Elder W. E. Grimes,
Moderator
Lucy Capps, Clerk

Written by one who loved her.
Annie Edmondson

ELDER NOEL BRYAN GILBERT DECEASED

I will attempt in my feeble way to write the obituary of my dearly beloved brother, Elder Noel Bryan Gilbert.

I have known Brother Gilbert since I was a very small boy. Years ago he visited in the home of my father and mother and I would sit and listen to them tell of our Lord and Saviour and the wonderful way He had dealt with them. I would hide my face and shed tears occasionally.

Later in life when I became a man, Brother Gilbert united my wife and me in the Holy Bonds of Matrimony, and a year later he baptized us. He was a frequent and welcome guest in our home the past forty years. We loved him and we miss him, but we feel our loss is his eternal gain.

Elder Gilbert was born in Patrick County, Va., July 1, 1871—the son of Robert N. and Jane Cassell Gilbert. He died September 19, 1961, making his stay on earth ninety years, two months, and eighteen days.

He was married September 5, 1898, to Miss Nancy Susan Fulcher who died December 17, 1950. To this union was born six children, one daughter and five sons: Mrs. A. B. Burcham, Elder Sam L. Gilbert; W. N. Gilbert all of Winston-Salem, North Carolina. Rev. P. R. Gilbert of Germanton, N. C., and John E. Gilbert, deceased. He is also survived by twelve grandchildren and seventeen great-grandchildren.

Brother Gilbert lived in Patrick County, Va., until 1922 when he moved to Winston-Salem, N. C. He was a farmer in his early life. He united with the church at Shady Grove Primitive Baptist Church and was baptized by Elder Sanford Biggs. In November 1901 he moved his membership to

Russell Creek Primitive Baptist Church. Brother Gilbert was ordained into the ministry in 1906, and was called to serve Russell Creek Church as moderator, June 1910. Since 1940 he has served as moderator of the Lower Mayo Association.

Brother Gilbert's funeral was conducted at Spoon Creek Primitive Church by Elders George Hill, Golden Harris, Sechrist, Jessie Dunbar and James Gardner. Burial was made in the church cemetery. He will be greatly missed by all who knew him, he manifested much love for the brethren, sisters and friends. He was a firm believer in the foreknowledge and predestination of all things, and was faithful until the end.

Done by order of Russell Creek Primitive Baptist Church in conference on Saturday before the first Sunday in November, 1961.

Humbly submitted,
Elder Sam J. Corn

To the Readers of Zion's Landmark:

My father—Elder N. B. Gilbert—made his funeral arrangements before his departure, in which he added: "It is my wish that the moderators of the churches be good to the churches and that the church members be good to and love one another. I am thankful if I have been of any help to the brethren and sisters of the church or anyone else. Everyone I have ever known has been good to me, of which I hope I am thankful for."

Written by the son,
Pete R. Gilbert

OBITUARY

On December 20, 1961 at 12:45 a.m., God saw fit to call from our midst our brother and my uncle, Lonnie Wilson Mills. He was the son of the late Elder J. F. and Sophia P. Nash Mills and was born May 17, 1891. He was married to Dessie Mae Helms December 14, 1913. To this union was born one son, Melvin, and four daughters; Mrs. Dewitt Lee; Mrs. Olin Marsh; Mrs. R. A. Lipe Jr.; and Mrs. Sam Kelly, all of whom survive together with eight grandchildren; two great-grandchildren; two sisters and a host of relatives and friends to mourn his passing.

Uncle Lonnie spent his entire life in the community where he was born. He lived a quiet life, believing in honest and upright living. At night you would find him at home, unless needed some other place.

He was received and baptized in the Old Baptist Church on September 8, 1923, and was ordained to the full work of a deacon, on June 12, 1926. Always filling his seat in the church. He was ever mindful and alert to the needs of the church relative to the duties attending the deaconship. He was faithful in the doctrine of salvation by the grace of God, and was always ready to give a helping hand to the needy or any worthy cause in the church or the community in which he lived. He loved to read his Bible and meditate on the scriptures. With all

the good we could see in Uncle Lonnie, he also felt his dependence on an all wise God. His heart and his home were always open to his friends.

His funeral was conducted in McEwen Chapel, Monroe, N. C., by his pastor—Elder James Jones and Elder Oscar Broom. His body was lain to rest in the Mills Cemetery across the road from his home, beneath a mound of beautiful flowers, there to await the coming of Jesus when body and soul will be reunited and be forever at peace with God.

Therefore be it resolved:

1st. That we at Lawyer Springs Church wish to bow in humble submission to God's Holy Will. We will miss him for to know Uncle Lonnie was to love him.

2nd. That we remember his family in their loneliness, particularly the widow. May they be comforted by the assurance of David who said, "A father of the fatherless and a judge of the widows, is God in His Holy Habitation." That He who has all power will help fill the vacancy in their homes.

3rd. That a copy of this obituary be put on our church record, a copy sent to the family, and one sent to Zion's Landmark for publication.

Written at the request of his wife,

A niece, Mrs. James T. Jones

Approved in conference in the church
January 27th, 1962.

Elder James Jones,

Moderator

R. L. Huneycutt, Clerk

OBITUARY OF JOE BOLES

Dear Brother Adams,

I am sending you the obituary of Elder Joe Boles. He passed away Sunday December 31, 1961, while proclaiming God's Word. I believe he was one of the fathers of Israel and his going has been a deep loss to all of us.

Inclosed is a small tribute to the great man I feel he was. If it is suitable I would like for you to print it in the Landmark. It seems to express some of the sorrow and great loss his passing has left. I wrote this as I feel it was given me in the darkest hours of the night when our souls were overwhelmed with sorrow and grief. Yet I feel this is according to God's will. I do not feel worthy of these lines having been given to me as they were. I am sure you can understand how it is to lose one who was so very dear as Elder Boles was to his flock.

Yours in hope,
Sister Thelma King
P.O. Box 666
Mt. Airy, N. C.

Elder Joe Boles

With stammering tongue, I'll try to tell
Of a mournful heart, a sad farewell!
He earned his rest, his spirit has flown;
God called his name, he's now gone home.

No more troubles, trials, nor woes,
Sleep on in peace, Dear Brother Boles—
A wonderful man in word and deed—
With a helpful hand to those in need.

"Mourn not for me, but for yourselves."
Yes, he did council us all so well.

I know he died not in vain;

But oh! if we could hear him speak again!

And together with a dearly yoked brother,
They traveled many miles to comfort each other;

His presence we feel, his voice we hear
In visions and dreams, we know he is near.

There's an empty spot, now in our hearts,
It was caused by death's rending smart—
No more he'll pray, preach, and sing—
It seems I cannot bear the pain.

When his call came, what a dark hour!
But he died proclaiming God's Holy Power;
In praying and preaching, he was Godly
blessed;

Now he's gone home to take his rest.

He was one of God's lovely flowers;
Now we must wait—we count the hours—
'Till we can enter that Holy Gate—
He would not want us to mourn his fate.

We cannot desist but look for him,
It seems so dark, so drear and dim;
His gentle smile—but our sad awakening—
How lonesome we feel, and how forsaken!

A beloved Pastor, and a tender brother;
But he left behind so many others—
Family and friends who loved him so—
Makes us weep and moan, and long to go.

We stay on here, and mourn his passing;
His hope is no more, he has life everlasting;
All those left behind, press on to meet,
To take his hand, and him to greet.

Written by Sister Thelma King
New Hope Church

ELDER BOLES TAKEN BY DEATH

Elder Joseph James Franklin Boles, age 66 years, of Mount Airy R.F.D. 3, of the Laurel Springs section, died at 2:35 p.m. Sunday while conducting a service at Laurel Springs Primitive Baptist Church. Brother Boles had been a Primitive Baptist minister for twenty-five years. He was born in Stokes County to Jim and Eliza Atkinson Boles.

Surviving Brother Boles are his wife, Sister Sadie Joyce Boles; a son, Charlie Boles of Mount Airy, N. C. Route 3; three daughters, Mrs. Raymond McMillian of Mount Airy, Route 4; Mrs. Ossie Boles Terrell of Mount Airy and Mrs. Mar Boles Green of Mount Airy, N. C. Route 3; ten grandchildren; eight great-grandchildren; and a sister, Mrs. Sam Flippin also of Mount Airy.

The funeral was conducted at Korner's Grove Old Baptist Church by Elders Carl Newman, Letcher Martin and Jessie Dunbar. Burial was in the church cemetery.

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MRS. DAISY CARSON

God has seen fit to remove from our midst our loving sister, but we hope that our loss is her eternal gain, like all His elect who leave this world of sorrow to enter that city whose builder and maker is God, where hope is no longer needed and all doubts and fears are done away. When they awake in His likeness and see Him face to face then and not until then are they forever satisfied.

Sister Carson was a loving and faithful member of the Church at Robersonville and attended and loaned a helping hand as long as she was able. She had been in declining health for the past few years but she still believed very firmly in the doctrine of salvation by grace.

1st. Be it resolved that the church at Robersonville bow in humble submission to the will of God.

2nd. That a copy of these resolutions be sent to Zion's Landmark and one to the family.

Done by order of conference Saturday before first Sunday in January, 1962.

Elder E. C. Stevenson,
Moderator
Sue Morre, Committee

IN REMEMBRANCE OF OUR PASTOR

Elder M. F. Westbrook, our dearly beloved pastor, was called to the care of Bethany Church, Pine Level, N. C., August Meeting, 1954, and remained most faithful the remainder of his natural life until death, Oct. 1961.

He was loved by all the members and friends of Bethany Church, and the church has sustained a heavy loss. We miss him greatly, but feel that he was called to rest.

The Lord blessed Elder Westbrook with a wonderful gift to preach the Gospel of Jesus Christ which was of great comfort and edification to his dear people. This was true not only to the churches which he served, but to other churches which he visited of the same faith and order whose members believe that Salvation is of the Lord.

Done by order of the church in conference, third Saturday in Feb. 1962.

J. R. Thompson and Wife,
Annie Thompson, Committee
Elder T. F. Adams, Moderator
W. H. Woodard, Clerk

NOTE OF APPRECIATION

"To the brethren, sisters, and friends in the Mill Branch, White Oak, Black Creek and Seven Mile Associations. I wish to thank all the brethren, sisters and friends for their kindness and brotherly love shown to myself and Brother A. B. Barham. We were deeply touched by the courtesy and love shown to us. Words fail to express our feelings toward the good brethren, sisters, and friends who took us into their homes and churches. The manifestation of fellowship and love was apparent and was appreciated by both Elder Barham and myself.

I wish to invite every one to visit our churches up here and they are more than welcome in my home. The ministers, brethren and friends, come to the churches and to my home in the Laurel Springs Association.

Once again, let me say a heart-felt thank you, brethren, sisters, and friends."

Yours in hope of eternal life,
Elder J. C. Dunbar
Mount Airy, N. C.

IN MEMORY OF ELDER JOE BOLES

In the year '61, the very last day,
God called our Dear Pastor away.
He preached the gospel so pure and sweet,
Then he suddenly fell asleep;
Never to awake anymore
On this troublesome shore.

A wonderful experience he had to tell,
Which he learned down in that old death cell.

God purposed that he go down there,
The doctrine of election he did declare.
Then he was freed from that awful place—
He was wonderfully prepared to preach salvation by grace.

A servant of God—he had to preach,
And feed the lambs and the sheep.
His passing was a sudden shock
To his family and little flock.
Dear Brother Joe, we miss you so much!
It will never be the same at Konners Grove Church.

Written by one who loved him,
Roy Eaton—Ararat, Va.

NOTICE – POSTMASTER

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NO. 15

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I love the Lord, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

Then called I upon the name of the Lord; O Lord, I beseech thee, jelliver my soul.

Gracious is the Lord, and righteous; yea, our God is merciful.

The Lord preserveth the simple: I was brought low, and he helped me.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, therefore have I spoken: I was greatly afflicted:

I said in my haste, All men are liars.

What shall I render unto the Lord for all his benefits toward me?

I will take the cup of salvation, and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

Precious in the sight of the Lord is the death of his saints.

O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people,

In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THANKSGIVING IN PARTING

My dear Carolyn,

Yes, the ride away from each other is a lonesome ride; or in a way, a sorrowful ride; it is hard to turn away and travel so far apart, but we must, we have to, there is no choice. Then, why does it hurt? "Why askest thou thus after my name, seeing it is (wonderful) secret?" Judg. 13:18.

I just thought of that as I went along, we would not dread to part or ever care in any manner, had we not loved to be together, and had we not found joy and a sweetness in living together. So let us be thankful that there is a hurt and a longing at our parting. I do sometimes think of a day that I (we) passed through once: when we parted and when I went to face an unknown-overseas! Would I ever see you again? God in His mercy and love brought us together again and made us to love more than we had ever before. Now, I think what and how would it be should I be called upon again to face such an order? How could I stand it? or would I, indeed? Yet, why can I feel that it will not come to me? it surely is coming to others every week.

All I can say is "We know not what to do, but our eyes are upon Thee," O Lord wilt Thou plead our case? But again and again, I would say that I feel the Lord has blessed me, and I would be so very thankful to Him for enabling me to write

these things. I do not mean by that, that I feel I have written anything of value, but I mean that I would praise the Lord for supporting me in the endeavor. I know what it means to fail, and to be without His support, and I am often with time to do these things, and without His support and as helpless as a babe. Oh how I would desire to praise Him for all of His support and His sustaining Spirit, without which, I know that I can do nothing. I do want to subscribe all of the honor and praise and strength and support unto Him, and to be thankful to Him for all that I have.

Jesus was tempted of the devil for forty days and nights: just as the children of Israel traveled through the wilderness for forty years before they were brought or delivered to the promised land. I do not know what the number forty means spiritually, but I cannot help but see it.

It rained forty days and nights for the destruction of the world in the time of Noah. So did Goliath defy the armies of God forty days before David appeared. There are many references in the books of the Kings (Samuel and Judges) where the children of Israel became disobedient and the Lord turned them over to their enemies for forty years. Then He would raise up a deliverer, like Gideon or Sampson, Borak, etc. There is a significance there.

Yes, the Hopewell church still

has no pastor. Sometimes we get impatient and call men, but the Lord restrains them, and we are taught to be patient and to wait through our failures. That is the merciful way to be taught. The Lord might allow our efforts to, as we would think, succeed, and bring into the fold, one that would plant discord, and hurt and cause the flock to be wounded and sick and sore and even to die. What a hard dose of medicine it might be! what a bitter experience to learn to wait, in that manner! To wait is hard. Some of the members are old, and feel that their life is far spent, and at best they have only a few more years; so they are anxious to rush the matter. That is entirely understandable from a human viewpoint, but the Lord does not think as we do, nor are His ways as our ways. There is a feeding by being made to hunger; there is such thing as the bread of tears. And tears may embrace much more than the tears that drop from the eyes; there are tears of prayer, tears of hunger after His righteousness, tears of weakness, tears of trials and tribulations, and tears in falling flat upon our faces, and there is strength in all of these things; "My strength is made perfect in weakness." His strength is in His little ones, and that Strength is made strong and perfect in our (flesh) weakness. That strength is purified and made manifest in our weakness and in our failures and in our falls.

Yes, if I could get transferred before the Delaware River Association, it would be very wonderful. I hope it may be His will to bring

it to pass yet I must go on knowing that He doeth all things well. That would be for our convenience and our love for the brethren; would it be for His honor and glory? Can it be His will; can it seem good in His sight?

In the third paragraph of the Chaplain's letter he says: "They that wait upon the Lord shall renew their strength." How can he say that? Yet, "wait" to him means "to work" for the Lord, as you would wait on a table. To him it means to serve, to get out and save souls. To us, it means "to wait," to be still and see the salvation of the Lord with us. He uses the word "upon" to mean "on."

Goodnight, and may our Savior bless and keep us all.

Love to you, my dear ones—very dear to me!

(Daddy & Douglas)

A. D. Alston

UNWORTHY FOR THE SAINTS

Dear Elder Adams,

I hope it is God's will that Zion's Landmark will allow me a place to write what I humbly hope the God of heaven has revealed unto this poor helpless sinner. I feel to be corrupt and vile in my nature. It seems I can not talk right nor walk right. I can not even act right and I am ashamed of myself. Yes, I have my name on the church book of the Old School or Primitive Baptist. Feeling as I do, not worthy to come into thine house as one of old 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." Ruth 1:16. This is my desire, if I have one.

Sometimes I feel unworthy to be a door mat for the saints to wipe their feet on, when they assemble together for worship in the church of God, and to sing hymns of Zion and feel in their hearts the love and fellowship one to the other, and give God the praise, honor and glory, for in Him (Christ) dwells the fullness of all things.

"In Him we move, live and have our being." He is the King of Kings, and Lord of lords who knows the hearts of all and from whom no secrets are hidden. The world and all there are in it, is under the divine control of this all-wise God. He is too good to err, and too wise to be unkind. I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13.

We love Christ because He first loved us and gave Himself for us. "Therefore doth My Father love me, because I lay down my life, that I might take it again." Jno. 10:17. Jesus said, "I am the Resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Jno. 11: 25,26. Here Jesus was talking to Martha. "She saith unto Him, Yea, Lord: I believe thou thou art the Christ, the Son of God, which should come into the world.

Jesus is at the right hand of the Father, bridging the great gulf between us and the Father making intercession for His people.

I was born in the hills of Floyd County; and my mother and fa-

ther were old school Baptist. My membership is at Indian Creek Church. Elder Golden P. Harris is our pastor. His health is failing and it became necessary for him to give up his work, due to the condition of his heart. I hope we all can help him in his affliction. But back to my experience of grace, if I have one.

When I was seventeen years of age, I decided to go to church with C. R. Hollingsworth. On our way to church as we were riding along, I discovered I was surrounded with flames of fire, as I thought. These flames reached into the clouds. The worst of it, I could smell brimstone. We rode on to the church and every way I looked, I was surrounded with these flames, even the pulpit was in flames as the preacher preached. This left me on my way back to the place I was staying and the things I saw left me distressed and condemned. I would have taken my life, but as I reached for the weapon, I became paralyzed and I could not move myself. Now realizing my life was not in my own hands and thinking of the condition in which I was surrounded, I began to quiver and tremble, wishing I had never been born. Only if I could exchange my life for that of the worm that crawls on the earth. I felt to be fenced in with no way out and in a condemned condition. Then a voice spoke within me saying, you will know about this when you reach the age of forty-three-years. This brought a change with me. My burden vanished and instantly I was back into the worldly things. I felt to be all broken up.

For me there was no hope in

this world nor in the world to come. I came to the station pleading to Jesus to have mercy on me a lost sinner. Thinking of the voice that spoke to me years ago. I felt I had come to the time that I would never see the sun rise any more, but I found this was not the death I had thought it to be in earlier days. I came to know the death I experienced was a death to the love of worldly things, for many of the things I used to love I now have no love for and many of them I hate.

In a dream or vision, someone came to my home and knocked on my door three times. I was looking at the door but it did not open. My father stood in front of me. (My father had passed away sometime before this experience.) Here I was made willing to be God's anything. In this condition I looked to the east and I saw a child coming somewhat ascended with outstretched arms. The child came into my arms. I was in heaven and heaven was within me. I could say within, O, the Lord! Bless His Holy Name above every name! Then I saw three rolls of clouds, all three were together in the sky. They came down over me. I do not know whether I was in the body or out of the body. I was carried up in the clouds and carried into heaven—the power and things I felt and saw, the natural tongue can never tell. I was in a place where everything was praising God. I left this body here on earth. What form I was in, I can not tell. I saw this body lying here dead as I was ascending into heaven. What peace and joy! I do not have words to tell.

As I was descending to earth where I united with this body, I have not words to describe my feelings. I wanted to die and go on to that heavenly place. Soon after this I saw myself before a large congregation, and I was preaching. How easy it was to speak! When it was raining after this discourse, an elder man came to me and said: "That was the gospel," I was carried into a heavenly place, I do not have words to tell how I felt: but my sins were forgiven and I could clap my hands in praise to God. Then I was impressed shortly after this, to go home to my friends and tell them what great things God had done for this poor sinner. I planned to go to Indian Creek and ask for a home with them; but that was not God's way. Soon I attended a meeting at Valley View Church, when the doors were opened for the reception of members. I heard a voice within saying, "Be not afraid, It is I." I went forward but I could not tell any of my experience, nor even shed a tear. They received me as a candidate for baptism. I felt I had done the right thing and that I would never have any more trouble. However, as the wheel of time rolls on, this has not been so with me. Have I deceived my brethren? I have found that in my flesh dwells no good thing.

Sometime after this when I went through a big house, I came to the last room, and in an instant, I was down in a deep pit with only threads holding me. I saw my wife in a white dress high up, standing as solemn as a statue, not offering me any help. I felt so humble and dependent, I was made willing

to be God's anything. Calling on my Lord and Master all in a moment, I was carried out of this pit by a great power. Here I could praise His Holy name.

An Elder and I were going down a beautiful road. He said, "This is my field." The road went down through the middle of the field and we turned and started down his road. The road was covered with small round rocks and a baby carriage appeared in front of him and he was pushing the carriage very gently. The round rocks began to get larger till he could hardly get over them. There was a chain about this carriage, and it was so difficult to push it that his breath was almost gone and the chain broke and I came into possession of the carriage and was mending the chain.

I could see a long way down the road. The rocks were larger as far as I could see. The field was clean, the straight road was rocky, and I saw this as being my way in this life. Sometimes when almost in despair, I have seen my breath in the crevice in the rock, which tells me I can not tell it all.

This letter is getting long. I feel the way of the Lord's people is a rugged one and the further we go, the more difficult and rocky we find it. But we are enabled to rejoice when we can see His smiling face and feel His wonderful presence and when we are assured we are carrying that baby — Jesus Christ the Lord of Glory.

I hope this will be some comfort to the wayward travelers who have traveled that rugged route. There is no escape from this way for there is no detour around, over,

nor under it. Then it is good to wait upon the Lord and at God's time his people will receive every blessing, every trial, every temptation, every joy and every sadness that is allotted to them, is for their good. God declared it when there was none to help. We are helpless beings. Our lives are in the hand of the living God, and if our souls go down to hell, God's righteous law approves it well. But may we be blessed to sing as did the poet:

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Gervose E. Duncan,
R. F. D. 1,
Radford, Va.

REPRINT BY REQUEST WHY ARE WE SPARED?

Mr. John D. Gold
Kind Friend,

As I have been solicited by several of the brethren, and also by Edler P. W. Williard to write some for the Landmark, it is with some reluctance that I try to comply with the request. Knowing, as I assuredly do, my weakness, inability, and unworthiness, I am made to draw back fearing the result, for I know, in me, that is, in my flesh, dwells no good thing. Then why should anyone ask me to write on anything pertaining to doings of a divine nature, or why I should attempt to comply, is beyond my comprehension.

I know nothing as I should and do nothing as I would. But my great desire and prayer to Almighty God is, to keep me in the paths of righteousness, discharging my

every duty, living a life worthy of commendation while I sojourn in this vile world of trials and trouble. But when I look back over the past and behold how far short I have lived of my desires, I am made to weep tears of sorrow and deep regret. Then I am made to exclaim, O, my leanness my leanness. Thus we see it is not in the flesh, nor the will of man to do good, nor serve the Lord.

And when I consider the manifold blessings bestowed on such unthankful, sinful, creatures as we are, I am made to wonder why He has spared us to live and was merciful to our unrighteousness. Though He has spared me to live my three score years and one, I see nothing good I've ever done. But may I ask, that He cast me not off in the time of old age, neither forsake me when my strength faileth. For thou art my hope, O Lord, and in Thee do I put my trust. The Lord is merciful and gracious, slow to anger and plenteous in mercy. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. If so we had been cut off long ago, world without end. I dearly love to read the scriptures, but O! If I could understand these marvelous mysteries. But when I can hear the dear servants of God unfold the deep things contained therein, I feast in mute amazement, seeing the gift from on high, that enables them to explain those things which we are desirous to know.

I was called to witness my brother Stephen Strawfield's funeral and burial at Bush Arbor in Caswell County on the 27th of Nov. and while this unexpected message

came as a shock to my sorrowful heart, I tried to be reconciled to the will of Him who doeth all things well; yet I was grieved because he could not speak to me nor visit me again. Then on Monday, the 27th, we carried my husband to Dr. Long's hospital in Greensboro for an operation. Now my heart was full to the utmost. It was still sore from the death of a dear brother, and now it seemed like death for my husband to go through the ordeal. I dreaded the worst, yet, hoped for the best.

I prayed the Lord to spare him to return and that the operation might prove a successful one. He has been there near 2 weeks and is getting on fine. So I still hope he will be restored to health and vigor once more and return with health and strength sufficient for his day and trial. For I sincerely believe trouble and trials await us and that we are living in the last days and that the abomination of desolation spoken of by Daniel the prophet is now at our doors. The whole world seems to be involved in wickedness of the deepest hue; murdering and stealing in every conceivable manner. What the sequel will be God only knows. It seems the love in the churches has waxed cold, or in a lukewarm state; and if so, then we are in a sad plight. Do ye think the scripture sayeth in vain, the spirit that dwelleth in us lusteth to envy?

"Submit yourselves therefore to God. Resist the devil and he will flee from you." James 4:7. How we desire to do this! God's power is our only hope.

"Humble yourselves in the sight of the Lord, and he will lift you

up." James 4:10.

The future looks dark and dreary we know not what is before us, but I believe the worst is yet to come. But please remember, I am no prophet, and am not prophesying. I only feel impressed that way.

Now brother Williard, you promised me if I would write some for the Landmark, you would do likewise. But I expect when you read this scattered scribble, you will be disgusted and ashamed of me. I have written as my thoughts ran, tho' in no particular channel.

Now, let me hear from you, for I know you can do a subject justice and explain it to perfection.

So now I will close and feel what I've written is so much like the writer — full of flaws and imperfection. Peace and grace be with all them that love our Lord Jesus Christ in sincerity.

Your sister I hope in Christ.
Mattie J. Everett
Route 2,
Summerfield, N. C.

RENEWAL

Dear Brother Adams,

I am writing you to renew my subscription for another year. I notice it expires before very long, and I sure do not want to miss a copy of the Landmark. I enjoy reading it so much, especially the experiences of grace. There are so many rich pieces in it which feed my hungry soul! There are no Old Baptist around here with whom I can talk but the Brethren and Sisters of my home church are so very good to me, for they and Dear Brother Owen Kennedy from Sand Hill Church of the White Oak Association come once p e r

month and hold meeting in our home for me, of which I feel so unworthy!

I have been in a wheel chair most of the time for the past year. Some days I can walk a little with a stick about the house, but I hope I am thankful to the good Lord it is as well with me as it is for I know some are much more afflicted. I feel so thankful to have my church people come, sing and hold preaching services for me. They are so good to me! I love them everyone for Christ's sake, I hope. They bring a lot of sunshine into my heart, for which I feel so unworthy!

I am so sinful, but I rejoice to know that "The whole need not a physician but they that are sick." Again, Christ says: "I came not to call the righteous but sinners to repentance." This builds up my hope when it seems almost gone.

I ask for your prayers when at the throne of grace.

A poor and needy sinner,
Mrs. Lena Smith
Box 204, R.F.D. 4.
Kinston, N. C.

ALWAYS A PURPOSE

Dear Brother Adams,

Enclosed you will find a five dollar money order for renewal of my subscription to Zion's Landmark, and two dollars — the balance — to help pay someone's subscription to Zion's Landmark who can not pay.

I am here alone this Sunday morning. I wanted to go to Sardis to meeting today, but there is something wrong with our car, so I did not get to go. I feel there is a purpose in that also, for God works and none can hinder and He

hinders and none can work. One of my co-workers said to me one day, "If I believed like you do, I would do anything I want to do." Oh, dear Brother! How I did wish I could be able to tell her just how it is with me, though I knew she would not understand. I told her that the things I felt like she was speaking of, I had no desire for, because the love for the vain and foolish things of this world has been taken from me and I hope I am thankful to my God for keeping me from wanting to do those things. I told her there was one thing I would like to do that I can not do, and that is, to live a better life than I do.

Oh! if I could find from day to day.

A nearness to my God;
Then should my hours glide
sweetly away,
And I Would live upon Thy Word.
Lord, I desire with Thee to live
Anew from day to day,
In joys the world can never give;
Nor ever take away.

Brother Adams, that is my feeling so much of the time. I feel so blue when I cannot meet with the saints, though I feel too unworthy to be with them. I hope I am one of God's little ones; but if I am, I am the least in His sight. Please remember this unworthy one when you are down in the valley for that is where I am most of the time. Pray that God will give me grace to bear my afflictions.

Yours in hope of mercy

Alpha Mabe

R.F.D. No. 1, Box No. 29

Reidsville, N. C.

MANY THINGS TO TELL

Dear Brother Adams:

I am sending a letter written by Mrs. Angie Carraway. Please consider it and use your own judgment in printing it. Hoping to see you soon, I remain,

A little brother,
if one at all.

(Elder) Calvin Howard

Dear Brethren & Sisters:

Sitting here, I feel there are many things that I must tell. Tonight is the time planned for our get together for singing. I have looked forward to this meeting as I do all of them, and then I am made to wonder why those precious people would even let me darken their door. I feel at times that I just can not go, yet it would, I believe, be torture not to be able to mingle with God's children. I feel at times that if I could feel to be one of them, what a great relief it would be and then the precious dream I once had comes back to me.

At times I think I have imagined all this, but it was about a year after I was married that I had this dream. I thought Barbara and I had started someplace and were lost. There seemed to be an intersection and there was a cemetery in every corner of this intersection. I was afraid when three figures appeared from the heavens and said: "Fear not, you chosen ones have come home." I awoke singing the lines, "Grace first inscribed my name in God's eternal book." This gave me a feeling of assurance that words cannot express. Until this time there had been some doubt in my mind as to this old Baptist

Doctrine, but that was now gone. However, occasionally this feeling comes back. I have relived this experience many times.

The first time I ever went to the Goldsboro Primitive Baptist Church, we went for a singing. This was before I finished high school and I could not get over people going to such an old church building, and they were the oldest and ugliest group of people I had ever seen, I thought. I sat quietly all evening. As we started to leave the church, I looked back once more at the church and a voice spoke to me and said, "Some day you will love this old place."

Now I believe the church will probably be abandoned and a new one built in another location; and I realize how much I do love what was once to me an old shack. I felt after this dream that I wanted to live with these people, but why would they ever want to see me, much less have me as one of them?

Several years later, I had another dream. That was one of those that could not be remembered when you awake. The first Sunday in October at Lamm's Grove, this dream came to me as plainly as if it were yesterday. I have always had a great fear of water and I have felt, even though I desired it, that I could not allow this sinful head beneath the water. Standing on the bank of a large stream of water, I saw myself as in that dream I could not remember. I was standing on the bank needing to cross, when it seemed the waters divided as in the case of the Red Sea, when the children of Israel crossed dry shod, and I believe now that if the time comes for me

to go into the liquid grave, this fear of water will be banished.

I fear much of my time that I have no experience of Grace. I am just a poor lost stranger here below. The hymn, "I am a stranger here below,

And what I am 'Tis hard to know.

I am so vile so prone to sin
I fear I've not been born again;

certainly expresses my feelings much of my time. I feel so lost and in need of a home! At times I am here where I call home, yet I feel as though I must get out and go home. I have left the house feeling this is not home. There are times I have the greatest desire it seems, to be with some of the saints and tell him how I feel, and ask if they have ever felt this way. But when I am in their presence, I want to get behind a door and hide so they will not know I am there. At times I feel there is nobody like me. I know my family is having difficulty in understanding me and I can not tell them why I feel the way I do. They are of a different faith, and I feel so withdrawn from them! I only hope and pray that some day they can understand. I know I have no more control over my feelings than I have over anything else. Sometimes I fear I am in a bottomless pit and going further down. There seems a multitude of people, I can see way up there, and I am trying but can not reach them.

I have been burdened for a long time to tell these things and hope that whoever reads this will not think me ready for Dix Hill. I am just seeking relief for this poor soul. I fear I am without the grace

and mercy of an all powerful God. I sometimes fear I have gone the last mile and then I know this is my path and there is no way to get out. Surely this was the path laid out for me before the foundation of the world.

I have been complaining lately about a lot of natural things and today while doing my housework and having some complaining thoughts, I heard a voice say, "Jesus never complained and look how he came into the world without even clothes — just swaddling rags.

May the Good Lord in His Mercy remember this poor sinner.

Mrs. Anggie Carraway

May the Good Lord be pleased to lead the above disturbed soul to "Go home to thy friends, and tell them how great things the Lord hath done for thee, and has had compassion on thee." Mark 5:19. We believe this will bring her great relief, and rejoicing in soul. 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. 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

HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscriber,

Has your subscription expired?

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Editor

NOTICE

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Editor

NOTICE

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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

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

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JUNE 15, 1962

THE LIGHT OF THE BODY

"The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness." Luke 11:34.

The emphasis as stressed in the above scripture is on the eye which is single in vision, and which vision is perfect. To be able to see and view perspective, one must have the power of vision. There are two kinds of seeing or vision. One is natural, the other is spiritual. The spiritual is the stronger of the two according to the scripture, to-wit: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. 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 Cor. 2:9. We conclude from the original quotation that one vision beholds darkness, and the eye which beholds darkness is called evil. We also conclude that another vision beholds light, and this eye is called single. The natural man with the natural eye beholds those things which are natural. The natural sun supplies the source of light in this particular case. That which is natural is carnal, and perisheth with the using. The spiritual vision comprehendeth all things, and is able "to comprehend with all saints what is the breadth, and length, and depth, and height." Eph. 3:18. This vision is sometimes called the golden reed which measured the city with its gates and wall, and found it to lie four-square. Four square means equal as well as correct, and is figurative of the election of the saints of God as chosen in His son before the foundation of the world." See. Rev. 21:16. Zion is the City of God, the solemnity of His Holiness. The spiritual vision is that light which shineth into darkness and the darkness comprehendeth it not. It comprehendeth both good and evil, "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3. This is the light of heaven (not the natural) which is above the brightness of the sun at midday. Acts. 26:13.

For one to have evil vision, he must be born after the manner which Jesus told Nicodemus, "That which is born of the flesh is flesh." Jno. 3:6. For one to have spiritual vision, he must be born of the Spirit of God. When Jesus told Nico-

demus that except a man be born again, he cannot see the kingdom of God, He clarified what type or kind of birth was necessary, or involved for this miracle to be accomplished. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. Those who are born of the water and of the Spirit are made able to see the kingdom of God. The eye which beholds or sees this kingdom is single. The single vision is acquired only in Christ, and it is His to give. It is spiritual.

Job said, "Behold, the fear of the Lord, that is wisdom: and to depart from evil is understanding." Job. 28:28. I will ask you the question, How were you enabled to see the beauty of the church, her holiness, her joy and to feel her peace? Jesus told Nicodemus that to be able to see this kingdom, a man must be born again, and to enter this kingdom, he must be born of the water and the spirit. When the water and spirit are applied, one can see and enter.

To be able to obtain water, there must of necessity be a compelling power within called thirst. There is natural thirst just as there is natural vision. There is spiritual thirst just as there is spiritual vision. When one is made to thirst after righteousness, he will not seek the righteousness of man, but the righteousness of Christ. When one drinks from a spring naturally speaking, there must be a going down, for in order to drink one must go low down to obtain the water. There must also be a moving upward of the water as well. Both actions are involuntary on the part of the recipient. The son

of God is the Spring of Life who is that fountain that supplies living waters. This water cleanses from all sin.

When the man called Saul of Tarsus received the light from heaven above the brightness of the sun at midday, he fell to the earth. Acts. 26:14. The power of God brought him down. Prior to this time Saul had been satisfied with the righteousness as contained in the law. Jesus spoke to him saying, "Rise and stand upon thy feet." It was later that this man, now called Paul, was seen with the disciples. Prior to this event, he was seen amongst the Pharisees of the strictest sect. Afterwards, this man said, "O wretched man that I am! who shall deliver me from the body of the death?" Now his eye is single. Before the Heavenly light when he persecuted the saints unto strange cities, bound them and cast them into prison, compelled them to blaspheme, the eye was evil. When he was crucified with Christ, became dead to his own works and righteousness, and the fountain supplied him living water, he departed from evil, and in the operation was made to fear God in His consuming wrath, and was made to cry as did the poor publican, "God be merciful to me a sinner." These people receive beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. See Isa. 61. This communication is good, righteousness awakens, and sin departs.

The author of the text, our Lord and Saviour, makes a distinction in Matthew 13 concerning those who have the eye single and those who

have only the evil eye. "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." What those people were blessed to see and behold and what His people are blessed to see and behold in this day when He gives the eye single are those things which had been kept secret from the foundation of the world. Matt. 13:35. With this eye they behold the temple of God, His church, which if any man defile, him shall God destroy; for the temple of God is holy, which temple ye are. See Cor. 3:17. They see the building fitly framed together groweth unto an holy temple in the Lord: Eph. 2:21. In this building, they see Jesus Christ, the son of God, as the chief cornerstone. The builders rejected this stone, the same which has become the head of the corner because they had not the eye with which to see. The scripture saith concerning them, "because they seeing see not; and hearing they hear not, neither do they understand." Matt. 13:13. Isaiah has said, "Mine eyes have seen the King, the Lord of hosts." Isa. 6:5. This was when the seraphim removed one of the coals from the altar with tongs, and laid it upon his mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged. Only until the iniquity of Paul had been purged could he see the chief cornerstone, and was made to realize

that his former affiliates had rejected same. There had to fall as it were great scales from his eyes before he could see. The flesh had been crucified.

J. M. Mewborn

SONGS OF SOLOMON

Brother Clyde Strader of Reidsville, N. C. requests my views on Songs of Solomon, 8th chapter, 8th verse.

The 8th chapter and 8th verse of Songs of Solomon 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?"

The little sister of whom Solomon spoke was the Gentile Church. She is called a little sister because of her age as compared with the older. She is much younger in age than the Jewish Church. God spoke by the mouth of many prophets concerning her. Isaiah said, "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Isaiah 49:22. Malachi said, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Mal. 1:11.

Solomon said, "And she hath no breasts," which means that God had not at that time sent any ministers among them that they might draw from the breasts of

His true servants the sincere milk of the word. When the time had ripened and in the fullness of time, God remembered this little sister by awakening and bringing her out of darkness. He revealed His Son in her. He called and qualified His servants to preach the gospel of her salvation. The day of the bringing of the Gentiles begins about the time of the crucifixion, resurrection and ascension of Jesus Christ.

Jesus healed the servant of the Centurion who lay sick of the palsy. See Matt. 8:6. The Centurion, as well as Cornelius and his household, were Gentiles. Cornelius and his household were among the first to receive joy and consolation after the resurrection and ascension of Jesus Christ. Peter was sent to comfort their soul and baptize them in the faith in which the seed of Christ, among the Jews, had long been partakers.

The words of Solomon are put in the form of a question. "What shall we do for our sister, in the day when she shall be spoken for?" The Prophet said, Isa. 60:1, "Arise, shine; for thy (Gentiles) light is come, and the glory of the Lord is risen upon thee." Isa. 60:3 says, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The light which the Prophet had under consideration is the life of Jesus. John said, "In Him was life; and the life was the light of men. The Gentiles had been in darkness for hundreds of years. They were turned from darkness to light by the quickening Spirit of God. The effectual work of the Holy Spirit brought the Gentiles to repentance who received forgiveness of sin

through Jesus Christ. Peter, as well as those with him, could see that God's power was wrought in the hearts of Cornelius and his family. The question was asked, "What shall we do for our sister?"

The Apostles and Brethren saw the work of the Holy Ghost manifested among the Gentiles. They administered to her aid. They sent ministers among them, that they might draw from the breasts of the Apostles the sincere milk of the word. She grew in grace and in the knowledge of her Saviour. Peter was constrained by the Holy Spirit to go to Cornelius's house, (who was a Gentile) and preach the glad tidings of God. He baptized him and his household in the name of the Lord.

Paul was among those who preached the unsearchable riches of Christ to her. He planted many churches among the Gentiles. Many believers were added to the Church daily. The sending forth of the Apostles to preach the gospel as well as their contribution to aid the poor was well directed in the chain of God's providence to fulfill the words which He (God) had spoken by the mouth of Solomon, "What shall we do for our sister in the day when she shall be spoken for?"

The believers among the Jews constitute the Jewish Church. The believers among the Gentiles constitute the Gentile Church. They are sisters. The Gentile Church is the little sister. She is not little because of her size or for the lack of numbers. She is the little sister, being the last to receive mercy and the favor of God.

T. F. Adams

NOTICE

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Wade Brown
525 S. 4th Street
Smithfield, N. C.

**OBITUARY AND RESOLUTIONS OF
RESPECT BY MIDDLE CREEK CHURCH
FOR ELDER M. F. WESTBROOK**

On September 30, 1961, our heavenly Father was pleased to remove from this life, our dearly beloved and highly esteemed pastor, Elder M. F. Westbrook. Brother Westbrook was called to serve as pastor of Middle Creek Church in November, 1953. He was blessed to serve us faithfully until his death. Elder Westbrook was ably blessed to defend the doctrine of salvation by grace. In his preaching, he always gave God the honor, praise and glory and nothing to man. The members of this church loved and esteemed Elder Westbrook very highly together with this community, and all the many, many brethren, sisters and friends who knew him. It is our humble hope that the God of all grace will, in his appointed time, supply us with another as faithful as he was, to serve us as he did, to serve as pastor.

The church at Middle Creek desires to express and extend their sincere heart-felt sympathy to his wife, son and family. May it please God from time to time to comfort and console them in their hours of sorrow and to fill the emptiness that has been left in their hearts as the result of Brother Westbrook's death. This is also reflected in their lives and their homes as well.

We believe that he is at rest and in peace, in the sweet Paradise of God. He has been relieved and removed from the troubles, trials, and sufferings of this life and is patiently waiting for the second coming of Christ. In the language that we heard him use so often, we believe that he will be among that number that shall hear the glad and welcome tidings from Jesus saying: "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Therefore be it resolved:

First, That the church of Middle Creek bow in humble submission to God who does

all things well.

Second, That we spread a copy of this obituary and these resolutions on our church Book, a copy be sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday, February 10, 1962.

Brother S. J. Sauls,
Sister Sauls,
Brother T. R. Whitley,
Committee

OBITUARY

Mrs. Sallie Verda Ellis Roark was born June 14, 1879, the daughter of Mohnnie and Lettie Rhodes Ellis. She passed away on August 29, 1961 at the age of eighty-two years, two months and fifteen days.

Mrs. Roark was married to Mr. Rufus Roark November 6, 1898, and he survives her. Other survivors are four daughters: Mrs. Nellie Hutchins; Mrs. Nannie Handy; Mrs. Ruby Smith all of Stuart, Va.; Mrs. Clarice Corns, Martinsville, Va.; two sons: Woford Roark and Clyde Roark, Stuart, Va.; twenty-one grandchildren and twenty great-grandchildren. Many relatives and friends also mourn their loss.

The unworthy writer has known her many years, and often meditated upon her quiet and gentle disposition. She was friendly and pleasant. She was in ill health several years, was very patient in her sufferings, seldom did we hear her complain because of this. During her active life she was ready to render aid and comfort to those that were in need of help.

Mrs. Roark did not ever offer to any church for membership, yet we feel that she loved the truth. Her faith was comparable to that of the Old Baptist, and the scriptures tell us "By their fruits ye shall know them."

Her children, neighbors and friends will miss her pleasant countenance and her helping hand. But may we bow in humble submission unto Him, who by His gentle hand safely led her through the storms of life, and be enabled to say, O Lord grant us grace to meet wife, mother, friend, neighbor, and we believe Sister in Christ in that land of sweet deliverance that we may never part again.

Written by,
Elder Sam Gilbert

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VOL. XCV

JULY 1, 1962

NO. 16

PSALM CXVII.

O Praise the Lord, all ye nations: praise him, all ye people.
For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

PSALM CXVIII.

O Give thanks unto the Lord; for he is good: because his mercy endureth for ever.

Let Israel now say, that his mercy endureth for ever.

Let the house of Aaron now say, that his mercy endureth for ever.

Let them now that fear the Lord say, that his mercy endureth for ever.

I called upon the Lord in distress: the Lord answered me, and set me in a large place.

The Lord is on my side; I will not fear: what can man do unto me?

The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

It is better to trust in the Lord than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes.

All nations compassed me about; but in the name of the Lord will I destroy them.

They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.

They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

Thou hast thrust sore at me that I might fall: but the Lord helped me.

The Lord is my strength and song, and is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

I shall not die, but live, and declare the works of the Lord.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPERIENCE OF ELDER JOB SMITH

Dear Brethren, Sisters and Friends:

I am old—not able to go and try to preach to the glory of God and comfort of the Brethren and Sisters, as I have tried to do for about forty - five years. I have been requested by some of the Brethren to write my experience for publication in the Landmark. I know of no better way to glorify God than to comply with their request. I am willing for everybody to know how I was made to be a witness to the truth of the scriptures, as far back as I can recollect. I was told by my oldest brother that people die and that good people go to heaven and bad ones go to hell. From that time on until I was about eighteen years old the fear of death and hell would seize upon my mind when there was any danger of getting killed and when anyone was taken sick or died in the neighborhood.

When I was about eighteen years of age, the last sister I had became ill and died. She was in great distress on her death bed, she wanted grace and then died. The fear of death and hell seized upon my mind more forcibly than ever. I commenced trying to pray and read the scriptures. It was not long before I dreamed I was down beside the branch or stream of water on my Father's farm, burning brush, between sunset and dark. I

quit work and looked up into the sky and I saw a place like unto the seven stars. Right there a door opened and I saw Jesus, it seemed to me, sitting in an arm chair. I leaped up over the brush heap that was on fire and fell flat on my face, and Jesus said to me, "Come unto me all ye that labor and are heavy laden and I will give you rest." I awoke with tears in my eyes. This dream gave me comfort for awhile but I soon concluded it was nothing but a dream and that it would not do to put much confidence in a dream. After this I had a great many dreams that scared me.

The fright the death of my sister brought upon me gradually wore off and I became lukewarm. I did not read and pray so much as I had done. Two of my frightful dreams, I will mention.

I dreamed I was in an old sedge grass field alone and the grass was on fire, burning in a ring and I was in the ring and the fire was coming toward me. I ran as fast as I could and tried to jump over the fire and my coat skirts caught on fire. I awoke in the act of pulling off my coat.

Again I dreamed of getting in a fight with the devil and cursing him, and when I cursed him, he got the better of me. It came into my mind to ask God to make him turn me loose and I did it, and he left me in an instant. By reading the scriptures I found elec-

tion to be the Bible doctrine. I had thought the Primitive Baptist were mistaken in the way they preached predestination and election. I thought it should be conditional. I argued and contended that I did not see the use of preaching if it were like Primitive Baptist preached.

I reasoned on it this way: Peter said, "Elect according to the foreknowledge of God the Father — I Peter 1:2, I would say God foreknew all things. He foreknew who would do good, repent and believe the gospel and those He chose to be His elect; thinking I had the power to do these things, not knowing at that time that I was contradictng the scriptures, and knew not what the gospel was. I read the scriptures and tried to pray with the eyes of my understanding blinded, until I got to thinking I was good and that God would not be a just God if He did not save me. While in this blind condition, I engaged in conversation with an old Darkey and I said that God could not make a man a Christian unless the man was willing to be one. The old colored man reproved me and said, "Job, you ought not to say that. He can do it, but He wont do it." Right at that time I was not ready and willing to be a Christian. I had a desire to take some pleasure in worldly amusements with religion in Christ's name. So I concluded I would put off trying to be religious until I had taken some worldly pleasure. Any hope of having any pleasure in worldly amusements was soon taken away.

I was brought into trouble by some words of scriptures being put

into my mind, recorded in Psalms 50:15-21. These words were put into my mind and made me feel that I had classed myself with the wicked and had made out God to be such an one as myself. What I said to the old Darkey seemed to me to be the most abominable words that ever escaped my lips. I wanted to ask God to forgive me but I was afraid, because the scriptures say the prayers of the wicked are an abomination in His sight. I was killed to my conditional plan of Salvation but I had no hope that I was an elect. I was in great trouble.

While in this trouble the words of Paul came into my mind: "I obtained mercy, because I did it ignorantly and in unbelief." I went to work under the law, thinking that if I prayed and read the scriptures, all would be well with me. But the more I worked the more I felt to be condemned. It seemed to me to hell I must go; and I was afraid to go to sleep at night for fear I might awake in hell. While plowing one day, it seemed to me the devil was after me saying, "Curse God and die." I thought when I got out to the end of the row, I would get over the fence into the woods, out of sight of the hands who were working in the field and try to pray to God, asking Him if there was any mercy for me, to be pleased to give me peace of mind while He suffered me to live in this World, when something seemed to say, "God is able to save you from hell." I then thought I would give my soul's salvation up to God and I would not be troubled about it any more, but in an instant, these words

came; "I would thou were either cold or hot I will spew thee out of my mouth." Rev. 3:15, 16. I was convinced as quick as thought that conclusion would not do, that I must be concerned about my soul's salvation. I commenced praising God. I told the colored boy that was plowing in the field with me, to praise God. I was three miles from home, and I took my horse out of the plow, jumped on him and went home calling on all creation to praise God, and telling everyone I saw to praise Him. I felt that God had made me willing to be a Christian, and had said to me, He was able to save me from hell and that I ought to praise Him for it. I could not see at that time how God could be just and save me from hell.

When I arrived home my mother was scared fearing I was going to die. I said to her, "Mother, you need not be scared, I cannot die until my time comes, I have got to preach." The neighbors came in that night to see me and I talked to them and said, "Let's pray." In my prayer I commenced cursing the devil, saying repeatedly, Damn the devil to hell, until I was about out of breath and I wound up saying glory to God on high. By that time they had gotten me on a bed on the floor. I felt good, but a report went out that I had gone crazy. It worried me to think that people would think what I had done in the way of praising God originated from a derangement of the mind. I did all I could to keep from appearing crazy, but could not help being despondent.

While in this condition, I went to hear my father preach the second

Sunday in April, 1845; this was the text he used, "The Lord shut him in." Gen. 7:16. Under his preaching that day, I saw how God could be just and save me from hell. I received a hope that I was one of God's Elect, embraced in the covenant of Grace. I could claim the promise of the gospel. I felt that Jesus was my Saviour. Oh, the joy is inexpressible, full of grace and glory, glory to God on high. I offered to the church on Saturday before the fourth Sunday in July, 1854. I could tell nothing much of what I had experienced, being overcome with joy. I was received and baptized the next day by my father, Elder Josiah Smith.

After being received by the church and baptized, the impression that I had to preach was not so strong, and I did not want to try as long as I could have peace of mind without it. I sought a wife. I went to see the young lady that I felt most drawn out to and proposed marriage, and we were married November 11, 1845. She was the grand-daughter of Elder Jabez Weeks.

Some two or three years after I was received into the fellowship of the church, I felt it to be my duty to wash the feet of my brethren. It bore on my mind so strongly that I named it to the church in conference. My Father was pastor of the church, he made a talk on it, and said he was not satisfied whether or not the feet washing took place at the Sacramental Supper, or some other supper that they made for Jesus. My Father gave it as his opinion that the most proper place was at a Brother's or Sister's home, when they went

home with one another. Some of the Brethren went home with me, and we washed one another's feet at my home. I felt comforted. At that time I was a subscriber to the Primitive Baptist Paper, edited by Elder Burwell Temple. I read the experiences of the Brethren and Sisters and concluded that I would write out my experience for publication, not thinking that if I did it before trying to preach, I would get myself in trouble.

I did very well in writing my experience, until I came to what I said to my Mother — ("Mother, you need not be scared. I cannot die until my time comes, I have got to preach.") I got in great trouble, nothing of this world was of any satisfaction to me. I thought if any one had any sympathy for me it would be my wife. I spoke to her of my troubles. She said, "Pshaw, talk about preaching and you have never gone to prayer in your family." I had often thought that I had an excuse for not doing it. I believe now that the Lord moved upon my wife to take away my excuse for not doing it, for I had not told her what my excuse was. I could not sleep at night while my wife and children were asleep. I took what I had written of my experience and burned it. Then I lay down again and tried to sleep, but could not. So I got up again with these thoughts in my mind: I would get my Bible and pray to God that the book may open to some words that will show me what my duty is. The book opened to the words: "Take it and eat it up, it will make thy belly bitter, but it shall be in thy mouth sweet as honey." Rev. 10:9.

If there had been a little congregation gathered at my house that night, I would have tried to preach to them. I felt it like fire in my bones. I prayed in secret for my wife that night that God would have mercy on her for Christ's sake and save her, and show her what her duty was towards me. About daybreak, she was up before I was. This was something that she was not in the habit of doing. As the weather was cold, she had a fire made, the two little children were up, everything was quiet. My excuse was taken away and I went to praying in my family. My wife and children seemed more lovely than ever, everything seemed lovely. One night while under the strong impression that I had to preach, I became helpless in my feet and hands. My wife was scared. She began rubbing me with canphor. While in that condition, I thought of all the Primitive Baptist Preachers that I knew. I wanted them to come, take me and carry me wherever they went to preach, and let me tell to sinners around: Just as you see me, helpless under the wrath of God, and the curses and condemnation of the law, and that there is no way of deliverance only through and by believing in the Lord Jesus Christ as your Saviour. But as soon as these impressions had passed through my mind, I was alright. My wife, without letting me know it, had sent for my Father and Brother, but before they came, I was up and could walk about where I pleased. After this I felt my imperfections so strongly, I thought I might be deceived about the whole matter and that I had better

go and tell the church I was deceived and have my name taken off the church book. I talked with my Father about it. He said, "Go along Bob, and do your duty and leave the rest to God. So I commenced trying to talk in public. All my aim at first was to try to prove to the world that the Primitive Baptist were the people of God. I was preaching and contending for the faith and doctrine of Christ and the Apostles. One one occasion I misconstrued a passage of scripture, My Father followed after me and corrected me, I thought that if I had been moved upon by the good Spirit to make, that I would not have made that mistake. I concluded I would quit trying to preach. It soon came in my mind that I had neglected to preach Jesus Christ and Him crucified. Quick as a thought, came these words, "I do remember my faults this day." I never wanted to preach so badly in all my life. My wife and I were going to quarterly meeting at Hadnots Creek, Carteret County, N. C. We dressed and left for church as soon as we could Saturday morning, and we rode twenty-three miles, When we arrived they had not commenced preaching. My Father was the pastor. When we went into the house, he said to me, Job, if there is anything on your mind to talk about, go forward. I took a text that made me feel like preaching Jesus Christ and Him crucified. Gen. 41:9. "I do remember my faults this day."

Job Smith,
Onslow County, N. C.

DEALING WITH THE LORD

Dear Brother Adams,

I will try this lonesome Sabbath morning, if the Lord directs my mind and heart, to impart some of my thoughts and I hope dealings of the Lord with me. I was glad you and Sister Adams could be with us at Stump Sound. I had never met her in person before.

That was a wonderful place to meet, so far as I was concerned. It was the sweetest meeting I think, that I was ever in and I have been going to Old Baptist meetings all my life. In fact, I was carried there in the arms of my parents, as a young babe. I have loved those people as far back as I can remember. Although I have tried hard to be something else but I believe I can say of a truth, the Lord has watched over me and worked for my good when I was asleep and many times when I was being tossed to and fro by every wind of doctrine.

I have been so unstable, so unsettled, so weak and wavering. This hymn comes to me so many times; How hard and rugged is the way! To some poor pilgrim's feet; the verse that says; Some pardon they received at first, and then compelled to fight; They feel the later stages worse and travel much by night. If I have ever received complete pardon it was when I was very young and the most of my travel has been in the dark, particularly those eight years I was out in the cold: but I believe that experience has worked for my good. I would have to stand outside and watch all of you feasting and shaking hands, which I love so much, On one occasion these words came

with such force, I could hardly bear it. "My Father's house abounds with bread while I am starving here." I thought I could not endure seeing all of you so filled and I so much wanted to be with you.

But Paul, I believe, said, "For I reckon that the suffering of the present time is not worthy to be compared with the glory which shall be revealed in us." I reckon on the sufferings I had to endure are nothing to be compared with the joys I hope I have received this week. I had a dream about three weeks ago that we were out under the trees, such a place as the location of our pulpit at the association. I went to Brother Hill and fell with my face buried in his chest and told him I was tired of wandering around in the cold, and I wanted to come home. I truly thought I would have to do that Sunday and I lingered around the place till almost everyone had gone, but I just could not speak. No, I had one more night to suffer and that is what I did. I could not sleep, I rolled and mourned, and begged that if it be the Lord's will, and that if I had any business at the Association that He would put it in the hearts of the people I worked for to leave off Monday morning and make a way for me to go to the Association. Everything worked for me to be there. When an open door was announced, I could not stay. I felt the bands were broken, and I was going down the isle, not knowing a word to speak; but He also gave you precious ones a heart to take me in out of the cold world and give me a home.

I told Brother Hill he would not have to put up with me long and I do not feel that I will be here much longer. I beg the prayers of all of you that I may never cause you to be sorry you have taken me in and that I will never cause any trouble to the church. Oh! that I may spend the few remaining days of my life in praise and honor to His blessed name, and be humble at the feet of His children. Please remember me.

A little sister if one at all,
Mrs. Posco Williams
133 Westover Drive
Danville, Va.

P. S. A Little Sister asked me at the association if I signed my name Lone Stranger, sometime ago to an article printed in Zion's Landmark. Yes, I did, and I am still that lone stranger. I wonder many times, what I really am.

I was present when this dear Sister returned home to her precious brethren and sisters. She was received with great joy and open arms, and among them there were weeping eyes. It was a lovely sight to behold, knowing the anguish and sufferings she had experienced during the eight years mentioned in her remarks above. The Lord can subdue us, and prepare us to receive His exceedingly great blessings. No words can describe such joy. Editor.

SOMETHING TO READ

My dear Wife,

Last night I wanted to find something sweet to read and to meditate on, but not so. I read a little here and a little there and never could find anything that took a hold

onto my mind and heart. That is the way that we are led. I knew well that Tuesday night, and Wednesday night would be very much filled, and who knows what may come up by Thursday night — I had Monday night free, but without the feeling presence of the Holy Spirit! The Lord does not let us premeditate on what we do at certain times. Often a free evening has to "Go to waste" and on a full one, I have a sweet thought on a scripture that I would so love to have time to read and run some references!

It seems the sweet thoughts invariably come in the mornings at work-time or just before, or when duty of this life is calling for my attention. Last Wednesday, though, was an exception — I lay on the bed to rest, often I fall to sleep for thirty minutes at that time; but thought to read the scripture you mentioned that Elder Harris used. Well, I read it lying down; my arms got tired, and I wanted to check a reference. So I sat up on the side of the bed; well the scripture referred to, took hold of me — or rather the ones above; and I did not lie down anymore, but wanted to just stay where I was and feast on the thoughts that came to me.

In the least expected times, we find things given to us that we live on. Thus do we receive our daily bread. The times of receiving are not our own, nor of our choosing; but as seemeth good unto Him; and as He sees that we stand in need of. I may think, Oh I wish that I might have somethin ggiven sweetly to talk about, but no, I am dry and cold. Yet if I am to

say anything there is usually something — maybe not as I might want it, but I guess, just as it should be.

I seem very artificial in what I say anyway; which makes me wonder if I am just an impostor; just repeating something that someone else has said, something that seemed sweet to me, yes, but something that I have heard or read at any rate. I do want to thank my Lord for the feeling and the sweetness that He gave me last Wednesday; surely that was not from someone else; I do not think that I have ever heard it spoken of or written about. The nearest was the fact that it came through Elder Harris' sermon, and it wasn't his text, not his subject, nor was I there to hear him or what he said. Maybe you say I am crazy, and I probably am, but I have that to fear and to wonder about. Anyway, the Lord gave me at least this once, as a token that He might please to give unto me and support me in some measure. I do not know that I said much to the comfort of the brethren, but I mean that I felt that whatever it was, the Lord gave it me! Maybe I say too much about it — but only to you.

I tell you, trying experiences make certain scriptures really mean things to us; surely the word is sweet, when we know it by and through our own experiences.

Kiss the girls and yourself for me, and be sweet. I still love you and want to hear from the Valley tomorrow — hope!

Yours devotedly

(Douglas)

A. D. Alston

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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VIEWS ON LUKE 9:53-62

Sister Hattie Gillikin of Hampton, Virginia; requests my views on Luke 9:53-62 inclusive. These verses read as follows: "And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples, James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did? But He turned, and rebuked them, and said, "Ye know not what Manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to serve them. And they went to another village. And it came to pass, that, as they went in the way, a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest. And Jesus said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the Kingdom of God. And another also said, Lord,

I will follow Thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him: No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

The scriptures are recorded for the comfort of God's poor and afflicted. They are written for the learning of the humble followers of Jesus in this day as well as for the instruction of those in the days when He dwelt here on earth. The words of Jesus convey a deeper meaning to those in whom He has put His laws in their minds and has written them in their hearts, than in those who possess nothing more than a carnal mind.

When men send men to transact certain phases of their businesses in natural affairs, it is necessary that they be well trained and qualified to render the proper service to their superiors. How much more needful and necessary that Jesus teach His servants and subjects of His grace to conduct themselves in the affairs pertaining to His Kingdom! There were incidents that took place before; which lead us to consider the 53rd verse and the verses following, including the 56th verse.

When Jesus came down from the mountain, it is said that "much people met Him", verse 37. He healed a child who was the only son of his father. This was a great miracle. The child was possessed with an unclean spirit. Jesus rebuked the unclean spirit and healed the child and delivered him to his father. (See verse 42.) This was an appropriate time to say to His disciples that He would be delivered into the hands of

men. "Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men." Verse 44. But they understood not; for the saying was hid from them.

A manifestation of flesh is demonstrated in verse 46. "Then there arose a reasoning among them, which of them should be greatest." "And Jesus, perceiving the thought of their heart, took a child, and set him by Him, and said unto them, "Whosoever shall receive this child in my name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for He that is least among you all, the same shall be great." Verse 47,48. This was a rebuke to His disciples. Each of them was eager to be the greatest in the Kingdom, which is another evidence of the truth of what Jesus said: "That which is born of the flesh is flesh." Jno. 3:6. These rebukes are humiliating to the flesh; they are humbling to us in the flesh when we see and know we are guilty of wrong. These rebukes pierce the heart, and they consume the beauty and pride of the flesh because we feel exposed to the public eye, and to God Himself. "And being guilty, they offered a ram of the flock for their trespass." Ezra 10:19. This was under the law of Moses — the law containing the ten commandments, to which the Jews were accountable, and the law that those who have not had an experience of grace, believe to be the way of salvation: therefore there is a sense in which the ram is still being offered in this day. Under the law of Moses this was a type of the sacrifice of Christ on Calvary's

cross for the sins and transgressions of His people, but this law has now been fulfilled by the death and sufferings of Jesus Christ who died for His people.

Rebukes from God reveal our guilt before Him, for sin and transgression; they cause us to become low before Him, beg for mercy, and David better expressed it by saying, when thou with rebukes dost correct man for iniquity, thou makest His beauty to consume away like a moth; surely every man is vanity." Psa. 39:11.

The fifty-third verse of this chapter reads: "And they did not receive Him, because His face was as though He would go to Jerusalem." This is why the Samaritans resented His lodging in their city. The Samaritans hated the Jews, and the Jews hated the Samaritans. For a long time there was dissension between the two nations because of the discord relative to the true place of worship. The Jews contended that Jerusalem was the true place of worship. The Samaritans argued that in the mountains in Samaria was the true place of worship. As Evidence of this the Samaritan woman said to Jesus, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jno 4:20. If Jesus had remained with them they would have gladly prepared Him lodging but "He steadfastly set His face to go to Jerusalem." Verse 51. Jerusalem was the place where Jesus was to be delivered up into the hands of wicked men, and the time was drawing near when He would be crucified.

James and John resented the ac-

tion of the Samaritans who closed the doors against their Lord and Master. They asked leave to "Command fire to come down from heaven and consume them, even as Elias did. See II Kings 1:10-12. Their motive was not to excite nor frighten them but to consume them. This was permissible under the law of Moses, but not in the gospel day when the law of Moses had been done away, the mission of Jesus was not to destroy but to save the lives of men, (not all men) but those whom the Father gave Him. He said of Himself, "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." Jno. 17:1,2.

Jesus was a partaker of flesh and blood like unto his brethren, (yet without sin) "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." Heb. 2:14,15. Jesus rebuked James and John for asking leave that fire come down from heaven and consume the Samaritans. They had a zeal of God, yet it was not according to knowledge. They must be taught deeper things of the spirit of God to understand that Jesus came not to destroy but to fulfill. Their motive was prompted by the flesh. Peter was zealous of his Lord and master. He drew a sword and smote the high priest's servant and cut off his right ear. See Jno. 18:10.

Not only this, but Jesus said, "For all that take the sword shall perish with the sword." Matt. 26:-

52 .And again: "Put up thy sword into the sheath: the cup which My Father hath given me, shall I not drink it?"

What a blessing from God to be reproved by Jesus Christ when we are motivated by the flesh to destroy the lives of others. Faith which works by love (in the chosen vessels of God's mercy) will conform them more and more to the image of Jesus, of whom it is said, "Who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judges righteously." Peter 2:23.

Jesus said to James and John, as a rebuke, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives but to save them." This is the paramount lesson taught by Jesus Christ. This lesson is not recorded for their benefit only but for all of those in succeeding generations who have been given an ear to hear and a heart to understand. The Spirit of God is love. It is not conducive to malice and hate, nor does it have any relationship to these attributes. Paul said, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10.

Beginning with the 57th, and including the remaining verses of this chapter, is set forth the difference between volunteers who offer their services and those who are called to preach the Kingdom of God. "And it came to pass, that, as they went in the way, a certain man said unto Him, Lord, I will follow The whithersoever Thou goest." And Jesus said unto him, "Foxes have holes, and birds of

the air have nests; but the Son of man hath not where to lay His head." He said unto another, "Follow me." But the one spoken to said: "Lord, suffer me first to go and bury my father." (Here we see a contrast between the one who offered his service and the man whom Jesus called.) The former was a volunteer, the latter was called. Those who volunteer their services are like Ahimaaz, who ran without tidings — (anything to say, or to carry.)

David was King and he was anxious to get a true report as to whether his son Absalom was dead or alive. Joab-David's general — said to Ahimaaz, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" II Sam. 18: 22. Yet he insisted that he must go. When he came unto the presence of David, the King, who said: "Is the young man Absalom safe?" Ahimaaz answered, "When Joab sent the Kings servant, and me thy servant, I saw a great tumult, but I knew not what it was." II Samuel 18: 29. (The word tumult means noisy, confusion, those who volunteer to run without tidings are noisy, and they only serve to confuse the children of God) Cushy was sent by Joab. He brought a true report of the battle. When David inquired to know if Absalom was safe, Cushy answered: "The enemies of my Lord the King, and all that rise to do the hurt, be as that young man is." By this Cushy means that Absalom is dead. Those who are sent by God bear true tidings. They give a true report that Jesus was delivered under the law for the offenses of His people and rose for their justification and that He is

alive and alive forever more. He brought everlasting righteousness by destroying the works of him who had the power of death — Satan — and by putting away sin by the sacrifice of Himself. He said "As I live ye shall live." This is good news which is conveyed by those who are called, qualified and sent to preach the gospel; This is glad tidings to them who feel that they deserve nothing but to be banished from the presence of God forever. Their hearts, when opened, are receptive to the gospel which is the power of God unto salvation to everyone that believes. Those who are called are not eager to go. Their inefficiency, their incompetence so incapacitates them for such a great work that they feel to have nothing as a requisite to such a calling. This was true of Moses, Jeremiah, and Jonah. When God told Moses: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt; Moses said: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? — But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech and of a slow tongue." This, in essence, is the experience of every true minister of God— those who are God called to deliver Israel out of bondage, and bring them news of a far country.

When the Lord came to Jere-

miah and said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations," he said, "Ah, Lord God! behold, I cannot speak: for I am a child." Jer. 1:6.

Likewise the word of the Lord came to Jonah saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa" where he boarded a ship for Tarshish. See Jonah 1:1-3.

Those who are called are ambassadors for Christ. A knowledge of their incompetence and unworthiness cause them to appear rebellious. They plead their weakness because they feel it so acutely, believing there are so many others who are so much better qualified than they. But God is able to qualify them for the service he has raised them up for, but the one so called feels so dependent and doubtful of His purpose. Volunteer preachers are recognized by their readiness, their deeds and their doctrine. They feel efficient and seek the applause of men. They are like Diotrephes who loved to have the pre-eminence among those of the church. See Jno. 3:1-9. This is true of false teachers. They fleece the poor to satisfy their greed for gain.

The man whom Jesus called, asked leave to first go and bury his father. Jesus said, "Let the dead bury their dead; go thou and preach the Kingdom of God." Verse 60. This is not to be taken

literally. Dead persons cannot bury those who are dead but those who are dead in trespasses and in sin are able to bury the corporally dead. It is not improper for natural kin to bury their loved ones. Here a lesson is taught. When God calls a man to labor in His vineyard, earthy things and natural business is not to be considered and thought to be more important than to preach the Kingdom of God. There are others that can attend to natural affairs. Many of the apostles were fishermen. When Jesus called them, "they forsook their nets, and followed Him." Mark 1:18.

"And another also said, Lord, I will follow Thee; but let me first go bid them farewell which are at home at my house." Jesus said unto him, No man, having put his hand to the plow and looking back is fit for the Kingdom." Luke 9:61, 62.

This man was a volunteer. Instead of looking forward he was looking backward. Solomon said, "Let thine eyes look on, and let thine eyelids look straight before thee." Prov. 4:25. His request, to first go home and bid farewell to those at his house is looking back. Jesus said, "No man having put his hand to the plow, and looking back, is fit for the Kingdom." Good plowing is necessary before the seed is sown, but those who look back, make errors, the plow glides out of the ground, the furrows are crooked. Thus it is unfit for the sowing of the seed. Plowmen who look behind to see how well they have prepared the ground, would well imitate those who look back into the pride of their hearts to see

how well they have done their work instead of pressing, as Paul said, "Towards the mark for the prize of the high calling of God in Christ Jesus." See Phil. 3:14. They have no true humility. They are not "as a little child." Mark 10:15. They are not therefore, fit for the Kingdom.

T. F. Adams

OBITUARY

Sister Ellen Howell, came to the Goldsboro Church by letter July, 1947 from Cross Roads Church. Each month before leaving for services Saturday before first Sunday, Sister Howell or her daughter would pluck from their garden or hot house beautiful flowers and bring a bouquet to the church with a pleasant smile and hearty handshake for everyone.

December 11, 1961 the death Angel visited this precious home and plucked a lovely rose, (Sister Ellen Howell) at the age of 78. She had grown sweeter and more radiant in the beauty of holiness with age. Letting her light shine, walking steadfast in the faith in the glorious hope of the resurrection, she manifested much love and was loved by every one young and old. She was faithful to the church, never absent except a very few meetings when providently hindered. She was very much interested in the welfare of the church, often expressing as she did Sunday before she passed away Monday. She said she hoped nothing would arise to mar the peace of the church.

Surviving are her husband Brother R. F. Howell, one daughter Mrs. G. F. Brown, Princeton; one son A. D. Howell, Newport News, Va.; one foster son Leonard Britt, Route 1, Princeton; one brother and seven grandchildren.

Her funeral was conducted Wednesday afternoon in the Princeton Baptist Church by her pastor Elder W. G. Pate, assisted by Elder H. E. Mann, and Rev. Horace Ricks, her body was laid to rest in Princeton Cemetery beneath many beautiful flowers in the presence of many loved ones and friends.

Therefore be it resolved:

First, that we bow in humble submission to the will of our Heavenly Father, while we loved her and miss her so very much. The Dear Lord loved her most, and we feel that she is now resting in the Paradise of God. There to await the second coming of Jesus, when she and all 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 builder and maker is God. Where sickness, sorrow, pain nor death are felt or feared no more.

Second, May we pray God's richest blessings upon the bereaved family. May He who is able to bind up their broken hearts with the sweet cords of His love, and fill the aching voidness with His blessed presence.

Third, That we place a copy of these resolutions on our church book, send a copy to the family and a copy to Zion's Landmark for Publication.

Done by order of Church in Conference.
Elder W. G. Pate,
Moderator
M. L. Bartlett,
Clerk and Committee
Elder H. E. Mann
Barbara Carraway

OBITUARY

In remembrance of our Father, T. W. Tilley.

It has pleased out Heavenly Father to remove from our midst our precious father, Thomas Walter Tilley.

He was born February 23, 1867, and passed away Saturday, May 20, 1961, making his stay on earth 94 years, 2 months, and 27 days. He was the son of Amer and Harriett Tilley. He married Annetta Francis Lackey January 29, 1888. She preceded him in death four years previously, on May 30, 1957. From this union he leaves four sons, Frank of Lawsonville, Lee of Mt. Airy, Hassell and Tom of Lawsonville; and four daughters, Lottie Gilbert of Mt. Airy, Laura Simmons and Mary Glass of Tulsa, Oklahoma, and Ruth Young of Jacksonville, N. C., 20 grandchildren, 30 great-grandchildren, and one sister, Mrs. Wesley C. Slate of Spencer, N. C.

Papa united with the church the fourth Saturday in October 1899, and was baptized the following morning by Elder E. M. Barnard. He was appointed church clerk the fourth Saturday in December, 1900. He was ordained deacon fourth Sunday in July, 1920. He was a faithful member, always filling his seat when able to attend. He was a firm believer in the doctrine of election and predestination and was usually favored in conversation to defend that doctrine, giving God all the glory.

The doors of his home were open to his brethren, sisters, and friends. It was such a joy for him to have company.

It was wonderful to hear him in prayer in his last hours, giving thanks to God for being so merciful unto him all the days of his life. We would often hear him say "Lord, make it easy". We felt that his prayers were answered, as he turned over and closed his eyes in death so easy.

His funeral was conducted at Aarons Fork Church by Elders R. L. Dalton, J. C. Dunbar, Bennie Clifton, and supported by other Elders.

His body was laid to rest in the family cemetery near his home, beside his wife, under a mound of beautiful flowers, to await the morning of the resurrection when he will be with the Lord.

We eight children would like to thank each brother and sister in the church, as well as the friends and neighbors who were so faithful to visit Papa and help do for him in his last days and hours.

Written by Lottie and Ruth.

**OBITUARY OF SISTER
MINNIE L. BOWEN**

We, the church at Bear Grass, bow in humble submission to the will of our heavenly Father, who does all things for His own Glory, and who saw fit to remove from this life, our beloved Sister Minnie L. Bowen on March 12, 1962.

Sister Bowen was born on July 30, 1881. In early womanhood, she married John M. Bowen, who died many years ago. To this union, there are three survivors, Herman A. Bowen of Williamston, N. C.; Mrs. Miller Harrell of Jacksonville, N. C.; James D. Bowen, Springfield, Va.; and four grandchildren.

Sister Bowen united with the church at Bear Grass, Saturday before the third Sunday in April, 1903, and was baptized on Sunday by the late Elder J. N. Rogers. She was the oldest in the membership of our church. A number of years ago, Sister Bowen was confined to a sanitorium, and was never strong again. She spent much of her time in hospitals. In her afflictions, she never lost interest in the church, and attended many times when she was not able. Blessed is everyone that feareth the Lord; that walketh in His ways." Psa. 128:1 Her trust was in the Lord for Salvation, by His mercy and free grace. We miss her presence and mourn her passings, but are not without hope, for we are confident that he who begins a good work will perform it until the day of Jesus Christ.

Her funeral was conducted by Elder A. B. Ayers, Elder E. C. Harrison and H. H. Grover, a Christian Denomination Minister. Her body was laid to rest in the Bowen Cemetery, beneath a beautiful mound of flowers, to await the resurrection Morn, when God will call His children home to dwell in peace for ever more.

Therefore, be it resolved that a copy of this obituary be sent to the family, a copy sent to Zion's Landmark for publication and one copied in our church record.

Done by order of our conference Saturday before the third Sunday in March, 1962.

Elder A. B. Ayers, Moderator
Elder E. C. Harrison, Clerk
Elder E. C. Harrison,
Elmer Peele, Committee

**IN MEMORY OF
SISTER FANNIE CREECH**

It is with a sad heart that I attempt to write the obituary of our dear Sister, Fannie Creech, who departed this life October 16, 1961, her age being 85 years. Sister Creech was the widow of the late Brother James A. Creech. She is survived by six sons, Hervie of Four Oaks, N. C.; Way-

lon and Russel of Norfolk, Va.; Roy of Newport News, Va.; Walton of Fayetteville, N. C.; and Worth of Jacksonville, Florida; two daughters, Mrs. Neva Woodard of Seville, Florida; and Floy Smith of Newport News, Va.; two sisters, Mrs. Smitie Dunn, and Mrs. Deliah Massengill both of Four Oaks, N. C. Also a number of grandchildren who stood by her and did all for her that loving hands could do. I hope the Lord will reconcile each and everyone of them to her departure.

She united with the church at Four Oaks in 1907, and on July 18, 1937, she moved her membership to Clement and was received by letter. She remained a faithful member until death, always filling her seat when her health would permit. Sister Creech had suffered sore afflictions for many years and had not been able to attend her meeting in quite sometime. She was always so glad to have the Brethren and Sisters and friends visit her. She seemed to bear her afflictions with so much patience.

A seat is vacant in our church which cannot be filled, but we pray God will fill her vacancy with His presence. Funeral services were held at The Overby Funeral Home by Elder T. Floyd Adams, and Elder D. E. Parker, with a host of Brethren, Sisters and friends. She was laid to rest in the Four Oaks City Cemetery, beneath a mound of beautiful flowers, there to await the resurrection morn.

Resolved: That a copy of this obituary be sent to the family, one put in the record of our church book, and one sent to Zion's Landmark for publication.

Done by order of Clement Church in conference, Saturday, November 11, 1961.

Sister Vonnie Massengill,
Committee

OBITUARY

Our beloved sister N. L. (Tishie) Cleggham Fortson, was born November 15, 1874, in Jackson County, Georgia, and departed this life February 13, 1962. All that loving hands could do, was done for her comfort, but her Heavenly Father saw fit to remove her from her sufferings and take her to her eternal home.

Sister Fortson first united with the Bushy Creek Primitive Baptist Church, of the Oconee Association, Madison Co., Ga. After moving to Atlanta, Ga. she united with the East Atlanta Primitive Baptist Church on the third Sunday in March, 1938, where she remained a faithful member until her death. Her chiefest joy was to meet and mingle with those of like precious faith and she was held in high esteem by all who knew her.

Funeral services were held at Union Church, Madison County, Georgia, by Elder T. L. Huff and she was laid to rest beside her husband in the church yard under a mound of beautiful flowers.

She is survived by two sons, Sam N. and G. Curtis Fortson, Madison County, Ga.:

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three daughters; Mrs. Jessie Webb, Decatur, Ga.; Mrs. Gertrude Matthews, Birmingham, Alabama; Mrs. Pauline Swofford, Avondale, Ga., with whom she lived; ten grandchildren, and eleven great-grandchildren.

Her church, family and friends have sustained a great loss, but we hope our loss is her eternal gain.

May our God comfort and reconcile the bereaved.

Sister Alice Morgan,
Sister Mollie Belle Gurthie,
Brother J. Q. Adams,
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.

NOTICE

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1-do. \$30.00 Postpaid \$30.60.

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.

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

Editor

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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 – POSTMASTER

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

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCV

JULY 15, 1962

NO. 17

PSALM CXVIII.

The Lord hath chastened me sore: but he hath not given me over unto death.

Open to me the gates of righteousness: I will go unto them, and I will praise the Lord:

This gate of the Lord, into which the righteous shall enter.

I will praise thee; for thou hast heard me, and art become my salvation.

The stone which the builders refused is become the head stone of the corner.

This is the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will rejoice and be glad in it.

Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity.

Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

Thou are my God, and I will praise thee: thou are my God, I will exalt thee.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

PSALM CXIX.

ALEPH

Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart.

They also do no iniquity: they walk in his ways.

Thou hast commanded us to keep thy precepts diligently.

O that my ways were directed to keep thy statutes!

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

**\$3.00 PER YEAR
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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A DESIRE TO WRITE

Dear Brother Adams:

I am not feeling too well physically, but have both a burden and desire to write again hoping the dear Lord will bless my efforts, otherwise, it will fail.

During the past several months three of our precious Elders have passed over that Great Divide, yea, four, Elders Nash, Noel Gilbert, Millard Westbrook, and this past fifth Sunday, Elder Joe Boles, Mt. Airy, N.C. bid nature and all pertaining thereto a last farewell, and we know not when our time to go shall also come. It causes serious thoughts at times; but they have and we shall fill our last appointment, bear our last heartache, breathe our last sigh and groan, shed our last tear, ere we go. I feel these precious ones were soldiers on the battlefield of God who have fallen, but they fell to rise again! Their Spirits are now gone to Heavenly pastures, Jesus is their Shepherd there. And their bodies together with the rest of the entire church of God, shall one day be raised, changed and fashioned like unto the glorified body of our Lord Jesus Christ; Spiritual, immortal and Holy, then adopted from the earthly kingdom into the Heavenly, then carried into Heaven with all its glory, made joint and equal heirs with the Lord Jesus Christ, to sing His praise forevermore there.

I take it for granted that most

of our brethren are firmly established in this precious point of God's doctrine, the resurrection of the mortal, earthly bodies from the dead. The word Adoption is heavily on my mind, and in my heart. Again may it please the Lord to bless my pitiful efforts at writing. Let me repeat: I fully realize otherwise it will be in vain.

In the past, I myself, have been tangled up on what part of the man is born again. So if anyone who reads this thinks it is the whole man who is born again, I sympathize with you, for I also, in the past, have been there. I believed that way and was very conscientious and sincere in it. But it is wrong. As time passes, we are led by the Spirit into deeper and deeper waters, understanding of Spiritual things, truths, points of doctrine, if I be not deceived. One point the less we know, the more we think we know; and the more we really know, the less we feel we know. We, seemingly, are going backward in knowledge, and we feel to grow smaller and smaller, more helpless, more vile and sinful, yea, and more needy of our precious Saviour.

The scripture, Gen. 1:20, says, "And God said, Let us make man in our image, after our likeness, —"etc., talking to the Son and the Holy Spirit — (the triune God) God is a three-in-one God, the Father, Son, and Holy Ghost; and in order for man to be in the image or

likeness of God, he also must be composed of three parts — and he is — body, soul, spirit. After Adams' creation or formation, God "breathed into his nostrils the breath of life, and man became a LIVING soul." (Gen. 2:7.) After this but before the transgression, Adam talked with God. The wall of sin had yet been thrown up, to separate us from God, we being in Adam at that time. After Eve's formation, God put them in the garden of Eden, to keep it, dress it, and He commanded them concerning the tree of the knowledge of good and evil. But they transgressed, and in so doing, the soul of Adam, and ours, died in trespasses and in sin; we being in Adam, our soul also died in trespasses and in sin. All this by the before-determined counsel and will of God from eternity or before the world began.

So then, it is the soul of man that died in sin; it was and is the soul 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." St. John 5:25. It was and is the soul of man under consideration where Paul spoke in Ephesians 2:1, "And you hath He quickened, who were dead in trespasses and sins, — "etc. If it were the body only that was under consideration we could not sin anymore, nor die. We would be perfect now in soul. (See I Jno. 3:9 and James 1:14, 15.) If the body were under consideration, we would have no cross. See Matt. 10:38. We could not be a double nor dual personality. See Song of Solomon 6:13; Galatians 5:17. This

is enough scripture to establish the fact it just could not be the whole man that is born again. The soul of man died in the garden of Eden in trespasses and sin, it is the soul of man that is born again, proven in the scriptures and in the experience of God's little children. The body, after the soul is born again, is brought under subjection to this hope; the body is still sinful and vile, therefore it has to die. The soul and Spirit is saved by the Spiritual birth, and the body is saved by adoption after deaths I hope to God everyone who has this precious hope could see this.

Grace: By the grace (meaning gift in mercy sent) of God, may I say Jesus is the Grace of God in person? Jesus married or united with our souls, infusing eternal life into us thereby. When one is born again, the body is the battle field between the two natures. We then possess Christ in the soul, sin condemned in the flesh. One grace complete in Christ with many effects: Restraining grace, to hold us back or restrain us from things we would otherwise do, to our destruction here. Another effect is, restraining grace to hold us up, or lend us support in times of sorrow, distress, doubt and fears. The next is constraining grace which is impelling, compelling, drawing us forward, onward, upward, in our Spiritual duties, exercises, abundant grace to keep us safe and secure in the arms of Jesus. Perserving grace, so that we must travel on, no giving up to the end. Grace to march on; poor soldiers of the cross; marching through all of our trials, troubles, tribulations, distresses, doubts, fears and momen-

tary joys; marching beneath that blessed flag of truth, stained with the blood of Jesus, the blessed Lamb of God.

Shortly before my Dad's death, he was working in the boiler room of Martainsville Cotton Mill, this room had very high ceiling. He said (he was either awake or asleep, I have forgotten) he was singing a hymn when that room filled with angels of God all singing with him. He saw me standing preaching the gospel. He told me: "Press on toward the mark of the prize of the high calling as it is in Jesus!" As a soldier on the battle field in France, who bore the flag and fell mortally wounded, tossing the flag to a fellow-soldier, as he went down saying. "To you, from hands now falling in death, I throw this flag. Be yours to hold it high!" O! My God! How far short I have and do fall! I go daily pleading for mercy.

Resurrection, adoption: Apostle Paul set forth the undeniable fact, the absolute necessity of the resurrection of these mortal fleshly bodies of the saints of God in I Cor. 15 chapter, in which he said, if the dead rise not, Christ is not raised, and if it were that way, our faith, hope, and preaching would be in vain. Why? Because if Christ be not raised, the church would not and could not be justified! Christ had to fulfill the law of God, satisfy and fulfill the justice of God. The first He did by giving His life and going into death; the second he did by His resurrection from the dead. All this He did in behalf of, and for His church, just as in natural law. If a man has several children of his own, begot-

ten of him, and he wants to adopt a child from another family into his own, he has to fulfill, and satisfy the requirements of the law, that he may make the adoption legal and according to law. When he does this, and the final pages are signed, at this moment the adopted child becomes a part of his family, lawfully, and is equal heir to this man's natural wealth, and possessions together with his begotten children.

God has it so wonderfully fixed. Jesus Christ is the only begotten Son of God. How then can we poor sinners, one day be made joint and equal heirs with Him, body, soul and spirit of heaven, with all its riches of glory, joy and eternal life? Simply by adoption! Romans 8:15 says, "For ye have not received the Spirit of adoption, whereby we cry, Abba Father." (My Father).

While under the law, in our experience, we could not call Him Father. I felt condemned beneath His gaze. He was Holy, I am sinful! His justice demanded me to go to hell to satisfy His offended law. Then Christ stepped in gave me faith to believe He has paid my debt in full, then I ceased from my labor and entered into rest. His love and peace filled my soul, I could then (and not until then) call God my Father. I was given a hope of heaven. To me, this is the evidence I have received the Spirit of adoption. Rom. 5:1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ — Amen" So Christ has fulfilled every requirement of God's law, satisfied His justice, we are fully pardoned,

freely justified in thought by and for His sake; and we are now awaiting our adoption. Rom. 8:21, 23 says, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation (in Christ Jesus) groaneth, and travaileth in pain together until now; and not only they, but ourselves also, which have the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Here it is Brethren, When in that great resurrection morning, when these; our natural fleshly bodies shall be redeemed from under the bondage of death, when we shall be brought back to life from the dead, when body, soul and spirit shall be reunited, rejoined together at His majestic command, never to die again, when we shall be raised, changed, fashioned like unto His glorified body, changed from natural to Spiritual, mortal to immortal, corruptible to incorruptible then adopted from the family of Adam into the family of God — then little children, all of our groans, sighs, heartaches, tears, sins, sickness, pain and death, shall forever be over. Then He will carry us Home up yonder, the whole church, each member, body soul, and Spirit, all for whom He died, into that eternal home on high, to praise Him forever and forever, all by the grace of God alone.

This is my hope, my trust, my belief. If any see it differently, I can not help it. May God give us all and grace to bear with one another, to pray for one another, to

travel on together in Spirit, and ultimately be housed in heavenly Glory forever in that Land where Jesus is, Amen! Farewell in the Lord.

A poor sinner in hope of Heaven and Eternal Glory.

(Elder) Layton Wingfield
Ridgeway, Va.

MT. ZION March 25, 1934
JOHN 9-25

"One thing I know, that, whereas I was blind, now I see."
"I once was lost, but now am found, was blind, but now I see."

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

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 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 holt 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 was he 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 needs 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 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 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 annointed 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 preaching of 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 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 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 had not declared, "Behold I shew you a mystery." The scriptural meaning of myster 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

PASTORSHIP

He said, "Well, you know as the time came on, I just did not have a feeling to go," etc. Well, he was not bound to go to an Association where there were plenty of others, but when a man accepts an ordination, and especially when he accepts the pastorate of a church, not to go in slacking his duty; not to go is to put flesh ahead of spirit; and is allowing the brethren to slack in their duty, for often they look to the pastor to take the lead; really it is they — the brethren of the church — who should take the lead, and inquire concerning the absence of the pastor and look into it seriously. The church must not be neglected, regardless of anyone member and especially the pastor.

Nothing would kill the love and life in the church quicker; in fact when such things occur, it is evidence that the light is already removed or partially so. Let us guard these things, and watch for them, and let us be up and about our physical duty when such neglect occurs.

We cannot reach out and grasp the Holy Spirit when we would like to have it, but we can, by the mercies of God, present our bodies living sacrifices, holy and acceptable, unto God, which is our reasonable portion. If it pleases the Lord to be praised in and through the utter failure of ourselves to speak in His Name, then it is our reasonable portion to bear the fleshly humility and sacrifice; It is our portion to put ourselves in the way, and be at the place, and await whatever the Lord has to be said at the appointed time and place. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (Cor. 6:19) "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." (Gal. 5:24.) Then also we read in Acts 12:33: (What is meant?) "Now therefore, we are all here present before God, to hear all things that are commanded thee of God." In this occasion, The word to be spoken was not known by anyone of the group: neither Cornelius, nor Peter, nor the Jews with Peter, nor the kinsmen of Cornelius, nor the servants who had gone for Peter. None of them knew what the Lord would have said, nor for what this group

had assembled themselves together; they only knew that they had been commanded to assemble, and in the presence of God, they waited upon the Lord! waited to hear "Whatsoever the Lord hath commanded thee to speak!" Peter had come, against the laws of the land, against the desires of nature, against his wishes in the matter, but he came without gain saying and in obedience to the command (go with them doubting nothing). No one knew; but the Holy Spirit gave utterance, and Peter preached Jesus Christ to the Gentiles! and the Holy Ghost came upon those Gentiles who were enabled to hear His words. So we know not, which shall prosper, either this or that, or whether they both alike shall be good in the sight of the Lord; it is for us to sow; and to know that it is He who will give or withhold the gain! It is not ours to apply! Let us go forward with whatever we are given, and present ourselves in His hands, commit our ways unto Him, and doubting nothing, and by the mercies of God, present our bodies a living sacrifice, which is our reasonable portion. Did not Jesus present His body a living sacrifice, holy and acceptable? Shall we not, in less manner but symbolic of His sacrifice, do likewise? Shall not this temple house the Holy Spirit, which is His, suffer criticisms and persecutions and afflictions for His sake, until finally the time comes when it shall give up its life and the Holy Spirit shall depart, and this body shall lie down in death? Yes, this body is the house of the soul and the Spirit, which are God's.

A. D. Alston

REQUEST

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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. 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

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

BLUE RIDGE ASSOCIATION NOTICE

The 1962 session of the Blue Ridge Association will be held with Center Church which is located in Henry County, Va., on highway 687, beginning Friday before the 3rd. Sunday in July and the two days following. Those coming from the east and south, come to Martinsville Bridge at Cloverleaf, turn west on highway 58 leading to Stuart, go about 5 miles to Lester Robertson's store, turn northwest on 687 to the church, about 12 miles. Due to the detour those coming from north and west come to Stuart on #8 highway. Take #58 east to Shelton's Store-10 miles. Then turn north on highway #626 to the church which is about 10 miles. You will see marker here.

We desire all lovers of the truth to come and be with us.

Noel Tilley
Rt. #1, Box 350
Fieldale, Va.

ASSOCIATION NOTICE

The Abbotts Creek Primitive Baptist Association will be held, the Lord willing, with the Church at Mt. Shepherd, beginning on Friday before the fourth Sunday in August, 1962 and will continue through Sunday following.

Directions to meeting place are as follows. Those coming from the south and east, follow Highway 63 west out of Ashboro for about ten miles and cross Carraway Creek. Watch for sign on you right. Those coming from the north and west follow Highway 64 east from Lexington until you cross the UWharrie River, then look for sign on left. The church is about one mile off Highway 64 on an unpaved road. We extend a cordial invitation to all lovers of the truth.

For further information write or call,

W. M. Freeman,
104 Marywood Drive,
High Point, N. C.
Phone 88-20978.

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCV

No. 17

Entered at the Postoffice at Wilson
as second class matter.

Wilson, N. C.

JULY 15, 1962

MALACHI WAS MOVED BY GOD

Dear Brother Adams,

Please write your views on the scripture as recorded by Malachi, chapter 3, verses 8, 9, and 10 for the benefit of the readers of your good paper, Zions Landmark.

With Christian fellowship,
Sarah P. Pike
1608 S. Goldsboro St.
Wilson, N. C.

This is prophecy. Peter said, "For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost." — 2nd Peter 1-21. Malachi was moved by the spirit of God to speak, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith

the Lord of hosts, If I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Solomon said, "When a man's way please the Lord, He maketh even his enemies to be at peace with him. Better is a little with righteousness than great revenues without right." Prov. 16:7-8.

Israel was a stiff necked and rebellious people. From the reading of the prophecy of Malachi, as well as many of the prophets, Israel had departed from the precepts that were taught in the law of Moses, and were practicing the tradition of men. For this reason God brought them into judgment to give an account of their evil and wicked devices.

The law of Moses was given by God. When they obeyed this law they received His blessings, but when they transgressed His law they received the wrath of His disapproval. The Lord spoke by the mouth of the Prophet and said, "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isaiah 1:19 - 20.

Under the law of Moses the Israelites were commanded to pay tithes, whether it was the seed of the land or fruit of the tree. Even the tenth part of the herd which passed under the rod shall be Holy unto the Lord. Lev. 27:30, 32. There were three forms of tithings under the law. 1st, the tribe of Levi was to receive the tenth in Israel for an inheritance for his service. See Num. 18:21. 2nd, for the Lord's

feast, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds, and of thy flocks; that thou mayest learn to fear the Lord thy God always." — Deut. 14:22-23. If the distance was too far to carry the tithes, they were to turn them into money and take the money to the place which the Lord chose. See Deut. 14:24-25. 3rd, There was to be every third year a tithe for the poor, chiefly for strangers, fatherless and widows. See Deut. 14:28-29.

Tithing under the legal dispensation became greatly abused by those who followed the tradition of the Elders. The scribes and pharisees were greedy for gain. Instead of carrying out the precepts of the law of Moses by giving the Levites and Priests their portion and relieving the poor, they devoured widow's houses to satisfy their lust for gain. It was for this reason they received the sharp rebuke from the Prophet, "Will a man rob God?" Their sacrifice offerings were not according to that prescribed in the law of Moses which says, "that they shall be those without blemish." The blind or broken, maimed or those having a wen, or scurry, or scabbed, were forbidden to be offered, yet these were the ones that were offered, the ones without blemish were withheld.

This evil practice of withholding the tithes which rightfully belonged to the Priest, Levites and the poor, and the withholding of the first-

lings of the flock, the ones without blemish, and offering for sacrifice the feeble and maimed ones among their flock, brought a curse upon the people, it being a departure from the word of God. The Prophet said, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." They seemed to be ignorant of having robbed God, to which the Prophet replies, "In tithes and offerings." The blessings of God were cut off; rain was withheld; the earth did not bring forth the usual increase. To withhold that which rightfully belonged to the Priest, Levites and the poor, might properly be said, that this is robbing God. Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall be also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7-8. When men depart from the word of God and take the law in their own hand, they bring upon themselves swift destruction. But when God withdraws His Spirit, His guiding hand, men are guided by the dictates of his nature, and he is corrected only through suffering.

The 10th verse, "Bring ye all the tithes in the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." By bringing all the tithes into the storehouse there shall not be anything lacking to satisfy the hunger of the Priest, Levites, their fami-

lies and the poor. According to the law of Moses the tithes were their portion. When these tithes and offerings were brought into the storehouses as prescribed by the law of Moses they were received with the blessings of God, because God honors His word.

The scribes and pharisees rejected the teaching and baptism of John. They did not receive Jesus as the true Messiah, whose advent into the world was foretold many times by Moses and the Prophets. It is recorded that "He (Jesus) came to His own and His own received Him not." They departed from the word of God by following the tradition of the Elders. They attempted to confuse the minds of those who were baptized into the true faith, by saying, "Except ye be circumcized after the manner of Moses, ye cannot be saved." Acts 15:1. They made threats on those who confessed that Jesus was the Christ and cast them out of the synagogues. This was true of the blind man whose eyes Jesus opened. See John 9:22. Jesus pronounced a woe upon the scribes and pharisees by saying, "But woe unto you, scribes and pharisees, hypocrites! For ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:15.

The Holy commandments of God were delivered to the Jews (the lineage of which Jesus was born.) They perverted and wrested the scriptures and changed the truth of God into a lie. Peter said, "For it has been better for them not to have known the way of righteousness, than, after they have known

it, to turn from the Holy commandment delivered unto them." 2nd Peter 2:21. The scoff and mocking of Jesus by the Jews was dishonoring to God. They said He had a devil. "Jesus answered, I have not a devil; but I honor my Father, and ye do dishonour me." John 8:49.

The doctrine that Paul preached who said, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God," honors God. The doctrine which Peter preached who said "His people are kept by the power of God through faith unto salvation ready to be revealed in the last time," honors God. Any doctrine taught that is contrary to that of the Apostles and Prophets robs God of His glory and dishonors Jesus. Circumcision of the flesh after the manner of Moses is dishonoring to God. This is contrary to the new covenant which was ordered in all things and sure. Paul said, "For we are the circumcision which worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3.

The offerings under the law which were to be without blemish, with no defects, was a type of the true offering to-wit: Jesus Christ, who was Holy, harmless, undefiled and without sin. Jesus Christ offered Himself once, and forever put away sin by the sacrifice of Himself. He is the Saviour of His people. He is the keeper of His chosen. The Prophet said, "He that keepeth Israel, neither slumbers nor sleeps". Peter said, "We are kept by the power of God through faith unto salvation ready to be revealed in the last time." By the word of God we can see that

Jesus not only saves His people with an everlasting salvation but He keeps them. To set up any doctrine outside of this, (that is, works of our own righteousness as a means of salvation, and performing good works to receive blessings) is robbing God of His glory and the portion which rightly belongs to His people. This is teaching for doctrine the commandments of men, which is contrary to the word of God, and is not in accord with the doctrine of the Apostles and Prophets. When one learns that we are all as an unclean thing, and all our righteousnesses are as filthy rags, he then ascribes all the honor, praise and glory to God. (the firstlings of the flock) Paul said, "We are bound to give thanks always to God for you, Brethren, beloved of the Lord because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth." 2nd Thess. 2:13. Again Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." Jesus was delivered for the offenses of His people and raised for their justification. This is the true doctrine and that which honors and glorifies God.

Our approbation of Him constitutes our offerings to Him and when these offerings are mixed with self-approval, performance of duty and self works, the lawful tithes are withheld and the firstlings of the flock are not offered.

Jesus is the true offering. His people eat His flesh and drink His blood. Jesus said, "My words are life and they are Spirit." When the

devil tempted Him on the pinnacle of the temple by saying, "If thou be the Son of God, command that these stones be made bread, Jesus said, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." When the words of God are applied to the hearts by the Holy Ghost, they are food for the hungry and drink for the thirsty.

Those who have tasted that the Lord is gracious and have felt the power of His resurrection, which has redeemed them from the curse of the law, find themselves deficient in their efforts to render full praise to Him for delivering them from so great a death. Words are ineffable to describe the greatness of His love and mercy. Peter said, "Who 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." 1st Peter 1:8-9.

The blessings of God were abundantly bestowed upon the people in the days of King Hezekiah. They brought in the tithes and offerings in such great quantities that they had plenty to eat and plenty left. The storehouses were not sufficient to store all the tithes. For this reason Hezekiah commanded to prepare chambers to make further room to store their bounty. See 2nd Chron. 31:10-11. The storehouses are not sufficient to store all the offerings and tithes by reason of the blessings of God. It is even true in the hearts of those who have received an abundance of grace. As they render thanks and praise to Him for His goodness and

mercy, their souls are sometimes filled to overflowing. This was true with Mary when the angel of the Lord brought the good news that she should bring forth the Son of God. She said, "My soul doth magnify the Lord, my Spirit hath rejoiced in God my Saviour." David rendered thanks and praise to God for His goodness and mercy to him. The blessings of God flowed so sweetly into his soul that he exclaimed, "My cup runneth over." The sweetness of God's love was felt with such force and power, he said, "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." The Lord prepared a table before him in the presence of his enemies, He anointed his head with the oil of joy, and his cup ran over. There wasn't room in his heart to contain all the blessings which he felt within. It was for this reason that David said, "My cup runneth over."

Under the legal dispensation the buildings were enlarged to store the natural blessings. The Lord enlarges the heart to store the Spiritual blessings. David said, "I will run the way of thy commandments, when thou shalt enlarge my heart." Psalms 119:32. David meant by this indescribable love and sweet communion of this Holy Spirit of God that he then conforms in obedience to the commandments of God.

This is the experience of every child of grace. When they are blessed with His presence, His commandments are sweet. His yoke is easy, His burdens are light and God is not robbed in tithes and offerings.

T. F. ADAMS

**RESOLUTION IN RESPECT OF
SISTER LURA FOX**

Resolve first: Sister Fox united with this church by experience in July 1900 and passed away April 8, 1962. She was a good woman, very humble and always filled her seat when she was able to come.

Resolve second: We know that the church is going to miss Sister Fox. She always filled her seat when she was able to come but for the last few years she has not been able. She loved her church and was hoping to come one more time. She was the oldest member of our church, if she had lived until July she would have been a member for 62 years. We know we will miss her but we hope to bow in humble submission to the one that does all things well.

Resolve third: We send a copy to our Religious paper the Landmark, one to the family and one put on our church records.

Done by the order of Conference May 5, 1962.

L. P. Martin, Moderator
F. D. Long, Clerk

**RESOLUTION IN RESPECT OF
BROTHER R. D. BAILEY**

Resolve first: Brother Bailey joined our church by letter from Shiloh Church in 1953 and died April 14, 1962.

Resolve second: Brother Bailey was a good man and came to church when he was able but wasn't able to walk much in the latter part of his days. He was very much versed in the scripture and enjoyed talking about the goodness and mercy of God. We feel like now that he is resting in the paradise of God's love where there is nothing but peace and happiness.

Resolve third: That a copy of this be sent to the family, one to the Zion's Landmark for publication and one sent to our church to be put on our church records.

Done by the order of Conference May 5, 1962.

L. P. Martin, Moderator
F. D. Long, Clerk

LAUREL SPRINGS UNION

The Laurel Springs Union Meeting will convene, the Lord willing, with the Church at Roaring River, in Wilkes County, N.C., the fifth Sunday and Saturday before in July, 1962. Elder A. L. Presnell was chosen to preach the introductory sermon, Elder J. C. Dunbar alternate.

Roaring River Church is in Wilkes County, N.C., turn off old U.S. 21 North of Elkin, N.C., at Sneads Grocery, road No. 2037. Then go to you come to Carter's Store. Turn right on 205. About two miles turn right on 1752, and go about three and one half miles to the church on right hand side of road.

All lovers of the truth are invited to meet with us.

Elder Sam Flippin, Mod.
G. L. Badgett, Clerk

UNION NOTICE

The Lower Country Line Union was appointed to be held with Stories Creek Church, beginning Saturday before the fifth Sunday in July.

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

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Fellowship, beginning Saturday before and fifth Sunday in July 1962.

Elder Shepard Langdon was chosen to preach the introductory sermon, and Elder W. D. Barbour, 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

UNION NOTICE

The three Old School Predestinarian Primitive Baptist Churches of California will hold their three day Union Meeting at the Odd Fellows Hall, Alpine and Baker Sts., Bakersfield California, Lord willing, the 5th Sunday in September and Saturday before. Friday service will be held in the home of Mrs. Robert Wright, 108 Circle Dr., Oildale, California. A cordial invitation is extended to all believers of salvation by grace.

For further information write to Mrs. Robert Wright or Myrtle Tipton P.O. 797 Hollester, California.

T. R. Jefferson, Pastor
Myrtle Tipton, Clerk

UNION NOTICE

The Skewarkey Union is appointed to be held with Hopeland Primitive Baptist Church in Whitakers, N.C., on Highway 301. Time of meeting 5th Sunday in July, Friday and Saturday before, 1962.

Elder W. E. Grimes was chosen to preach the introductory sermon, and Elder Mark Garner, alternate.

We extend a cordial invitation to Ministers, brethren and friends.

E. C. Harrison, Union Clerk

BLACK CREEK UNION

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 July, 1962. The church is located about four miles out of Dunn off #421 Highway. All lovers of the truth are invited to attend.

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

WHITE OAK UNION

The White Oak Union Meeting is appointed to be held with the Church at Bay, the Lord willing, fifth Saturday and Sunday in July. The church is located just off Highway 17, five miles South of Jacksonville in the town of Verona, N. C.

All lovers of the truth are invited, and a special invitation to our Ministering Brethren.

H. A. Young, Union Clerk
R.F.D. #4, Box 362
Jacksonville, N. C.

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Tabor, Saturday and fifth Sunday in July, 1962. Tabor Church is located on East side of Tabor City, Columbus County, N. C., beside Highway #701.

All orderly Baptist are invited to attend, especially Ministers.

E. L. Vaught, 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.

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.

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VOL. XCV

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NO. 18

PSALM CXIX.

Then shall I not be ashamed, when I have respect unto all they commandments.

I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

I will keep thy statutes: O forsake me not utterly.

BETH

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

With my whole heart have I sought thee: O let me not wander from thy commandments.

Thy word have I hid in mine heart, that I might not sin against thee.

Blessed art thou, O Lord: teach me thy statutes.

With my lips have I declared all the judgments of thy mouth.

I have rejoiced in the way of thy testimonies, as much as in all riches.

I will meditate in thy precepts, and have respect unto thy ways.

I will delight myself in thy statutes: I will not forget thy word.

GIMEL

Deal bountifully with thy servant, that I may live, and keep thy word.

Open thou mine eyes, that I may behold wondrous things out of thy law.

I am a stranger in the earth: hide not thy commandments from me.

My soul breaketh for the longing that it hath unto thy judgments at all times.

Thou hast rebuked the proud that are cursed, which do err from thy commandments.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A WAY BY THE ALMIGHTY

This letter was written to Brother A. D. Alston while he was in the armed service, by his Uncle by marriage — Elder H. H. Leferts.

T. F. Adams.

Leesburg, Va.,
July 20, 1949

Dear Brother Douglas, My Son
in the Faith:

Your letter received this morning makes me feel like answering you at once, but I can not write expressively the things in my heart relative to your present situation and your state of mind incident thereto. I need not remind you that myself and the church of which you are a member, anxiously await the Lord's time to return you into our midst. I have not, I think, raised any questions as to why you are in the army or why you stay there. Events have been taken out of your hands, your way is hedged in by the Almighty, your path enclosed with hewn stones laid in the purpose of God for you. Are you not being led into fellowship with the Man of sorrows? Was not His path hedged about even as yours is, in a small measure? His in the fullest sense, yours only so far as to bring you into fellowship with His sufferings, to conform you unto his death, unto His self-negation, that you may in due time realize the liberty which his resurrection power shall afford you when this

trial of yours is over, when the darkness covering you shall disperse and you shall see again the light of His countenance, His divine favor smiling upon you. So be patient. Await His time to set you free. Be not over-much occupied with your own feelings; be not too ego-centric. Look out and look up. You say you cannot! Well this— your infirmity — is part of the lesson you must learn, to know all your sufficiency and efficiency are of Him alone.

Unfortunately, speaking after the manner of mortals, you vacated your home in Hopewell on a descending market which has continued to decline. Purchasers know this as truly as you do. Buyers occupy a position of "Watchful waiting" for real estate values to drop even lower. Dr. Byron White thought he had sold "Stoney Castle" for \$90,000, but had it thrown back on his hands because the prospective buyer could not raise the down-payment. The would-be buyer had property in Silver Spring, which he wished to dispose of in order to make the down payment on Stoney Castle. But he could not sell, so he could not buy, so he threw up the matter losing his down payment, or pledge-payment, of \$5,000. Now, Dr. Byron is looking for another purchaser and has come to the point where he is willing to take what he can get in order to get it off his hands. The problem facing you is not yours

alone, many are in the same situation.

Over and above all this, as it appears to us mortals, is the working out of God's plan for you. It is all in His hands. In due time, it will all come right but it may not be your way or my way or our way; but it will be a right way for it will develop as God's will for you. It will be undoubtedly for your good and for the glory and honor of Him in whom you believe and whom you desire to serve.

Ella and I are booked to go to Carter's over Saturday night from Mt. Zion, the coming Saturday, and I am hoping we may have a good visit, a really serious visit and not too much chit-chat. I believe he wants it that way, and I know I should like it that way; but I am so unfit to be in any spiritual company. When I should be an example to others, I feel I am a reproach more than help.

My heart was cheered last Sunday at Welsh Tract when Brother and Sister Fetter and Sister Taylor came from South Hampton to be with us, and when six from Salisbury also came. I wondered what they came for? Surely not for anything they expected out of myself. Maybe they came that they might see Jesus. I hope they saw Him. They did if they looked beyond puny man, beyond the watchman. Psalm 119:75 has been much on my mind of late. I talked about it at Frying Pan second Sunday, and again at Welsh Tract last Sunday.

Aunt Ella and I send love to you and Carolyn and the girls. The Lord bless you all, not for anything in you, either of merit or of demerit, but for His own Name's

sake alone and because He is a God of love and mercy to all who truly feel their need of Him.

Yours in love's bond and in the blessed hope of eternal life through Him,

(Elder) H. H. Lefferts

**I HAVE LEARNED
"GOD IS ALL POWERFUL"**

Dear Sister Adams,

I am sending a letter from a brother in Louisiana, which I think is very good reading. I have his consent to send it to you for publication; in case it is approved by you. He was writing to a boyhood teacher, who had requested a letter from all former students he could contact.

Brother White wants some sample copies of Zion's Landmark and thinks he will subscribe to it. He had never heard of it. I am also enclosing a short poem written by our pastor, Elder C. B. Britt of Eldorado, Arkansas. He is able in Poetry. I have his consent also.

In a sweet hope,
Nancye Johnston McDaniel
Vandervoort, Ark.

Dr. W. M. Caskey

Dear Friend and Former Teacher:

I have been informed you desire a letter from each of the graduates that were at the reunion on August 6, 1961. I was very glad to be able to attend this reunion, to meet with my classmates of 1924; to see them and talk with them and to see you and to be able to visit with you.

Now as for something more to write you at this time, I do not know whether or not I will be given a mind to write anything pertaining to that which is on my mind,

but I will try to write briefly of some of the experience I have had; hoping that you receive it with understanding, though it may be different from other letters that are written to you.

Like Jacob of old, The Lord found me in a waste howling wilderness, and in a desert land. This was in 1929 when I had been out of high school only about five years. I was given a hope, if not deceived, which has been with me some thirty years. The Lord has been very good to me and has lead me about and instructed me in some things of which, if the Lord wills, I will try to write you. I believe one of the main things I have been taught is that God is ALL POWERFUL. For in the scripture, it is written, and I feel it: "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." Isa. 46:9, 10.

In another place or scripture, it is said of Him: He is before all things and by Him all things consist." "Surely as I have thought, so it shall come to pass; and as I have purposed, so shall it stand." "The Lord hath made all things; yea, even the wicked for the day of evil." And He says, "I form the light and create darkness; I make peace and create evil: I the Lord do all these things". and Job says, "By His Spirit He hath garnished the heavens; His hand has formed the crooked serpent."

There are many more things we would like to say about this wonderful all powerful, omnipo t e n t

Lord of Lords and King of Kings, but to try to be brief we will just say that when He found us He did something for us for we had only a carnal mind which is enmity to God not subject to the laws of God, neither indeed can be for they are Spiritually discerned, and He took away the stony heart and gave us a heart of flesh. He put a new song in our mouth, even praises unto God. He caused us to look within and to see our lost and sinful condition; and when before, we were meditating on what we were, and were going to do for the Lord, we were smitten and were made to cry for mercy, saying, Lord, what will thou have me to do? No wonder the writer said, "It is 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. Now I do surely believe that when the Lord calls a man, that man hears it, and when he hears it he lives, for Christ says: "My sheep (His people) hear My voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." We have been made to believe on Him and to love Him and Oh! what love is manifest in our hearts for His people who are spoken of as the fewest of all people! "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light: I Peter 2:9.

Paul says, concerning himself; (and this has been a great comfort to me) "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."

According to the scriptures, and according to my own feelings The Lord's people are chosen, called, blessed, loved predestinated, elected, redeemed and saved by the Lord; and by loving kindness, He draws them, and gives them a mind to write concerning all these wonderful things as well as other beautiful scriptures, as I feel I would make this writing too long.

Christ says, "Marvel not if the world hate you; and in another scripture it says, "All that will live Godly in Christ Jesus, shall suffer persecution." He further says; "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. 48:10.

In conclusion, I hope, after the inward man, I have been made to love all of these things that are written concerning the Lord, and His dealings with His people, even the promise of persecutions from unbelievers — enemies of the truth — for we are assured that all things work together for good to them that love God, to the called according to His purpose.

Yours sincerely,

J. Dera White

R. F. D. 1, Box 25
Castor, La.

THE LORD DEALING WITH ME

Dear Brethren, Sisters, and Friends:

I have had a desire for some time to write some of what I hope has been the dealings of the Lord with me as a sinner before Him, and my ordination as a deacon of our church. However, in this effort I feel so helpless, so undone and as a little boy cast off without the wisdom of God! Yet I have an urgent desire to make an effort. May our dear Father be with me and enable me to pin down the experiences that have come my way that I hope are of Him, even though I am a poor trembling sinner.

In 1939 and 1940 something took place with this poor boy that I had never known before. I had previously enjoyed the pleasures of this world, but it seemed for the first time, I felt to be such a great sinner that it was crushing me down into woe and misery. I began to beg the Lord to have mercy on me, a poor wretched sinner. For the first time in my life, I felt this, and I continued to get worse. My rest, my sleep, my content of mind was all gone. I was made to cry, God, have mercy on me a poor sinner!

At this time, I was working in Fieldale Hosiery Mill and I was so depressed that I could not concentrate on my work. I would wander off from my machine in meditation and deep distress; and when would come to myself, I would think, Surely my machine is torn up for lack of attention. I would go to it and sometimes my supervisor would be with it, but sometimes it was still alone, yet everything would be running well. Another mystery was, the supervi-

sor would never seem irritated with me, or rebuke me, as though he knew my troubles. I thought surely I was loosing my mind.

I will not try to write all of my experience but this continued with me. My wife tried to comfort me and would prepare everything she could think of to eat for me, but this could not allay my distress or increase my appetite for food. I continued to beg and promise God if He would deliver me, I would be a better boy. It seemed my prayers were never heard till one night in 1940. That night I retired, thinking I would never see day light again. Sometime during the night I went to sleep and in my sleep, I viewed the elements — the sky opened up and something came down into my very being. While this was on me, I was made to say, Oh Lord, have mercy on me, a poor sinner!

That night changed my way of living and doing. I saw whatever it was that came down from heaven and enveloped me, return into the heavens, from which it came. This awoke me with a feeling that I had not had before. Oh! I was praising God, for I felt some deliverance for the first time. I was crying out loud and my wife awoke and wanted to know what was the trouble. I told her what had happened.

Oh, how helpless we are and what a powerful God we have! One that can put you to sleep, give you prayer and wake you in deliverance and praise to His Holy name. Oh, what a merciful God He is! He has been so good to this poor sinner!

After this I had such a desire to

join the church! I would go to Riverside Church feeling I would offer for membership, but when the time would come to open the door of the church for the reception of members, I could not go. This continued till 1941. Yet the burden to offer grew heavier. I will never forget a dream I had given to me one night. This was about one month before I was baptized. I saw myself standing in a deep valley and I saw the way I was desiring to go. There was a great mountain beside the valley and it was covered with rough, muddy water, so I could not go on as I desired. I looked behind me and there was everything I had done in the past, so I thought I would have to go back into that which I did not want to do. I looked back in front of me again, and this mountain of rough, muddy water had turned into a mountain of pure gold. So I was able to walk on in the way I had desired so intently, to do, praising God as I went. I awoke with a great deliverance.

This was in May and the first Saturday in June, 1941, I was enabled to offer to the church at Riverside, and I was received and baptized on the following Sunday. Surely that was the happiest time of my life. I thought my troubles were all over with and all the next week, I went singing and praising the Lord. I even felt as though I had never committed a sin, but this did not last long. I soon began to go down in my feelings again. I began to be burdened more and more. It seemed my burden at this time was to serve the Lord's people in some way in the church of the true and living God. It seemed if I could

just be a door mat for these people, it would be a comfort to me. These things continued on for about four years.

(I believe a true deacon has a calling similar to the ministers, yet so much of my time, I feel to be just an appointed and not a called qualified deacon.) Ere long I began to feel the burden and impression to preach. This made me fear and tremble and beg God for His mercy. One night in a dream, I saw my pastor and deacon, Brother Sol Via, in a field plowing. Elder E. R. Bryant was in front plowing. The brother deacon and I were following him. It seemed all at once a little man appeared by the side of me and with some great power overshadowed me and I was put in front. I do believe I was given to preach the gospel in power but when this little man disappeared it was all over. This made me wonder just what was in store for me. I still could not believe I had to preach for I do believe when one is called to preach, he has to have more than just the impression. I believe the woe is laid upon him and the compelling power to go! as in the case of Jonah when He said: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." There is no way out but to be delivered by the power of God to preach the gospel of God.

I later had another experience. I saw myself walking on an old mountain road, and all at once this little man appeared again. He put me on a donkey and I thought I spoke these words: "I come as Christ came," and I was blessed to preach the gospel, again in pow-

er, no effort on my part, but it was by this little man, Christ Jesus. I believe every time a preacher goes into the pulpit, if Jesus does not appear in power and overshadow him with the Holy Ghost, there is no preaching of the gospel done. He may speak the truth and give a sound talk with many suitable words, and even teach some, but that isn't preaching the gospel. The gospel "Is the power of God unto salvation to everyone that believes." Brethren, how can a deacon hold up the hands of his pastor, except he know something of his burden and calling to the ministry? I believe today that we have men in our pulpits who are mistaken in their calling and it is not profitable to the church nor to the man, but how to prevent this, I know not.

Brethren, I will never forget an experience I had about two months before I was ordained a deacon at Riverside Church. Just before our meeting, I met with Brother Sol Via, the deacon of my home church. We were talking and he said, "Noel, the church is considering calling another deacon." When he said that, it was as though some one had stabbed me in the heart, something and said, "You are the one to whom he has reference." It took me down so, I turned away and got in my car and went home. But instead of going into the house, I went up into the woods beyond the house, and began crying and begging God for mercy—"Oh Lord have mercy on me." Suddenly something said, "He did not even call your name." I went to the house and when the time came for our meeting, I went feeling fearful that my name would be

mentioned in the capacity of deacon.

When the conference came up they did just that and took a vote on it. So far as I know it was unanimous. I requested the church to give me permission to speak. I thought I was going to tell the church I would not agree to be ordained a deacon. The moderator said, "No, you came not to speak to day, but we will let you speak next meeting." Oh, what a burden this left on me during the following month. I began pleading with the Lord for I felt so inefficient, so ignorant of church matters — but no relief could I find. On Friday before our meeting on Saturday following, these words were given to me, "Oh, Lord! not my will but thine be done." Luke 22:42. This was the first time I had been made willing to be ordained a deacon of our church.

I believe there are many things that God has laid upon a deacon. I believe he desires the welfare of his church, and all the children of God. He desires to make the brethren, sisters and friends feel welcome when they visit his church.

In addition to serving the bread and wine at the communion service, I feel that the serving of the tables mainly has to do with giving oversight to the church, and the membership of the church, and endeavoring to be mindful at all times of the welfare and need of the church, and their pastor, calling attention of the church to needy conditions among its members and close friends of the church. Also when any form of trouble arises among the membership of the

church, the deacons sometimes can be instrumental in bringing about a settlement or reconciliation among those involved, through brotherly love, tenderness, kindness only a little servant of a sovereign body, and should be used as such. The oversight of a good deacon wisely administered serves as a great protection and its pastor to the church, the Lord being his guide. Paul tells us, "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." I Tim. 4:13.

The first Saturday in June, 1945, the church met and laid hands on me for the office of deacon. It resulted in a sweet deliverance to me, and I have tried with ability as it has pleased the Lord to give me, to serve the church as a deacon should, yet I feel that I have come far short in my endeavor. I do believe though in the troubles that have arisen among our people during the last few years, that He has seen fit to keep me with the true church, and may it please Him to continue to guide and direct my steps and keep me in the strait and narrow way.

Dear Brethren and Sisters, this is a part of my experience, I hope, as a child of grace and as a deacon. Written in much love and fear of the Lord.

A little brother in Christ,
I hope,
Noel Tilley
R. F. D. 1, Box 350
Fieldale, Va.

**RAYBURN FUNERAL:
HISTORIC EVENT**

Dear Mr. Adams:

I enjoyed the article — paper clipping — of Mr. Rayburn's death. Others may also enjoy it if you should care to publish it. However, please return the original to me.

Sincerely yours,
C. W. Cummings,
Victoria, Va.

**THE CLIPPING, SUBMITTED
BY MR. CUMMINGS.**

On November 18, 1961, there took place in Bonham, Texas, the most historic gathering in our national life. There was put to rest the remains of Sam Rayburn, who had served over forty-eight years in the national House of Representatives, the Lower House of Congress of U.S.A.

My life span is slightly more than Mr. Rayburn's. My memory goes back to President Cleveland and all the other presidents I have followed as they came along down through the years. So many outstanding events are recorded in my memory.

Far away in the small city of Boham, Texas, the death of one man brought together our most distinguished men. With our fast means of transportation they — our highups — converged on Boham to pay a last homage to this self-made Texas boy, Sam Rayburn.

What impressed me first: was the plain little preacher of the Primitive Baptist Church nearby where Rayburn was a member. All those great ones congregated around him, daunted him not, but I think it inspired him to deliver a wonderful sermon.

What impressed me second; Was to see ex-Presidents Eisenhower and Truman, side by side in apparent friendship. This attitude has not been apparent before but should have been.

To me, the Sam Rayburn funeral has been a great occasion for America. Mr. Sam would have wished it that way.

Morgan E. Lipps.
Richmond, Va.

MY UNRULY TONGUE

Beloved Brother and Sister Adams,

It seems of late that I stay in the valley and trouble is a constant companion. I find myself farther and farther from the state of being that I desire to be in. My tongue is an unruly member and I feel my heart is about to be consumed with evil. In my feeble attempt to change, I become more a victim of satan's power. I can witness with Paul when he said, "What I would, I do not and that I would not, I do." I feel most of the time that surely I have deceived because I am deceived. But of this I am sure: there is a power that can make crooked paths straight and our souls to praise Him. So I am made to stand still and beg because I see such great need within.

I become more a beggar every day of my life. There is no other way to turn for help. Flesh is flesh, be it mine or some one else's, and I am powerless to heal a sick sinner. My hope is that God will look down from the portals of heaven and have mercy on so wretched a creature as I. I have wanted to write Mama's obituary but there doesn't seem words to express what I feel and I do not feel worthy

to make the attempt. She had so much love and beauty within, I feel I can not express it. So again, I must stand still and hope.

In our way of thinking in nature, it appears that God does not know of many evil acts, I feel that there is much more than meets the eye; for He said 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."

I hope you know already, that my door is open always to you both, as well as it is opened to all of God's children who have a mind to come.

With a little hope that my prayer in this life will never cease, and I hope with a Godly love, I remain,

Mrs. S. Bennie Williams
108 Northern Blvd.
Wilmington, 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. Limiting in this manner will permit us to catch up the printing of those on hand or pres-

ently 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

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

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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Wilson, N. C. AUGUST 1, 1962

COMMENTS ON LUKE 14:26-27

As requested by Sister Sadie
Barnes, Columbia, N. C.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also; he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

The above words are not to be taken in a literal sense. The contrast is drawn between the earthly and the heavenly, the flesh and the spirit. To say that if we love Jesus, we should hate our father and mother, naturally, would be contrary to the commandment of God, who said "Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee." Exodus 20:12, also see Deut. 5:16.

When the Scribes and Pharisees desired to know of Jesus why His disciples transgressed the tradition of the Elders by not washing

their hands when they ate bread, Jesus answered them by saying, "Why do you also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and he that curseth father or mother, let him die the death. But ye say, whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honoreth not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:3-6. The hearts of the Scribes and Pharisees were far from understanding the law or the gospel. The words of Jesus here, do not mean that one should hate his father, mother, wife, brother or sister naturally in any degree, but our earthly joys, comforts, satisfaction, and forms of worldly entertainment must be swallowed up in our love and devotion to Jesus Christ. The words of Jesus may be better understood by the words recorded by Matthew: "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 love the Lord have a desire to live Godly. For this reason they will be persecuted. Paul said, "Yea, and all that will live Godly in Christ shall be persecuted." II Tim. 3:12. Notwithstanding this, they are made willing to endure the cross, suffer the shame, and bear all the reproaches that their adversaries may speak against them. The love of material things is not to be compared to

the love of God by those who have an humble hope that Jesus has delivered them from so great a death and given them a taste that the Lord is gracious. John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of God is not in him." 1st. Jno. 2:15.

Those who have received pardon for their sins and transgressions, and have been given that peace through Jesus Christ, and enabled to feast on the promises of God as contained in the scriptures, love Him more than earthly ties or natural kindred; for it is a different love. They are not ashamed to honor and glorify His name. This was well expressed by the poet:

I'm not ashamed to own my
Lord, or to defend His
cause, Maintain the honor of
His word, The glory of His
cross.

T. F. ADAMS

I now submit comments on John 3:3-8, according to the continued request of Sister Barnes. Jesus answered, and said unto him: "Verily, verily, I say unto thee, Except a man be born again, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Verses 5 and 6. If it were possible for a man to enter into his mother's womb and be born again, he would still be flesh for there would be nothing spiritual in this process. He would possess nothing more than a carnal mind which is enmity to God and not subject to His law, neither indeed can be. The first is natural birth. The cleans-

ing of the natural person by natural water, only has a natural effect, but the second birth is of the heart and is spiritual. Those who are born of the Spirit are sprinkled with clean water. "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." Ezek. 36:25. Therefore, Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." Verse. 7.

Those who have been taught by Him, as the truth is in Jesus, and have "Put on the new man, which after God, is created in righteousness and true holiness." Eph.4:24. This is not a work, like men who overhaul their machinery by replacing broken parts, nor as repairing a used garment with new material, neither by putting new wine into old bottles, (see Matt. 9:16,17.) The creature is made new inwardly. In nature we may inquire, How does God do this work? The Lord spake by the mouth of His prophet and said, "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 an heart of flesh." Eze. 36:26.

Notwithstanding that Nicodemus was a master in Israel, he could not understand these things, for they are hid from the wise and prudent, and are revealed unto babes. Paul said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I cor. 2:14. The natural

man is the wise and prudent one. How little he knows of spiritual matters! but oft-times he feels to have sufficient understanding and is wise in his own conceit, not knowing we must become foolish that we may become wise. Isa. 44:24, 25. How weak and frail we are! but how great and wonderful is God!

Jesus, in talking to Nicodemus, compares the blowing of the wind with the spiritual birth, by saying: "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 everyone that is born of the Spirit." Nicodemus was still bewildered and void of understanding. He said, "How can these things be?" Verse 9. The wind may be spoken of in a two fold sense. Its force and speed is often destructible. It roots up trees and topples over buildings. Again it comes in a calm and gentle breeze which is refreshing to tired and weary travelers. As the natural, even so, is the spiritual. When the Spirit blows upon a quickened sinner, it does a destructive work. It takes away his beauty and works of righteousness. It leaves him nothing by which he can be acceptable to God. His works are compared to grass and the flower of the field, all of which fade away when the Spirit of God blows upon him. "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

forever." Isa. 40:6-8.

The Spirit of God in regenerating sinners, is powerful, like the wind. It cannot be seen. Neither can they tell from whence it came nor whether it goeth. Its force and power is felt by those who come to the end of their strength, they feel to be lost, miserable and undone and are made to cry, "Unclean! Unclean! God be merciful to me a sinner!" When it is made known to the subjects of God's grace that they are regenerated and are born of the Spirit of God, and are given a good hope through grace, they can proclaim as did David of Old: "The Lord is my Shepherd, I shall not want: He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me, Thy rod and my staff, they comfort me.

Instead of destruction, it blows in a calm and gentle manner in the soul which gives them vigor and strength. "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruits." Solomon 4:16. When the children of Israel came through the Red Sea into the wilderness, they were tired, faint and hungry. The Lord "Caused an east wind to blow in the heaven: and by His power He brought in the south wind. And He rained flesh also upon them as dust, and feathered fowls like the sand of the sea." Psa. 78:26,27. When His little ones become faint and hungry. Psa. 116: 117.

When Jesus was conversing with Nicodemus, with reference to the wind, He was in the dark as to the things of the Kingdom of God. Nicodemus thought when the kingdom of God came, it would be visible to the natural eye. Jesus said, 'If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things.' Verse 12. Nicodemus had a zeal of God but it was not according to knowledge. He honored and respected His words. He endeavored to defend the person of Jesus when the Pharisees were in a rage and purposed in their hearts to put Him to death. "Nicodemus saith unto them, (He that came to Jesus by night, being one of them) Doth our law judge any man before it hear him and know what he doeth?" "They answered and said unto him: "Art thou also of Galilee?" This they said to belittle and dishonor Him. Until a man is killed in the flesh or as Paul said, "Becomes dead to the law," he will not openly confess Jesus as being the Saviour of sinners, for fear of losing his standing with his former associates. There are many in this class who are disciples of Jesus, but secretly.

"Joseph of Arimathea was a disciple of Jesus but secretly, for fear of Jews." See Jno. 19:38. He was the one that besought Pilate that he might take away the body of Jesus. Pilate gave him leave. Nicodemus came also and brought a mixture of Myrrh and Aloes, and they (Joseph and Nicodemus) took the body of Jesus and wound it in linen with the spices, as the manner of the Jews is, to bury. "To be sure this

was the same Nicodemus, it is said — "Which at the first came to Jesus by night." See Jno. 19:39.

Those who worship Jesus secretly for fear of being cut off from their former associates or cast out of the Synagogues, will often evade direct questions when approached by the opposers or by those who are enemies to Christ. This was true of the father and mother whose son was born blind. When the unbelieving Jews put the question to the blind man's parents to know if this were their son; his parents answered them by saying, "We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself." Jno. 9: 20, 21. They evaded the question when asked by the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogues. Therefore said his parents, "He is of age, ask him."

Note the difference of those who feared the Jews and the one of whom Jesus opened his eyes. The former are afraid of being put out of the synagogues. The latter has no desire for the applause of men. The former will secretly worship Jesus. The latter (whose eyes have been opened) will openly confess him. The former will deny Jesus before men but acknowledge Him secretly. The latter, who has received pardon and peace through Christ Jesus, will confess Jesus before friend or foe, as being Lord of Lords and King of Kings. My

readers, have you had the experience of both, the parents and the son?

T. F. ADAMS

**OBITUARY OF
SISTER BETTIE BEASLEY**

In the departure of our dear, beloved Sister and Mother, Sister Bettie Beasley, Korner's Grove Church has lost a very dear and faithful member, who was much loved by those who knew her.

Sister Beasley departed this life after a prolonged illness, December 24, 1961. She was born April 1, 1881, making her stay on earth, 80 years, 7 months and 24 days.

She was married to Elder J. W. Beasley December 9, 1900. To this union were born eleven children. Her husband and nine children survive her. Six sons: Arthur, Frank, Vester, Calvin, Woltz and Guyle; three daughters, Mrs. G. R. Belton; Mrs. Edd Key and Mrs. Frank Tickle. She united with the Big Creek Primitive Baptist Church in the year 1902, and was baptized with her husband by Elder Henry Mickey. Her membership remained there until December 1916, when she joined Korner's Grove Church by letter and remained a faithful member here until her Heavenly Father called her from a world of sin and sorrow to a better home on high. She always enjoyed attending the Old Baptist meetings, and she enjoyed having her brethren and sisters visit her home.

A dear mother in Israel has passed on, and her spirit has returned to God who gave it. We believe she is safely sleeping in the arms of Jesus in whom her only hope of salvation relied. She will be sadly missed by those who loved her, and especially her husband and children. May we bow in humble submission to God's will. The Lord gave and the Lord has taken away: "Precious in the sight of the Lord is the death of His saints." She was a precious mother to her children and a sweet companion to her dear husband. How we miss her! but our loss is her gain. God has called her home, so we have no cause for tears.

Her seat will be vacant in the little white church she loved so well. The funeral was held at Korner's Grove Church and was conducted by Elders Ben Martin, Joe Boles, Carl Newman, Bob Dalton, and Johnnie Belton. Her body was laid to rest in the church cemetery, beneath a mound of beautiful flowers, which were a token of the love and esteem in which she was held by her many friends and relatives.

Resolved that a copy of this obituary be sent to the next Laurel Springs Association; one sent to Zion's Landmark for publication, and one sent to the family.

Done by order of Korner's Grove Church in conference, this the seventh of April, 1962,

Written by G. R. Belton, Clerk

**IN MEMORY OF SISTER
MAGGIE JONES**

We, the members of Seven Miles Primitive Baptist Church bow in humble submission God's righteous will, in calling from this life, our dearly beloved sister—Maggie D. Jones.

Sister Jones was born January 28, 1901. Before marriage she was Maggie Daughtry and in March 1918 was married to Arthur Jones. To this union were born five daughters and one son. Four daughters, Mrs. Daris Jackson, Dunn, N. C.; Mrs. Evelyn Ivey, Tennessee; Mrs. Carolyn Stark, Florida; Mrs. Norma Ann Strickland, Durham, N. C.; and one son, Carl Ellis Jones, Fayetteville, N. C. survive her.

She became a member of the Old Baptist Church August 12, 1941. Brother Millard Westbrook baptized her. She was a firm believer in the doctrine of salvation by the grace of God. She was faithful to fill her seat at her meetings, and her husband came with her and believed as she did, but was never able to come home to his friends, even though he was a believer and lover of the doctrine, and desired to be a manifest member of the militant church.

Sister Maggie was a bright, and wide-awake member of our church. Her countenance was a witness to the fact that she loved her brethren and sisters, as well as the cause.

Her husband and daughter, Edith Jones West, were deceased December 5th and 19th, 1961 respectively, at which time a pall of sorrow was cast over the community. But we desire to be submissive to the will of our God, who does all things according to His will and pleasure.

Sister Jones, her husband and daughter were all buried beneath a beautiful mound of flowers, there to await that great day when Christ will come for His own, and they will be raised by the same Spirit that raised Jesus from the dead.

Written by a sister in hope,
Mrs. Bradley B. Tart, Clerk
Elder B. L. Godwin,
Moderator

SALLIE WARREN

By request of the conference of Spring Green Church I will write a few words of our dear Sister who passed away March 23, 1962. She was 71 years old. She had been a faithful member of our church for many years. She was afflicted for several years, but she never complained, always trusting in the Lord to care for her. We miss her but we feel like she is sleeping that sweet sleep from which none ever wake to weep.

Her funeral was held in Spring Green Church by her pastor, Elder W. E. Grimes, her body laid to rest in the Church Cemetery.

Elder W. E. Grimes, Moderator
Lucy Capps, Clerk
Written by one who loved her.
Annie Edmondson

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MRS. TLITHA GURGANUS WILLIAMS

In memory of our dear mother Tlitha Williams who was a faithful member of South West Primitive Baptist Church. She always filled her seat as long as she was able. She was the daughter of the late Mr. and Mrs. James B. Gurganus. She was born October 25, 1876, making her stay here on earth eighty-five years, four months, and ten days.

She was married to Buck Petteway Williams, April 20, 1904 who preceded her in death December 20, 1941. Born to them were seven children, four are living: one daughter, Mrs. Leta M. Shoulars, Kinston, N. C. R.F.D. 5; and three sons: Leslie K. Williams, 2015 Coniston P. L., Charlotte, N. C.; Hubert E. Williams, RFD 4, Jacksonville, N. C.; and Frank Williams, RFD 3, Box 504, Jacksonville, N. C.; eight grandchildren and eleven great-grandchildren.

She was received and baptized into the Primitive Baptist Church, October 4, 1922 with her sister, Lucy Gurganus and a brother-in-law Henry H. Cannon. Elder R. W. Gurganus baptized the three of them on the next day.

Mother was afflicted several years with a kidney ailment and heart condition, but bore her last suffering with patience and very little complaint. She was loved by those who knew her. We should realize the good Lord giveth and the good Lord taketh away. He does according to His will and pleasure on earth and in heaven. Let us look to Him who alone is able to heal our wounds, to bind up our broken hearts and fill the vacancy in our homes with His presence.

Written by her step daughter who dearly loved her.

Nanie E. Gurganus

OBITUARY

Where as it has pleased our Heavenly Father in his infinite wisdom and love to remove from our midst by death, our dearly beloved and highly esteemed Brother Joe A. Furlough on December 11, 1961. Brother Furlough united with the Church at Concord in Washington County, North Carolina, December meeting 1916, and was baptized by the Pastor, Elder W. M. Monsees, and lived a faithful member until death. Always filling his seat unless providentially hindered by some cause and we

hope and trust the Good Lord is pleased to fill the vacancy in the church with more of like precious faith.

Therefore be it resolved:

That we desire to bow in humble submission to him who doeth all things well. Feeling our loss is his eternal gain and we extend our heart felt sympathy to the bereaved family and may the Holy Spirit fill the vacancy in their hearts to comfort them in their trouble.

Therefore be it further resolved:

That a copy of these resolutions be sent to Zion's Landmark for publication, one sent to the bereaved family and one spread on our Church records.

Done by order of the church in conference on Saturday before Fourth Sunday in March, 1962.

Elder A. L. McKenny,
Moderator
Edna O. Ambrose,
Church Clerk

**RESOLUTION OF BROTHER
JOE CLAYTON**

Resolve first: Brother Joe Clayton joined our Church at Roxboro, November 5, 1955 and passed away July 17, 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 5, 1961.

L. P. Martin, Moderator
R. D. Long, Clerk

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GIMEL

Remove from me reproach and contempt; for I have kept thy testimonies.

Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

Thy testimonies also are my delight, and my counsellors.

DALETH

My soul cleaveth unto the dust: quicken thou me according to thy word.

I have declared my ways, and thou heardest me: teach me thy statutes.

Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

My soul melteth for heaviness: strengthen thou me according unto thy word.

Remove from the way of lying: and grant me thy law graciously.

I have chosen the way of truth: thy judgments have I laid before me.

I have stuck unto thy testimonies: O Lord, put me not to shame.

I will run the way of thy commandments, when thou shalt enlarge my heart.

HE

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart.

Make me to go in the path of thy commandments; for therein do I delight.

EDITOR

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

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ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A CONSOLING LETTER

Dear Brother J. M. Mewborn,

I received a very consoling letter from your father, of which I feel so unworthy! but I enjoyed it so much I am sending it to you for publication. I am sure there are others who would enjoy it as I did. I would like very much to have the letter returned to me. or a copy of it, for I often refer to such letters for comfort. He was wonderfully blessed in writing both the reward article, that was recently published in the Landmark, and the letter I received.

I am receiving my Landmark twice per month now, and I sure do enjoy the old reprints and experiences in it.

How are the members of your family? I hope they are doing well. I think of them very often. I suspect the little girls are really growing. We are all doing just fine. Ted is working harder and much longer hours than he did in the states.

Give our love to all.

Love,

Thelma, Ted and Javan
Bitburg, Germany

Dear Sister Thelma,

It was kind of you to write us the interesting and consoling letter. We are glad you could share with us in the little writing to the Landmark. The Saviour left on record many things for us to enjoy. Too, we will praise Him for the under-

standing of His blessed truths. One of the blessed promises is, He will guide us into all truth. We are dependent on Him for all things. This has been so in all ages. We read, "He made known His way unto Moses; His acts unto the children of Israel." Psa. 103:7. Again we read, "He hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." I Jno. 5:20. One of our greatest blessings and privileges is to believe and to know the truth. John says, "Whosoever believeth that Jesus is the Christ, is born of God," and again He says, "For whatsoever is born of God overcometh the world, (meaning the evils of the world;) and this is the victory that overcometh the world, even our faith.

We further read, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I Jno. 5:5.) The Spirit beareth witness or maketh known these things unto us. "It is the Spirit that beareth witness, because the Spirit is truth." (I Jno. 5:6) This is a wonderful chapter. It is in this chapter that we read of the three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. "There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the wit-

ness of men, the minister, the witness of God is greater: for this is the witness of God which he hath testified of His Son." I Jno. 5, 8, 9. "And this is the record, that God hath given to us eternal life, and this life is His Son." (This is the eleventh verse of the same chapter, followed by the twelfth) "He that hath the Son hath life; and he that hath not the Son of God hath not life." John further says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life and that ye may believe on the name of the Son of God. And this is the confidence that we have in Him, if we ask anything according to His will, He heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." (The 13th., 14th. and 15th. verses of the same chapter) How wonderful this reading is to one who has the witness within!

These are blessed truths and mean much to us this morning. How good that our God will lift us up when we are down! How good to hope for a better day! How good to have some evidence of the new birth and of eternal life! Now comes a new thought; and it means as much to us today as it did nearly two thousand years ago, when He said: "We know that whatsoever is born of God sinneth not." Jno. 5: 18. The new man or he that "Is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." Jno. 3:9. This seed is God's seed. This seed is Life itself. This seed is the Lord Jesus Christ. He is from Heaven.

He was born in Bethlehem, Judea, of the Virgin Mary, to save His people from their sins. (See Matt. 1:21.) Now this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold, a virgin shall be with child and shall bring forth a son, and they shalt call His name Emmanuel, which being interpreted is, God with us, Matt. 1:23.

The word Jesus means Saviour. The word Saviour means to save. Herein is our hope, and this hope is an anchor to the soul. We read, that He came and preached peace to them that were afar off and to them that were nigh. Real peace is to have a knowledge of Christ as the Saviour of sinners. He blesses us to be born of His Holy and blessed Spirit. When this is done His seed remains in His believing children. They become dead to sin and they can no longer live therein. In this they are blessed and made to fear the Lord, and the fear of the Lord is the beginning of wisdom. To have wisdom and knowledge in the things of God and salvation is some of the choicest blessings. It is worth more than all the gold of Ophir. When one is born of the Spirit, he becomes a child of God. This Jesus does because of His love for His people. Jesus is our hope and the great and perfect sacrifice which he offered once in the end of the world, and hath perfected forever them that are sanctified. This is a blessed hope. John says, "Every man that hath this hope in Him purifieth himself, even as He is pure. And ye know that He (Jesus) was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sin-

neth not." God hath made these things known to His people, one says, "He hath visited and redeemed His people and hath raised up an horn (meaning strength) of salvation for us in the house of His servant David." "That we should be saved from our enemies, and from the hand of all that hate us." "That he would grant unto us, that we being delivered out of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." See Luke 1:68, 69, 71, 74, 75. The greatest heritage in this world is to be blessed to serve the Lord in holiness and righteousness. The same will be true to all the saints in the world to come. There they will serve without fear. They will know the Lord in the most perfect sense. They which shall be accounted worthy to obtain that world can never die, for they are equal unto the angels; and are the children of God, being the children of the resurrection. (See Luke 20: 35, 36.) The Lord has so accounted for His subjects. He blessed them with their beings, their souls and spirits. He fed them all the days of their natural lives. He blessed them to be born of the Spirit. He blessed them in holiness and righteousness, without which no man could see the Lord. The Lord is in every place, beholding the evil and the good.

In due time you will be blessed to return to your native land. We will have our conflicts here in time. In the end our God has promised to bring all His subjects through more than conquerors. John saw heaven opened and saw Him that was faithful and true. He was clothed in a vesture dipped in blood. The

armies which were in heaven followed him, clothed in fine linen, white and clean. On His vesture and on his thigh, a name was written, KING OF KINGS AND LORD OF LORDS. It is written, "The Battle is the Lord's." John saw this prophecy fulfilled. He saw Him with a bow, and a crown was given unto Him, and He went forth conquering and to conquer. It is written, "He shall not fail nor be discouraged, till He have set judgment in the earth."

Again we read: "The Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Then in the prey of a great spoil divided; the lame take the prey.

Here, the Lord says; "Mine elect shall long enjoy the work of their hands. They shall not labor in vain, for they are the seed of the blessed of the Lord."

Our love to all,
(Elder) J. E. and Emma
Mewborn
Snow Hill, N. C.

"HOW GREAT THOU ART"

Dear Sister Adams,

In writing, I am sure that I realize my own limitations; and hope that I truly invoke, the blessing and guidance from the only source that can supply my great need. Recently, I have been given to think much on the wonderful, unlimited power of God; and how adverse sometimes His dispensations seem to our mortal way of reckoning, through our limited senses. Truly

— "How great Thou art!"

How great too are the limitations of Satan. He, like us, can only have such power as The God of the universe has dealt out to him; That God who holds all power in His own hands.

"Ye are of God, little children, and have overcome them! because greater is He that is in you; than he that is in the world." I Jno. 4:4. "The righteous and the wise, and their works, are in the hand of God; all things come alike to all; there is one event to the wise, and to the wicked." Eccl. 9:1,2. "God's people are created in Christ, unto good works; and it is ordained that they shall walk in them." Eph. 2:10. Jesus, Himself said; "Which of you with taking thought; can add one cubit to his stature? and if ye be not able to do that which is least; why take ye thought for the rest?" See Luke 12:26. "If God so clothe the grass of the field; that today is, and tomorrow is cast into the oven; shall He not much more clothe you, O ye of little faith?" Matt. 6:30.

In all the above quotations we are taught that to the most superlative degree, we are utterly dependent on Him for all things; still in the manner in which we are led; and the way in which He provides for us; makes it very hard for us to realize that we truly have no part in it; except to receive from His bountiful hand; all things throughout all our unprofitable lives. The things we accomplish; (or think we accomplish); come often with so little effort on our own part — so easy that it is often taken for granted that the work is ours; has been our own; that we do it.

Rarely are most of us given to realize; that without Him we can do nothing, which to me means just that. Not one atom can we move without Him; not even can we think anything without His guiding hand. (See II Cor. 3:5.) Ah! He even creates "the fruit of the lips." Isa. 57:19. "Aye, we are nothing, less than nothing; even all nations (not just individuals) are nothing before Him who is all and in all. All nations are vanity (worthless) in His sight. See Isa. 40:17. "Behold, they are all vanity: their works are nothing." Isa. 41:29.

How little is "Less than nothing?" I am unable to comprehend such a thing; as being less than nothing, but as to having power of ourselves to do anything, I accept that; we are indeed less than nothing. Still there are those, even among our own people who expect and look forward to reward for doing the things they are led to do. My only hope is free grace. Matchless free grace, and I do mean FREE.

But for that INCOMPARABLE FREE GRACE: I should have no hope; even this little hope that is somehow kept alive in my breast; this hope that I am led to believe that I truly cherish and treasure. FREE GRACE! How sweet to my unholy ears!

O the littleness I feel as I pen these words! I who have had so much of the pride and foolishness of this world to give up; there was so much to learn; (still how little I know) but it took an average lifetime to teach my arrogance the way; and even yet, how imperfectly I seem to know anything! There is so much to regret. The

years of folly. Had all those years been spent with an eye single to the glory of God, instead of clinging to so much worldliness; so much of its foolish allurements; with so little thought given to His blessed counsel; then how can I expect reward with no merit of my own to plead; but with an unholy walk to buffet me.

It was not his blessed will that I should have wherein to glory; but I must finally be made to know that all righteousness is in and of Him, who rules in the hearts of men.

Often am I reminded of the blessed saints that lost their earthly lives during the dark ages, by being burned at the stake; for no other thing than steadfastly contending for their belief and faith in the Lord Jesus Christ; and the many thousands whose lives were snuffed out in other ways together with the thousands so severely punished. All these precious saints, staunch in their convictions, chose to suffer thus at the hands of the law, rather than to deny their Lord. How very little I feel when I am given to meditate on their terrible suffering; then to think of the luxury we enjoy — freedom to worship God.

Could God not have prevented their terrible suffering if it had been His will to do so? He had the power to prevent, but He also had a purpose worthy of Himself, when He did not prevent it. Were these poor, humble people suffering for their sins? Nay, O man, but alone for His name's sake! Little earthly bliss is promised the elect while they inhabit this tabernacle of clay; but they do have the word of truth

testifying, that the promise is to them; therefore they can look forward to an eternity with their adorable Redeemer, the Saviour of sinners.

Excepting Jesus, Himself, who could we think of that was more obedient and did more for the world than John, the Baptist, and eleven of the apostles and Paul? If they had reward in this life, surely it could have come in no other way than a spiritual satisfaction, and the consolation that a good hope in Christ affords; for their poor bodies were torn and stoned and beaten, and according to the best available evidence; all died violent death at the hands of wicked men. The only reward that I am able to see for them in this life, was knowing that they pleased God; and that beyond the river, eternal bliss awaited them; when the severe trials of this life were over for them. Scripture tells us how John the Baptist was beheaded. Matt. 14:10, and that James was killed by the sword, Acts 12:2 Here we have positive proof of how two of them died, or met death.

How little of the scriptures is understood! for there are those that expect reward for their obedience, which they seem to think they do. What gross and carnal conceptions are sometimes set forth as gospel interpretations of scripture! It causes me to fear and tremble. When all this is brought to mind, it seems almost incredible that we who have wandered so far from the path that leads heavenward, could even hope for eternal bliss; and how can any expect reward? or presume to have earned it? Shocking!

David said: "No good thing will God withhold from them that walk uprightly. Psa. 84:11. Do you suppose that these things that David calls good are the things that we as humans call good? I am inclined to believe that it is not. Jesus, Himself, said: "None born of woman was greater than John the Baptist. Matt: 11:11. In what we call the gospels, read what happened to John. Were the things that Paul suffered for the name of Christ, good? If so, why did Paul call it persecution? And why did he relate his trials, disappointments and sorrows, if it were good to the natural man? Why didn't Paul call it good when he was lashed and left for dead? Instead, he calls it perils, weariness, painfulness, watchings, hunger, thirst, etc. As natural beings, and from a human standpoint these things do not seem good to us, but they do work for us (not our work) a far more exceeding weight of glory; but this too is not a worldly glory; nor is much of it experienced here in time. The truth must be rightly divided. David, who said that God would not withhold good things from His children; was himself, a great complainer about his afflictions; and therefore could not have meant for us to take the statement literally. We look not on things seen; things seen are temporal. God's ways are not man's ways.

Since suffering has come to people; in a greater or less degree in all ages of the world; it is near impossible for us, in our carnality to see how "That no good thing is withheld from us," since no chastening for the present seemeth joyous. Heb. 12:11. "And saints have

been destitute, afflicted, tormented;" said Paul, that much taught apostle. Heb. 11: 37.

They that can weigh the Lord in a balance; or try Him by the laws that apply to men; are advanced far beyond my poor powers to discern. My cry, when led to meditate on things spiritual, must therefore be; "Great and marvelous are Thy works Lord God Almighty; just and true are thy ways, Thou King of saints;" Rev. 15: 3 and I must humbly acknowledge His ways are right; because He says they are; and that my ways are human and mortal. O, how little I really know of God or of good!

Perhaps a little, that may even be considered carnal reasoning; may be in order and might even be profitable right here. God created a man capable of sinning; could He not just as easily (had it pleased Him to do it) created a man, that could not have sinned nor been contaminated by sin; thereby eliminating the entrance of sin into the world; but my understanding is, sin entered to make God's power known. Rom. 9:22. All men and the host of heaven, must and shall know God's power. The entrance of sin into the world will abundantly accomplish that purpose; and make manifest the great wisdom of the creator; however repulsive it may seem to us.

There was no power higher than God that caused Him to form the "crooked serpent," (See Job 26: 12, 13) nor to create "The waster to destroy." Isa. 54:16. It was for God's purpose and pleasure that the serpent exists; and all things else included. The Revelator informs us in Rev. 4:11, "That all

things were created by Him and for His pleasure they were created."

I do not believe the theory that advocates that Satan is self-existent, which, I understand was the first two-seed doctrine ever advocated, a doctrine of the Oarsees who were fire worshipers. Satan is a thing. He exists. It is for God's pleasure he exists; therefore Job was right, when he said that God formed the devil.

It was not God's pleasure nor purpose to create a man incapable of sin, nor to confirm man in the state of innocence, in which He created him. All these things seemed good in God's sight; but not all things seem good to mortals, and their carnality.

Eve did not create her temptation. It was brought forth and put before her. She merely partook of a delicacy, that had been prepared by God's own hand, and set before Her, with the injunction; "Thou shalt not eat of it." But this certain food looked good and was palatable. (The knowledge of good and evil) It was good to make one wise; so Satan informed her. The command to leave it alone; together with Satan's information, about its merits, was enough to arouse Eve's curiosity; and she did eat; and by doing that she sinned. Sin itself is an act of the creature; not a creation by the creator. It was man that acted; therefore, it was the actor that did the sin. He is the sinner. It was however, God's right to make a man that was frail enough and had the bent to sinning, and to be overcome by temptation. Also God had the right to put the temptation before the man whom He had created; and also to allow Sa-

tan to enter the fair garden, where these beauties abounded. Since it is God's right to make man, and to surround him with any environment whatsoever; no wrong can be ascribed to God; for to Him all things belong. Disobedience or non-compliance with the command or law from God's mouth is sin. God made no law, by which He, Himself must be governed; and no one else has the power to do it; for to Him all things belong.

The potter designs and makes a vessel to suit His particular idea. He consults neither the clay nor asks of the vessel anything about how it should be made; nor yet any bystander. The idea is the potter's; they clay is the potter's (and our potter even made His own clay); and no right has the vessel to say to its potter— why hast thou made me thus?

If I make a beautiful object and place it before a child, where he can take it without effort; then say to him; "Do not meddle with this thing; still I leave it there — knowing full well the child's disposition; one comes along, and insists the object is very desirable; and that it will be beneficial to the child. The child takes the object. Am I to blame for placing the object there, where the child has access to it? No, in no wise! For it was mine, the place was mine. I had every right to put it there; and even though I set it in a conspicuous place; and called special attention to it when I said, do not meddle; still the offense is not mine. It was the child that disobeyed, the offense is his, and I have a legal right to punish him for his disobedience. It is not only my right to

punish for the offense; it is my duty to do it. I did not force him to take the object; even though when I put it there, I was as sure as mortal can be sure that he would take it. Had I put the object there in order that the child could take it (and for no other reason) still the offense would not be mine; the child meddled where he was told to abstain from meddling; even so God committed no offense, when He placed a certain tree in Adam's reach and told him not to touch it.

Since everything belongs to the Potter by right of creation; and all power is His, if God lacked one minute atom of having all power; He would be deficient to that extent; and lack just that much having all power, and would not be a complete Sovereign. We must concede that all things are controlled by Him; and by Him all things consist. Yet it is all so perfectly arranged; all our acts and thoughts are so natural to us; and come into our consciousness, so unobtrusively; that until we are taught of the Lord; we imagine it is our own prerogative; even though we are taught in II Cor. 3:5 that we are not of our own selves sufficient even to think.

If even our thoughts are not the product of His over-ruling providence, how would He be working in us to will and to do of His good pleasure. As in Phil. 2:13, when Paul said: "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. Do you Reader, think that you search out the things of Him, of your own volition,

or do your thoughts come unheralded? Can you successfully control your thoughts? or did you ever decide to ferret out the meaning of some scripture, or even worldly subject; and before you were aware; your mind has transferred to a subject, foreign to the one you had been interested in? Perhaps some very diverse subject had taken your closely guarded thoughts astray. Such is my experience. Concentration at times is impossible for me to accomplish; that too must be supplied by the all powerful Giver. How gigantic! that there is a Being, with capacity and power sufficient to lead millions of minds at the same instant; and in addition to that, direct an entire universe; regardless of how colossal. Direct all things by one operation. If I am blessed to worship God; He is a God of just that magnitude and ability. Even though I do believe in His enormous greatness; still I cannot fathom omnipotence; but I do know one thing; that without this vast power and wisdom; He would not be God in the true sense of what the word God means to me. And without this power He would not be supreme nor sovereign.

"God hath put it into their hearts, to fulfill His will, and to agree, and give their Kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:17. Yea, God put this into the hearts of wicked men. Read it also in II Thes. 2:11: "And if the prophet be deceived, when he hath spoken a thing, I, the Lord, have deceived that prophet—" Eze. 14:9. "Come, behold the works of the Lord, what desolation He hath wrought in the earth." Psa. 46:8.

All that object to this doctrine, leave it for me; it is what I believe. He is my God. I hope that I adore Him, in all His majesty; and in all that He is. Before this God, I shall rise or fall. I trust alone in His mercy.

I, alone, am responsible to Him for what I believe. He is my all. Having reached three score years and ten plus three; things of this world have mostly lost their charm for me; and for a few past years, I have been blessed to live much in glorious anticipation and hope; that in that great mysterious beyond (the land from which there is no return), all will be well with the soul that has found its long sought rest; and will behold the effulgence of the risen Redeemer.

Very unworthily, but in a sweet hope of that blessed immortality.

(Mrs.) Nancey Johnston
McDaniel
Vandervoort, Ark.

A RELIEF OF MIND

Dear Brother Adams,

Again you are on my mind and I desire to write to you. I hope it is not in vain, but that I may get some relief of mind. You asked me on one occasion, Whose side am I on? Sometimes I am made to wonder myself. There are times when I think I am on the right side and then there are times when I can see I am not, judging from the things that I do, which I feel are wrong. When I am left to myself, I do wrong, but when I am blessed to feel and see the Lord, then I do right, for He is right and I am wrong within myself. I am made to see this by the things the Lord has shown me.

When I was a little girl, I remember my mother telling me when I did wrong, and she tried to make me see my mistakes by correcting me as best she could, but the older I became, the more I saw my wrong doings. I thought every day for a long time, I should take pills for my nerves, and so I did for years, but instead of them helping me, as I thought they would, I found they do not help at all. I was still nervous and still am. One day while at work, I became upset and very nervous and I asked myself why I got that way after taking the pills. The answer came to me that I was trusting in pills instead of trusting in the Lord. My answer was like this: If that is true, I will not take any more nerve pills, and I have not as yet. That was on the ninth day of November. It was shown me that pills would not reach my case. So again I was made to trust Him, as I had done in my youth, and I soon began to feel much better. I discontinued pills and was blessed to begin trusting in the Lord again. I was made to see again how He has been with me and has kept me through out my life and I feel he must keep me the rest of my time here on earth. He has been so good to me—far better than I deserve.

Often times, I am made to wonder if I have deceived you and all the members of our faith. For I am made to see my mistakes far better than anyone else, and would if I could, change them, but I find I am helpless unless I am blessed by the Lord, to do so, and I have found Him to be my only help.

Love,
Esther Capps

THE LORD KNOWS BEST

Dear Elder Adams:

I have been trying to get down there to see Sister Edwards, since her illness, but so far have been unable to do so. I also want to see the rest of you precious saints.

The weather has been very inclement since the first of the year, so much so that I have been unable to get out much, except to my regular appointments. However, I am trying not to complain, because I believe the Lord knows best.

For the past several weeks, I have been very low in Spirit and feelings. In retrospection I have, in memory, traveled back over the twenty-one years in which I have been blessed to be identified with the most wonderful people on earth — a privilege I am not worthy of. During those years that are now past and forever gone, the Heavenly Father ordained to give to me some of the most wonderful friends any man has ever had; one of the many gifts for which I am most thankful.

When I try to write or speak, I desire that I be given some scripture that is in keeping with the exercise of my mind. The scripture that appears to me now, is that contained in Matthew 25:35: "For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in."

I remember the first time I was ever at Willow Springs: the fear that was present with me and the leanness I felt in going among you people. But I believe it was one of the greatest surprises I ever received, for I was given a love for

your people that has grown greater and greater. You have through out the years not only opened the doors of your homes to me, but the Lord of Glory gave you grace to open your hearts. You have fed me with the manna from on high, have given me to drink of that wonderful fountain that was given unto you in the Lord Jesus Christ, you have been enabled to comfort me with a degree of understanding of the scriptures, according as the Lord has so blessed you.

You and your association have been wonderfully blessed, and spared many heartaches that many of us have endured. Of course you, as well as others, have had your troubles, your joys, and sorrows. Yet the Lord by His abundant grace has safely led you through it till the present time. I long to see you and your people, and hear again the trumpet sound in Zion. Hear the sweet testimonies of the precious Saints, how the Great I Am has led them, and kept them when they thought they had not a friend on earth nor one in heaven. O, how sweet it is when the Great Deliverer comes; lifts us by His power from the burning flames of torment, sets our feet upon that Solid Rock, that firm foundation, which is Christ the Saviour, puts a new song in our mouths even, yes, even praise to His Great and Wonderful Name! O! what would I do if there were no one who would listen to my troubles, my sorrows and my joys.

May the Lord give you understanding of this imperfect and scattering script. May He abide with you and yours and continue the Moving Power in your labors. Tell

Brother J. M. I hope to be with him sometime, the Lord willing at Freemont. Please forgive mistakes.

Yours in Hope and the
love of our Lord and
Saviour,
(Elder) Sam L. Gilbert
P. O. Box 2629
Winston-Salem, N. C.

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Dear Subscriber,

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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

OBITUARY

Brother Thomas Walter Banks, seventy-five years of age, died at his home at Meadows of Dan, Virginia, May 22, 1961. Surviving him are his widow, Mrs. Lila Jessup Banks; three daughters, Mrs. McKinley Goad, Dugspur, Va.; Mrs. Virgil Lewis, Roanoke, Va.; Mrs. Ned Stanley, Steelville, Pa.; five sons, Lonnie Banks, Coalwood, West Va.; Loyd and Clayton both of Roanoke, Va.; Leonard and Waymon both of Meadows of Dan; two broth-

ers; three sisters; twenty-one grandchildren, and seven great-grandchildren.

Brother Walter was received and baptized in Bell Spur Church at the meeting in April, 1917; and he was ordained a deacon in August, 1921. He was a precious member and able deacon. He stood firmly for the doctrine once delivered to the saints, unto the end. He is greatly missed in the church, but we feel our loss is his eternal gain.

Brother Banks' funeral was held at 2:00 o'clock on the afternoon of May 24th at Dan River Primitive Baptist Church, and was conducted by Elder Bennie Clifton, and Elder Cebron Sechreist. The burial was in the family cemetery.

We feel that the community in which he resided has lost a loyal neighbor, the widow has lost a noble husband, and his sons and daughters have lost a devoted father.

Written by his family and his pastor,
Bennie Clifton

OBITUARY AND RESOLUTION OF RESPECT

We, the members at Middle Creek Church, bow in humble submission to our Heavenly Father who does all things according to His will and pleasure. He saw fit to remove from this life our beloved Sister Nellie Jordan Smith, who was confined to her bed about three years.

Sister Nellie was most resigned to her lot, and everytime we visited her, she was praising the Lord for being so good to her.

She contended for the faith until the end. Sister Nellie was born March 3, 1877, and died October 26, 1961. She united with the Church at Middle Creek in August, 1902.

We wish to extend our heart felt sympathy to her family and her sister, Sister Audrey Jordan. We feel that their loss is her eternal gain.

Therefore, be it resolved:

That three copies of this resolution be made, one for the family, one for the church record, and one to be sent to Zion's Landmark for publication.

Done by order of the Church in conference.

S. J. Sauls,
Mrs. C. N. Parrish,
Mrs. Minnie Lee Sauls,
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.

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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MY VIEWS ON MATT. 8:11,12

Sister Sadie Barnes has requested my views on Matt. 8:11, 12.

Matthew is the first book of the New Testament. The beginning of the New Testament came with the ending of the doctrine of the law according to the Jews, this we call the law dispensation under which they offered sacrifices, which were burnt offerings for sins, when they — the Jews — took clean beasts—bullocks, sheep, goats — animals that chewed the cud and parted at the hoof, these were known as the clean beasts; and some fowls — the pigeon and dove—were used as a sacrifice by those who could not afford the price of a clean animal. The significance of these animals that were used as a sacrifice was that they pointed to or were a type of Christ who was to come and be offered for the sins of His people according to the election of grace. This He did, and when He came and was thus offered, the law covenant was done away, however, the

Jews have never accepted the fact that Jesus has come, and are still looking for the Messiah—Christ—to come. So Jesus turned away from the Natural Jews and turned to the Spiritual Jews, who compose all of God's people, whether they are Jews or Gentiles.

According to the writers of old, the subject of the New Testament is the gospel, which signifies a joyful message, good news, glad tidings of good things, such as Christ was anointed to preach. The Jews, to whom the message was first sent, and among whom the Gospel was first preached, despised and rejected it. They most wickedly and blasphemously called the whole New Testament a volume of iniquity and vanity; but David was inspired to write: "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." *Psa. 89:15, 16.*

Matt. 8:11, 12, says, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

The above are the words of Jesus. The words, which He spake and the miracles which He performed as recorded in the preceding verses, lead us to the subject under consideration. The afflictions of those whom Jesus healed were beyond the aid of human skill. They came to Him

as the last resort, as do all who through suffering are brought to see and feel their afflictions, and helplessness to heal these afflictions. Those whom Jesus heals are enabled to approach Him by faith. Now faith is a firm belief or trust in a person, thing or doctrine, and one is said to keep faith when he performs a promise made to another. The firm foundation of faith is the essential, supreme perfection of God; His unerring knowledge, immutable truth, infinite goodness, and almighty power. By this faith we are justified. Paul said: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1,2. We are not justified formally, as if it were our righteousness before God, for faith is the will of God's favor extended to man through Christ. Paul said: "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 those that dilligently seek Him." Heb. 11:16.

Jesus said, "Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. You can only do that by faith, which is the will of God's favor extended to man through Christ. Asking, seeking and knocking can only be done by faith. Naaman dwelt in the land of Syria (the flesh). He was a leper. No cure is found for this loathsome disease in Syria. He must go to Israel. This is the land where the prophet dwelt. Jesus dwells in

the midst of His people. He hears the cries and groans of the chosen vessels of His mercy, because they approach Him by faith, which, again I repeat, is the will of God's favor extended to man through Christ. He heals their wounds and makes them whole.

Jesus is the great physician to the sin-sick soul. He knows the heart. He knows the needs and severity of the disease of His patients. He knows their every pain and He applies the needed aid. He circumcises the heart by cutting it off from the love of worldly evils, worldly amusements, and worldly attractions; therefore, the heart is purified. Paul said: "For he is not a Jew (meaning a Spiritual Jew), which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. God is unlimited in power. A touch was all that was necessary to cleanse the leper. He only spake the word and healed the Centurion's servant, who lay sick at his home with palsy.

The Centurion said he was not worthy for Jesus to come under his roof. He was given faith to say, "Speak the word only and my servant shall be healed." Matt. 8:8. "And his servant was healed in the selfsame hour." (Verse 13). Jesus said to those that followed Him, "Verily I say unto you, I have not found so great faith, no, not in Israel." (Verse 10).

The 11th. verse: "I say unto you, that many shall come from the east and west, and shall sit down

with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven." You will note that the Centurion was a Gentile. This was the first account we have of Jesus having turned from the Jews to the Gentiles. (That is, it is the first individual case mentioned). The above scripture, verse 11, was alluding to the Gentiles, to whom Christ had turned at that time, as does the following quotation. Jesus 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.

Under the legal or law dispensation, the Jews were the favored people of God. (Jesus was born of a Jewish mother.) Sacrifice offerings were offered under the law in remembrance of sin by them. The law doctrine having come to an end, National Israel is no more. As a nation, they are now a scattered people. Spiritual Israel is now brought to view: "For Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4. This embraces the believer, both Jews and Gentiles. They are brought together as Jesus said: "There shall be one fold and one Shepherd." Jno. 10: 16 National Israel rejected the Messiah. Jesus was born of the lineage of Judah. "He came to 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. Paul said, "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. That is, they which are the children of the flesh, are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6-8. We are reminded again of Paul's testimony, when he 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.

Those who are born through the righteousness of faith are counted for the seed. These embrace both spiritual Jews and Gentiles who are born of the Spirit of God. These are the people of whom Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Luke said: "They shall come from the east and from the west, and from the north, and from the south, (which embraces all believers who are scattered in all the nations of the world) and shall sit down in the Kingdom of God." Not in person here in this life, but in the Spirit and in the doctrine of God, our Savior. The kingdom was taken from National Israel and given to the spiritual Gentiles at the coming of Christ into the world, when He was rejected and hated by the Jews. The many that "Shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," do this in a spiritual

sense and in an experimental manner, in that they rejoice and feed on the same doctrine taught by these patriarchs, and it is in the heavenly kingdom here on earth that this is done, the invisible kingdom.

To the unbelieving Jews, who rejected the Messiah, Paul and Barnabas said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. Jesus said, "But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. Matt. 8:12. These Jews had become corrupt. They departed from the law of Moses and followed the tradition of the elders. They sat in the uppermost rooms at feast, and in the chief seats in Synagogues. They had a torch or lamp for a light. They cast out the poor, the halt, the maimed, and the blind into outer darkness. They considered the Gentiles to be nothing more than dogs and the off scouring of the earth. The picture changed as we view the scene. The unbelieving Jews are now cast out into outer darkness. Therefore, the Lord "Exalts him that is low and abases him that is high." Ezek. 21-

26. Light is sprung up among the poor cast off Gentiles — the dogs of old. This light is the life of Jesus. John said, "The life of Jesus is the light of His people." This light was spoken of by the Prophet Isaiah. See Isaiah 42:7. Reference of which is recorded in Matthew: "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. 4:16.

The Jews were cut off because they brought forth no fruit. Their works were of the flesh which were not pleasing to God. "Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a nation (Gentiles) bringing forth the fruits thereof." Matt. 21:43. The Jews were professors and not possessors. They worshipped the creature more than the Creator. The believer among the Gentiles are possessors of eternal life. They worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh. These are the children of God.

T. F. Adams

NOTICE

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PSALM CXIX.

HE

Incline my heart unto thy testimonies, and not to covetousness.
Turn away mine eyes from beholding vanity; and quicken thou me
in thy way.

Stablish thy word unto thy servant, who is devoted to thy fear.

Turn away my reproach which I fear: for thy judgments are good.

Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word.

So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

So shall I keep thy law continually for ever and ever.

And I will walk at liberty: for I seek thy precepts.

I will speak of thy testimonies also before kings, and will not be ashamed.

And I will delight myself in thy commandments, which I have loved.

My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN

Remember the word unto thy servant, upon which thou hast caused me to hope.

This is my comfort in my affliction: for thy word hath quickened me.

The proud have had me greatly in derision: yet have I not declined from thy law.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

**ELDER LEFFERTS. FRYING
PAN
SATURDAY, AUGUST 11, 1934
LEVITICUS 1
"THE BURNT OFFERING"**

It has been aptly said that the Old and the New Testaments fit into one another and so are one; for in the Old the New lies concealed, and in the New the Old revealed. This chapter gives the directions to the children of Israel for the burnt offering. There were many different kinds of offerings or sacrifices, which the Lord by Moses commanded the children of Israel to offer, and everyone spoke of Christ. Some have wondered why there were so many different offerings or sacrifices, for it would seem that just one would have been more simple, and less confusing: but the reason is this: every one of those sacrifices shadowed forth Christ in some phase or other of his one offering. It took all the different offerings to set him forth, and even then they were inadequate to fully do so. There was the sin offering, which took care of the sin of our human nature. When Adam fell, all his posterity fell in him, so that all of his offspring could not be anything else but sin. The trespass offering took care of the actual sins committed. The peace offering took care of our reconciliation to God. The thanksgiving offering, to make our thanksgiving acceptable in God's sight, for our best thanks are poor, and

without the sacrifice of Christ, nothing of our service can be acceptable unto God. So there were all these offerings and many others which we cannot mention now, but the first one is the burnt offering. Without the burnt offering first, there could not have been any others. The burnt offering denotes an absolute and complete surrender unto the Lord. It says that the one who offers must make his offering "of his own voluntary will." There was not to be any compelling, but of the offerer's own will. The offering was to be of the cattle, that is a bullock or ox; of the herd, that is a goat; or of the flock, that is a lamb. We see Jesus in all this. While I will admit that Jesus said "I came down from heaven, not to do mine own will, but the will of him that sent me", yet he voluntarily came, of his own will, for his will was swallowed up in his Father's will; it was his delight to do the will of his Father. When Jesus himself was speaking of laying down his life he said "No man taketh it from me, but I lay it down of myself".

Whichever animal the offerer brought it was to be a male without blemish. That is, it was not to be crippled, nor deformed, nor sick, nor blind, nor to have anything about it that was anything short of perfection, as far as perfection could be in an animal. So Peter says, "Forasmuch as ye know that ye were not redeemed with cor-

ruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot”.

“And he”, the one who brought the offering, “shall put his hand upon the head of the burnt offering”. This act identified the offerer with the animal to be slain. It was like saying “This animal is me”. The placing of the hand on the animal made a contact so that the victim could be recognized as the offerer. The Lord did not require the death of the Israelites for their sins; had it been so, Israel would very soon have become extinct, because they were unable to resurrect themselves. Jesus had the power of resurrection in himself, so that he could die and take his life again. He himself said, “I have power to lay it down, and I have power to take it again”; but not so with the children of Israel; therefore the Lord provided the identification of the offering with the offerer. And let us not forget to notice that the hand was to be placed upon the head. The Holy Spirit has been particular to state that. Was it not upon Christ, the Head of his people, that all the penalty due his people, fell? Had he not been our Head, we never could have been justified before God. There is no law which can put to death an innocent person for a guilty. So Christ, to be able to justify us, must be identified with us; there must be that vital relationship of Christ with his people. Sometimes an innocent man may have been put to death by mistake, but he was judged guilty and so suffered the penalty, because the mistake was found out too late; but

never can an innocent man die for another judged guilty. Some of our English writers, and they are good brethren, use the word “Substitute” in speaking of Jesus Christ. When we understand their meaning, that Christ suffered the wrath of God due his people, that is all right so far; but we here, look upon a substitute as something inferior. In the World War we were obliged to use substitutes for flour and sugar and other things. We did not like it, but we were willing to put up with it to help along the war. The word substitute is not a Bible word, but the Bible gives us a better word, “Surety”. You know if I should endorse a man’s note, put my signature to his note of indebtedness, I make myself a surety for him. That is, if, when the time comes for the man to pay his indebtedness, he is unable to pay it, the law has a perfect right to step in and take any of my money or possessions to discharge the debt, because by placing my signature on his note, I become identified with the debtor, and so become responsible for his debt. Many have done this to their ruin, but the creditor has a perfect legal right to demand the payment of the surety. Just so, could Jesus die for us because he became our surety, and we, being unable to render unto God the obedience demanded by the law, God himself, in the person of Jesus Christ, came down to render the obedience which must be made. When the hand was placed on the head of the victim, then it could be accepted for an atonement. Jesus, though in himself holy, harmless, undefiled, and separate from sinners, yet, because of his vital rela-

tionship, being the head of his people, was made sin for them. This may seem like strong language, but does not the scripture say so? Does it not also say that he was made a curse for us? "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree". We hear it said very often, and I have said it myself, that we are not under the law, but under grace. I think it would be more correct to say we are not under the condemnation of the law. God's grace does not do away with the law, Jesus magnified the law, so that our desire is, or should be, that we might live up to it. We are not able to do this, because of the weakness of our nature, but through God's grace we are delivered from the condemnation which would rightly belong to us, were it not that Jesus is our righteousness.

After the laying on of the hand upon the head of the animal, it was to be killed before the Lord. When Jesus was crucified, though his murderers were probably ignorant of it, they were doing it all before the Lord. They did not do it with any intent of accomplishing God's will, but they with their wicked hands were carrying out the very purpose of God for the Lord's eye was watching every move.

"And the priests, Aaron's Sons, shall bring the blood and sprinkle the blood round about upon the altar". The instructions were very particular. It must be only Aaron's sons to perform this office. The Tribe of Levi was chosen of the Lord to wait upon the service of the tabernacle, but the sons of Aaron only were allowed to approach

the altar. All the priests were Levites, but all the Levites were not priests, and only the priests could give attendance at the altar, for "no man taketh this honor unto himself, but he that is called of God, as was Aaron".

"And he", the priest, "shall flay the burnt offering, and cut it into his pieces". That is, the priest was to skin the animal, so that it became exposed; as Jesus, stripped of his garments, was exposed in full view in his suffering and agony.

"And the sons of Aaron . . . shall put fire upon the altar, and lay the wood in order upon the fire." Sometimes we look upon fire as the judgment of God, and it is no doubt so in many instances, but I hardly think that is what it represents here. I rather think it means "Devotion". The burnt sacrifice was an offering made by fire, of a sweet savor unto the Lord. Some of the sacrifices called for frankincense to cause a fragrance, but there was none commanded for the burnt offering. The slow burning, or roasting of the freshly killed flesh would have a distinctly pleasant aroma of itself, without the necessity of anything added; so with Christ's offering, for of a very certainty he needed nothing but his own beloved self for the best possible savor unto the Lord. The voluntary offering of himself, Jesus was a sweet savor unto God. Jesus whole-heartedly, willingly offered himself. As the burnt sacrifice was devoted to the fire, so Jesus was devoted to the will of his Father and the salvation of his people. He was fired, consumed, with zeal. "The zeal of thine house hath eaten me up". He was perfectly

surrendered in voluntary submission to the laying down of his life. Notice that the wood was to be laid in order upon the fire. First the fire, the perfect devotion of Jesus, for which cause he came into the world; then the wood laid in order; and then the victim laid on the wood. The wood was laid in order, not thrown up haphazard just falling anywhere, but each piece laid in order. If we look through the Old Testament scriptures, there we can select different passages which relate to the circumstances surrounding the laying of this dear victim on the wooden cross. For instance, "They gave me vinegar to drink", and when Jesus said "I thirst", he was given vinegar to drink. It says that "They part my garments among them, and cast lots upon my vesture", and this was done, for we are told that the soldiers divided his garments among them, but his coat was in one piece, so they said "Let us not rend it, but cast lots for it, whose it shall be". Also, one of the prophets said "They weighed for my price thirty pieces of silver", which was the exact price paid for the betrayal of Jesus into the hands of his enemies. "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell". This was fulfilled in the garden of Gethsemane, for when the band of armed men went there with Judas to take Jesus, when they came upon him and knew it was he, they "went backward, and fell to the ground". In the Psalms it says "Reproach hath broken my heart", and so it was, for when the soldier went to break the legs of Jesus and those

crucified on either side of him, he found Jesus already dead; so he break not legs (which fulfilled another scripture which says "He keepeth all his bones: not one of them is broken"), but with a spear pierced his side, and forthwith came there out blood and water, proving that the heart of Jesus was actually broken. Notice the wording, "came there out blood and water". Not merely 'there came', but 'Came there' as though the Holy Spirit would bring to our notice the very place from whence the blood and water came: it came from the heart of Jesus, he shed his Heart's blood for us. The blood had already streamed from his head, hands and feet, it even forced itself through his skin when his sweat was, as it were great drops of blood falling to the ground, so severe was his suffering of mind: and now the blood comes from his very heart. In the twenty - second Psalm David by the Holy Spirit says "My God, My God, why hast thou forsaken me?" and this, in that awful moment when God turned his face from him, Jesus cried upon the cross. In the same Psalm we read, "They pierced my hands and my feet", which was accomplished in the nailing of Jesus to the Cross. So we can see that the Holy Ghost throughout the Old Testament had laid the wood in order, and it all came to pass in the cross. Several times in the account of the crucifixion it speaks of certain things being done "that the scripture might be fulfilled". "But his inwards and his legs shall be washed in water; and the priest shall burn all on the altar". The washing of the in-

wards, to me, is showing the absolute purity and cleanness of Christ: his motives, that anything about him that was not clean; His very inwards were faultless: and the washing of the legs meant the purity of his life, his walk among men. Satan was there all the way through, instigating the murderers of Jesus to vent all their malice against him, trying to find some flaw, for he knew that the death of Christ in His purity sealed his, Satan's, doom. But Jesus was absolutely pure, inside and out.

The same instructions were to be followed whether the offering were a bullock or ox, or a goat, or a sheep or lamb. In each of the three animals different characteristics of Jesus Christ are set forth. The ox was used in olden days for labor, patiently enduring; so the bullock or ox for the burnt offering was a symbol of the patient endurance of the Lord Jesus. When Solomon's temple was built, he made a molten sea, and set it upon twelve oxen. The old layer was not used any more. The oxen were placed three on each side, each with their hinder parts inward. The priests bathed their hands and their feet therein every day, and many times a day, every time a sacrifice was offered; and every time they bathed, from whichever side they approached, there were the oxen, ever before them, a silent witness to patient endurance. So Jesus, for the Joy that was set before Him, endured the shameful death of the cross. Nothing could turn Him aside from his purpose. Sometimes a lamb was offered, and what do we see in a lamb?

Meekness! Jesus was led as a lamb to the slaughter. A lamb will go so quietly to its death. It will look up so trustingly into the face of the very one about to take its life, so that some men cannot bear to kill a lamb. A goat will kick and struggle and resist, but not so with a lamb. It is meek and will not utter a sound, even looking up confidently into the face of the one standing ready to kill it; and Jesus, the Lamb of God, could look confidently into his father's face, and could, in his agony say "Thy will be done".

The eleventh verse says the animal was to be killed on the side of the altar northward. In Zechariah it says of Jesus, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley." Some think this relates to the death of Christ, but it won't fit, because Jesus was not crucified on the East side of Jerusalem where the Mount of Olives is but he was taken outside of the city on the North side to Calvary. The cleaving of the Mount of Olives refers to the time of the terrible persecution of the Jews in the future, at which time the Lord will come for their deliverance. It cannot mean his crucifixion, for that was on the North side of the city, Just as the animals were to be killed on the North side of the altar, and not the East. We have noticed some of the things characteristic of oxen and lambs, now let us consider the goat. Goats, in the scriptures, represent the non-elect. The

goats Jesus placed on the left side, and were to go away into everlasting punishment. Then why should a goat represent Jesus? He came to save a certain number of the human race from the just doom which without his death, must have been their's. He came to save, not the non - elect, of course, but those who would have been non-elect, and shared the same doom as the non-elect, had he not elected to die for them. In other words, Jesus took our lefthand place to save us from it: He became our scape-goat: He endured the eternity of woe which rightly would have fallen upon us. We talk about the sufferings of Christ when we mean his physical sufferings; But these, terrible as they must have been, were as nothing, were but as a drop in the bucket to his mental sufferings, the agonies of his soul. We cannot begin to comprehend what they were. Jesus endured the wrath of God which would have been ours had He not borne it for us. This was eternal torment and woe, and this Jesus endured. It is hard for us to realize how it could be, but if the penalty of our sins was eternal woe, and Jesus bore our penalty, He must have endured endless woe, incomprehensible as it is to us. But we must remember that though Jesus was a man, he was also Deity, and as such was infinite, so that it was possible for Him, in a short space of time, to suffer infinitely. The penalty of our sins was banishment from God, and this Jesus endured for us, when in that awful moment he cried, "My God, My God, why hast thou forsaken me?" I do not know how long it lasted, it may

have been a few moments, it may have been fifteen minutes, but because he was infinite, it was possible for him to suffer infinitely in a short space of time. It must be so, or he could not have endured our punishment, which he did.

Now we come down to the end of the chapter where the poor man's offering is. If a man was too poor to bring an ox, or a sheep, or a goat, he could bring a turtle dove or young pigeon. In the offering of the birds the feathers and crop were to be cast aside with the ashes. As we have already noticed, the burnt offering was for a sweet savor unto the Lord; but burning crop and feathers would cause a stench and not a savory smell. The plucking of the feathers would also, as the flayed, or skinned animals, leave the Body exposed. Doves and pigeons are clean birds, and so could well represent Jesus, for He was "Holy, harmless, undefiled, and separate from sinners". Though He became our surety, and was made sin for us, yet in himself there was no taint of sin: even as the animals or birds which were slain were innocent of the offences for which they died. Jesus was not guilty of any wicked acts nor unclean thoughts. In this he was 'separate from sinners', yet in being their surety, he was "Numbered with the Transgressors"; but He was numbered with them only, He was not a transgressor, but holy, harmless and undefiled. "Be Ye harmless as Doves", Jesus said to His disciples; and doves are a symbol of mourning innocency. What a mournful note is the sound a dove makes! Hezekiah said that he did mourn as a dove in his affliction.

Jesus was "A man of sorrow and acquainted with grief". Sorrow is the cause of grief and mourning. All the Lord's people mourn, for various reasons. They mourn on account of sin, they mourn because they cannot find Him whom their soul loveth, and for many other reasons, but their sorrow is but a taste of the cup which Jesus drank to the bitter end. Jeremiah in prophecy says, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow". Yet how willingly did Jesus suffer, saying "O, My Father, If this cup may not pass away from me, except I drink it, thy will be done".

The offering of birds symbolized poverty. Paul writing to the Corinthians says this, "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". Jesus did leave his riches to become poor for our sakes. He did not become poor in the sense that he gave up his Deity — He did not do that — While on earth He was God as well as man, but He did leave His glory which he had with His Father, He did leave His riches in heaven to come to this sin - cursed world for our sakes, and He became so poor in this world as not to even have a place to lay His head. Even animals and birds have their homes; their lairs and nests and so on, but Jesus "Had not where to lay His head", that we might be partakers of his glory. His entrance into the world was in as poor and mean circumstances as could possibly be. No

room for His birth in the inn, He was born and laid among the cattle, laid in a manger, as though He might be but on a level with beasts. Luke, writing of the birth of Christ says that Mary, His mother, took Him to Jerusalem to present Him to the Lord, and to "offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons". If we turn back to Leviticus 12, there we shall find that a woman, after childbirth, was to bring a lamb for a burnt offering, and a young pigeon or turtledove for a sin offering; But if she were not able to bring a lamb, then she should bring two turtledoves or pigeons, one for the burnt offering and the other for the sin offering. Mary evidently was unable to take a lamb, so here again we can see the poverty of the natural circumstances into which Jesus was born. In closing, let me say to you, as Paul did to the Philippians, "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross". Jesus, though it was no robbery for Him to be equal with God, yet He made Himself of no reputation, and humbled Himself unto the ignominious death of the cross. Paul again says, "I beseech you. . . by the mercies of God, that ye present your bodies a living sacrifice; Holy, acceptable un-

to God, which is your reasonable service". This does not mean merely presenting ourselves at meeting, when perhaps we have had to make some sacrifice to get there, but it means in our every-day life denying ungodliness and worldly lusts, not giving way to temptations which face us at every turn, and into which our natural inclinations would take us; also to suffer patiently for Christ's sake, whatever may come upon us: and willing to be spent in service to our brethren, may we, by God's grace, let this mind be in us, which was also in Christ Jesus.

CONTRIBUTIONS TO INDIGENTS

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**"A FEW MORE TRIALS
HERE BELOW"**

A few more rolling suns at most
On this cold, rocky shore;
Then I shall join the saints most
blest
On Heaven's blissful shore.

A few more pains and heartaches
here
In this most barren land;
Then I shall join the hosts above
In Canaan's happy land.

A few more raging storms below
In this my prison land;

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Then freed from sin, my soul
shall fly
To Heaven's happy land.

A few more battle scars to bear
And groanings over sin;
Then the glad tidings I shall hear
"CHRIST BORE THE REBEL'S SIN".

Composed December 15,
1961

by H. J. Bird
407 - 34th Street
Charleston 2, West Va.

**IN MEMORY OF
ELDER JOE BOLES**

In the year '61, and the very last
day,
God called our dear pastor away;
He preached the Gospel
So pure and sweet,
And then suddenly fell asleep;
Never to awake any more
On this worldly, troublesome
shore.

A wonderful experience he had
to tell
Which he was taught in the old
death cell.
God purposed that he must go
there—
The doctrine of election to de-
clare.

Then he was freed from that aw-
ful place!
He was gifted to preach salva-
tion by grace;
A servant of God — he had to
preach,
And feed the lambs, and the
sheep.

His passing was a sudden shock
To his family and the little flock.

Dear Brother Joe, we miss him
so much!

Without whom it will never be the
same at Conners Grove
Church.

Written by one who loved
him.

Roy Eaton,
Ararat, Virginia.

A POEM

Could I but know, that Christ
is mine —

Could I but know that I ab-
horred

All things that're carnal — not di-
vine,

Could I but know I loved the
Lord:

Methinks with joy my path I'd
tread,

My doubts and fears I would lay
by;

I'd know the spirit had me led
Unto The Rock higher than I.

I then shrewd Satan could resist,
With joy could say, Get thee be-
hind;

Should he, temptations still per-
sist,

I could dismiss them from my
mind:

On eagles wings I then could
soar,

To heights more lofty and sub-
lime;

And fleshy lusts, that now me
bore,

Would then be banished, for all
time.

O what a heavenly, rapturous
thought;

Could I but know instead of
hope.

Assured with blood I had been

bought,
 I would no more in darkness
 grope;
 But doubts and fears, me now
 pursue;
 And mighty battles in me rage,
 I watch and pray, but cannot
 view
 An exit from my prison cage.

But He who gave to me this
 thorn,
 Lest I should too exalted be,
 Ordained my steps; e'er I was
 born —
 Each trial and sorrow, that I
 see
 And though by sight I fain would
 walk —
 To walk by faith was His decree,
 So of His mercy I will talk —
 "His grace sufficient is, for me."

Elder C. B. Britt
 Eldorado, Ark.

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.

**OBITUARY NOTICE OF
 SISTER LULA DUNCAN OAKLEY**

Sister Oakley was born Sept. 15, 1871, and passed away April 26, 1962, at Person County Memorial Hospital, Roxboro, N. C., after several years of failing health. Even in her afflicted state, she enjoyed the visits of her friends and talking of the Goodness and Mercy of God. She first joined the Church at Stories Creek at the June Meeting, 1903, and later brought her letter to Wheelers Church where she attended as long as she was able.

On Sept. 8, 1889, she was married to Bro. Sam T. Oakley who died August 29, 1953. Surviving this union are three daughters, Mrs. Carrie Blalock, Mrs. Alma Long and Mrs. Viola Peed; also, five sons, Luther, Eugene, Ira, Weldon and Clinton Oakley. Two sons were previously deceased, Charlie and Crudopt.

She stated so many times that she was ready to depart this life for a better home and we feel that she is at rest. Although her presence among her Family, Church and many Friends will be greatly missed, we could not wish her back in this world of afflictions and sorrow.

The Church feels its loss so keenly and extends to her family our heartfelt sympathy.

Done by order of Wheelers Church in Conference May 26, 1962.

Sister Alma Long,
 Brother Reuben Bowes,
 Committee

**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.

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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SEPT. 1, 1962

DISOBEDIENCE— FIRST SIN

Dear Brother Adams,

Please give your views on Rom 5:14— "Nevertheless death reigned from Adam to Moses." What was the change or what happened then? Romans 5:13-17 are inclosed in parentheses. I would like to have your views on these verses of scripture also, if I am not asking too much.

Yours in hope,
Elder P. J. Jones
RFD 3, Box 196C
Matthews, N. C.

The Apostle sets forth the difference between "The first man Adam," who "Was made a living soul; and the last Adam, who was made a quickening spirit." 1 Cor. 15:45. Both are representative of what they convey to their respective offsprings; Adam of sin and Christ of righteousness.

The first sin that entered into the world was by the disobedience of Adam who violated or transgressed God's Holy Law. "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. 2:16-19. Adam disobeyed the command of God. His wife "Took of the fruit thereof and did eat, and gave unto her husband with her; and he did eat." Gen. 3:6. The penalty in violating God's law was death. The Apostle 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. The whole human race fell in the ruin of Adam. We are Adam multiplied after his fall. We are partakers of his original sin. Some have said that sin was in the world but they were not partakers. This was not true with David. He said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psal. 51:5. That which was true of David is true of all mankind.

"For until the law sin was in the world; but sin is not imputed when there is no law." Rom 5:13 That is, sin was in the world before the law of Moses, therefore sin did not begin with the law of Moses. It was in the world and exercised its dominion over all the sons and daughters of Adam. As proof of this, Cain slew his brother Abel. God pronounced judgment against him—"A fugitive and a vagabond shalt thou be in the earth." Gen. 4:12. The wickedness of the people of Sodom and Gomorrah brought sudden destruction upon them. God rained upon Sodom and Gomorrah fire and brimstone. He overthrew

their cities and all their inhabitants. See Gen. 19:24, 25. The wicked acts of the Egyptians, as well as many of the Caananites did not escape the vengeance of God. The Apostle said, "But sin is not imputed when there is no law." Some may have thought that sin was not imputed from the days of Adam to the law of Moses but this is not the teaching of the Apostle. His inference, hence is: that there was a law, for "Sin is not imputed when there is no law." Rom. 5:13. For proof that there was a law, God's word was law. God said to Adam: "For in the day that thou eatest thereof, thou shalt surely die." This transgression of God's law by Adam brought misery and death to all of his posterity. This one sin of Adam was imputed to all the human race.

For proof that Adam's sin was imputed to all of his posterity: Paul said, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Rom. 5:14. This of course included infants as well as all mankind who did not actually commit sins, for they are partakers of Adam's original sin. Paul said: "Therefore as by the offense of one, judgment came upon all men to condemnation." Rom. 5:18.

Our brother inquired thus: "Nevertheless death reigned from Adam to Moses Rom. 5:14. What was the change or what happened then?" The law of Moses did not make any change in the corrupt nature of man. Paul said, "It (the law) was added because of transgressions." Gal. 3:19. In Rom. 5:20 he said, "Moreover the law entered, that

the offense might abound." (or be exposed). This is expressed by one commentator who said, "Not to make sin abound more in itself, otherwise than as sin takes occasion by the commandment, but to discover the abounding sinfulness of it," (when we learn that our sins are exceedingly sinful.) The light exposes or depicts the spots but does not cause them. When the commandment came into the world, sin revived as the letting of a clearer light into a room discloses the dust and filth therein, which is necessary to the cure. The law makes a great discovery of sin when the search light (or law) of God shines within a quickened sinner. It is then that man sees what he is by nature. Paul said, "By the law is the knowledge of sin." Therefore when the Holy Law of God is applied to the heart of a sinner, he sees himself justly condemned and totally depraved, hopelessly sinful. In his feelings, this sinner says as did the thief on the cross: "And we indeed justly; for we receive the due reward of our deeds." Luke 23:41.

The law demands justice for every sin and transgression. The law is like a plumb line, when stretched on a log, it has no power to straighten the log, but it reveals its faults, its shortcomings, and what it will require that it may be usable in the construction of the building. In making the comparison of Adam who brought sin and transgression, misery and death to all the human race, Paul now proceeds to set forth the second man Adam (Jesus Christ) who brought redemption and righteousness to all of His seed. Therefore the Apostle said, "For

if through the offense of one, many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Verse 15. (Rom. 5:15) This is expressed by one commentator, "For if through the offence of one many be dead," (as all Adam's posterity are, and are not only subject to a corporal death but are involved in both a moral and spiritual death, and are subject to an eternal death through the imputation of guilt and the derivation of a corrupt nature from Adam,) then, "much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." That is, the righteousness of Christ, in which the grace of God is so illustrious, is entirely effectual to the giving of life to all His seed and offspring; not barely such a life as Adam had in innocence, and which he lost by the offense, but a spiritual one which shows the exuberance of His grace, which secures and adjudges to a better life than that lost by the fall.

The Apostle continues by saying, "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification." Rom. 5:16. Here Paul compares the effect of Adam's contribution who brought condemnation and death to man, to the gift of Christ who brought forgiveness, redemption, justification, righteousness, and eternal life. Christ stood between the offenders and the offended of His prodigy. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness,

and sanctification, and redemption." I Cor. 1:30. They are freely justified. They are justified from all sin which they could not be by the law of Moses, for Christ embraced all the sins and transgression of His people. The Prophet Isaiah said: "The Lord hath laid on Him the iniquity of us all." Isa. 53:6.

The sins of the chosen vessels of His mercy were imputed to Him and His righteousness is imputed to them. Christ Jesus stood between the offenders and God, the offended. He appeased the wrath of God. He satisfied the demands of the law and brought in everlasting righteousness. He freely justified those who were given to Him by the Father. They are in Him. They are what they are by reason of what God made His Son to them. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption." I Cor. 1:30 By Him all that believe are justified from all things from which ye could not be justified by the law of Moses." See Acts 13:39.

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5:17. The Apostle leaves nothing to be guessed at. The similitude of Adam's transgression and the righteousness of Christ is here again brought to light. His words are almost a repetition of what he had said before. His words imply that the one sin of Adam (the first sin committed by him) gave death the reigning

power over his posterity. Notwithstanding, this is true, he continues by saying, "Much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ." There is no room for boasting by those who receive an abundance of grace and the gift of righteousness which comes only by Jesus Christ, for with this gift also comes, the knowledge in a feeling sense of their great need of God's mercy, their insignificance and unworthiness of the least of God's mercies. Feeling to be vile and corrupt, they often wonder why the Lord ever took any notice of them. The Grace of God makes them meek and humble. The hope which they have received in Jesus Christ is precious to them, the price of which is far above the price of rubies, and often there are seasons in their lives when they can adopt the language of Mary, "For He that is mighty hath done to me great things; and Holy is His name." Luke 1:49.

T. F. Adams

Elder F. W. Rhodes of Durham, North Carolina passed away July 9, 1962. Obituary will appear later.

Ed.

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. 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.

Editor.

ASSOCIATION NOTICE

The Little River Primitive Baptist Association is appointed to convene, the Lord willing, Friday before the 4th Sunday in September, 21st, 22nd, and 23rd with Sandy Grove Church, Johnston County. The church is located just off Highway #210, 3 miles east of Angier, North Carolina, at the Johnston and Harnett County line. All lovers of the truth are cordially invited to attend.

C. L. Ogburn, Clerk
Willow Spring, North Carolina
Telephone Angier 639-4145

ASSOCIATION NOTICE

The next session of the Salem Primitive Baptist Association will convene, the Lord willing, with Oak Forest Church, which is located about three miles north of Summerfield, N. C., off highway 220. Watch for marker. As many as feel to come are cordially invited to visit with us on the 3rd Saturday, Sunday, and Monday in September, 1962.

A. B. Barham, Clerk

ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Middle Creek, Wake County, N. C., the fifth Saturday and Sunday in September, 1962.

Elder S. J. Sauls was chosen to preach the introductory sermon and Elder T. L. Grimes, 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
P. O. Box 174
Princeton, N. C.

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Ross's Church beginning Saturday before the fifth Sunday in September, 1962.

Elder Jack Hawkins was appointed 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

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ASSOCIATION NOTICE

The next session of the White Oak Association will be held, the Lord willing, with Atlantic Church, in the small town of Atlantic, in Carteret County, beginning on Saturday before the third Sunday in October and continuing through Monday, October the 20, 21, and 22nd. The church is located just off Highway #70 leading from Morehead City. Those coming from any direction will take Highway #70 at Morehead City on to the Church which is about 30 miles east. This is the only road that leads to the Church.

All lovers of the truth are invited to attend, and especially the Ministering Brethren.

J. B. Pollard, Assn. Clerk

ASSOCIATION NOTICE

The Mates Creek Primitive Baptist Association will be held, the Lord willing, with the Big Creek Church, Canada, Pike County, Kentucky, beginning Friday, before the first Sunday in September, 1962. Dates being August 31, September 1st, and 2nd, 1962.

Directions to meeting place: Those coming from South and East travel Route 52 to Williamson, W. Va., turn left into Kentucky on Route No. 119. About ten (10) miles across one mountain, then turn left on hard top road one half mile, turn right across bridge on dirt road two miles to Church.

All lovers of the truth are invited.
N. E. Stanley, Clerk
Box 193, Hardy, Kentucky

**APPOINTMENTS FOR
ELDER SAM L. GILBERT**

- August 13th, 7:30 p.m.—Upper Black Creek Church.
- August 14th, 11:00 a.m.—Memorial Church
- August 14th, 7:30 p.m.—Fremont Church.
- August 15th, 11:00 a.m.—New Chapel Church
- August 15th, 7:30 p.m.—Lower Black Creek Church.
- August 16th, 11:00 a.m.—Sandy Grove Church.
- August 16th, 7:30 p.m.—Sappony Church.
- August 17th, 11:00 a.m.—Creeches Church
- August 18th, 11:00 a.m.—Contentnea Church

SEVEN MILE ASSOCIATION

The next session of the Seven Mile Association will convene, the Lord willing, with the Church at Hickory Grove, Johnston County, N. C., beginning on Friday before the third Sunday in September, 1962, and continuing for three days.

The church is located about eight miles East of Benson, North Carolina, on #50 Highway.

For further information, please write Elder B. L. Godwin, Coats, N. C.

**BEAR CREEK PRIMITIVE BAPTIST
ASSOCIATION**

The One Hundred and Thirtieth Fall Session of the Bear Creek Primitive Baptist Association will convene, the Lord willing, with the Philadelphia Church in Rutherford County, N. C., Friday before the first Sunday in October, 1962, and continuing for three days. Those coming from the East will travel U. S. 74 Highway through Ellenboro, N. C. Go past 2nd stop light, turn right on paved road and go about one and one half miles, turn left, a short distance to church. Those coming from other directions will travel to same point. Watch for pointers.

For further information write Elder W. B. Aaron Route #5, Shelby, N. C., or undersigned.

Troy A. Willilams
Association Clerk
Route #2, Monroe, N. C.

ASSOCIATION NOTICE

The New River Association will convene, the Lord willing, with Wilson Grove Church, near Snowville, Va., beginning Friday Sept. 7th, and continuing through Sunday. Elder R. L. Stockner was chosen to preach the introductory sermon and Elder G. P. Harris, his alternate.

Those traveling from south go to Hillsville, Va. Turn right at stop light and go two miles. Get on 100 Hwy., and turn right in Sylvatus, Va. Go through Allisonia and keep 100 Hwy., through Draper and beyond about two or three miles take road to right across Clayton Lake.

All lovers of the truth are cordially invited and a special invitation is extended to all the Ministering brethren.

Elder J. S. Sechrist
Association Clerk

NOTICE - POSTMASTER

Change Of Address Forms #3579

Should Be Sent To...

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

ZION'S LANDMARK

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— AT —

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PRIMITIVE OR OLD SCHOOL BAPTIST

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ZAIN

I remembered thy judgments of old, O Lord; and have comforted myself.
 Horror hath taken hold upon me because of the wicked that forsake thy law.
 Thy statutes have been my songs in the house of my pilgrimage.
 I have remembered thy name, O Lord, in the night, and have kept thy law.
 This I had, because I kept thy precepts.

CHETH

Thou art my portion, O Lord: I have said that I would keep thy words.
 I entreated thy favour with my whole heart: be merciful unto me according to thy word.
 I thought on my ways, and turned my feet unto thy testimonies.
 I made haste, and delayed not to keep thy commandments.
 The bands of the wicked have robbed me: but I have not forgotten thy law.
 At midnight I will rise to give thanks unto thee because of thy righteous judgments.
 I am a companion of all them that fear thee, and of them that keep thy precepts.
 The earth, O Lord, is full of thy mercy: teach me thy statutes.

TETH

Thou hast dealt well with thy servant, O Lord, according unto thy word.
 Teach me good judgment and knowledge: for I have believed thy commandments.
 Before I was afflicted I went astray: but now have I kept thy word.
 Thou art good, and doest good: teach me thy statutes.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WONDERFUL EXPERIENCES

Dear Elder Adams,

You will find inclosed three dollars for the renewal of Zion's Landmark, and please keep it coming, for my wife and I enjoy reading it very much. We read some wonderful experiences of grace by God's Little Ones. I do like to read the experiences of others, although I feel at times that I do not have a God given experience of grace, myself; and I feel at times that I am the vilest, fleshly creature that the Lord has ever caused to live on this earth. I have felt at times that the Lord had turned His back on me forever, and turned a deaf ear to my cries and pleadings. In my mind I felt to be cast out and that I was made for destruction. I can not see anything good that I have ever done. All I have seen in myself is that I am one of the worst transgressors that God has ever let live on this earth of His. But when it pleased all-mighty God to bless me to go to church and hear the gospel preached, it seemed that my mind was taken off the things of this world. Then I could rejoice and thank Him.

So it is the Lord that brings us down and the Lord that lifts us up and causes us to praise Him. At times He makes us mourn and pray. He is able to mold us as it pleases Him to do, for it is in Him that we live, move and have our very being; It is in Him that we have life, knowledge, wisdom and understand-

ing — that is, Spiritual understanding. This is my desire most of all, if I indeed am a child of God. I desire more Spiritual Wisdom, which is of God, and understanding pertaining to the things that be of God and His Kingdom and of Christ the Lamb of God, who was nailed to the rugged tree of the cross, and hanged between heaven and earth for a people that God the Father gave Him before the world began; before there was any of them; even before any had sinned for Christ stood as a Lamb slain from and before the foundation of the world. The remedy was prepared before sin entered into the world.

The Father gave the bride — the church — to His Son before the world was. The names of His people were written in the Lamb's Book of Life and the Son poured out His Blood and gave His life for everyone of them, and the last one of them will be housed in heaven without the loss of one. Christ died for the sins of His people—the people that God the Father gave Him. Not because they had performed some good act, nor some good work, for there are none good. But God gave the bride—the church — to His Son before the world was. Paul said: "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an Holy calling,

not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." II Tim. 1:8, 9, 10. So man cannot lay claim to God because of His own good works. Neither can man help God do anything, except that God work through him to do of His own good pleasure; and every good gift and every perfect gift comes down from the Father of light.

Now the light under consideration here, is Christ Himself. Christ was spoken of as the Bread of Life, the Water of Life. We read in John 6:35, "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;" He being the Light that lighteth every man that cometh into the world. The world under consideration here is the world of light — the invisible church of God, the Spiritual world — but the world of darkness is the world of the wicked, for "They love darkness rather than light because their deeds are evil." Now there is an outer darkness spoken of in the scriptures: that outer darkness is prepared for the wicked as mentioned in the Book of Job, 21:30, which says, "The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath." Now that light which is Christ will never shine through that darkness

into the hearts of the wicked mentioned in the book of Proverbs 16:4: "The Lord hath made all things for Himself, yea even the wicked for the day of evil.

In reading the scriptures we see the world that was under consideration, that Christ came to save and did save without the loss of one, were His people, the family of God that God the Father gave to His Son before the world was. Now there is a people that has forever been known by the Father and the Son and these are they that Christ died for. Christ died for their sins and rose for their justification, and made them reconciled unto God. Paul said: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." II Cor. 5:18. But there is a people that Christ has never known, and never will know in the pardoning of their sins, for the time will come when He will tell that people, "Depart from me for I never knew you."

Elder Adams, I thought I would write you a few lines and send the money to renew the subscription to the Landmark for my wife and me, and I had no idea I would write a letter when I sat down. Since having written this, I feel different. How long I will feel as I do at this time, I do not know, but it has brought me relief. Do as you please with this letter.

With our best wishes and love for you and yours, I am in hope of God's love,

Your friend, Harry Miller
200 Carolina Heights
Spray, N. C.

PLEASE, SHARE THIS LETTER

Dear Brother Adams,

I enjoyed the enclosed letter so much, that I feel to share it with the readers of Zion's Landmark. I hope you and yours are doing well,

A sister in hope,
Carolyn Alston
106 Missionary Court,
Decatur, Ga.

Dearest Carolyn,

Please forgive me, I really meant to write long before now, but writing letters seems so easy to neglect, and I am so guilty of neglecting things I know I should do! Then too, I have been very busy since before Christmas. What once seemed such a joyous season of the year has become a burden to most people. So much hustle and hurry, and preparations with so little thought of what Christmas is supposed to represent or symbolize. I find myself dreading that time of the year more each time it draws near. Except to those who are blessed with the hope that this child Jesus has been born in their hearts, the merriment displayed at the Christmas season is nothing more than foolish mockery, far from the worship and adoration of Him who came into this world of sorrow and pain to redeem those that God, the Father gave to Him.

My mind often goes back to the time we lived in Washington, D. C. It was just before Christmas and I felt deeply depressed. I suppose largely because Paul had duty and we were unable to go and be with Clara (our daughter) and her family. No doubt but that I was feeling sorry for myself, when this question came forcibly to my mind,

causing me to stop and meditate — what is Christmas? I needed a reminder, a renewal of knowledge of God's Holy Truth. The answer to the question came with such sweetness and power, it brought rejoicing to my heart and soon dispelled all loneliness for earthly ties and pleasures. I felt the joy of soul that only Christ our Lord can give to a troubled heart. I wrote my thoughts into a poem as follows:

Jesus came my soul to save,
For all my sins His life He gave;
To cleanse my heart and set me free
That is what Christmas means to me.

My sin and shame He does conceal
When by His mercies I can feel
That little child was born to me,
That is what Christmas means to me.

No place had He to lay His head
A manger was His trundle-bed
He bore the sins for such as we
That is what Christmas means to me.

The Holy Child who for me came
That I might live in His dear name
He is the ever living Tree
That is what Christmas means to me.

These are the assurances that bring peace and joy to the hearts of God's little ones, renewing their hopes in Him as the only means of their salvation. With the darkness comes doubts and fears, but with the light of His grace and truth comes newness of life and strength to enable us to "press toward the

mark for the prize of the high calling of God in Christ Jesus." Phil 3:14. What a comfort to know that He reaches down to us! It is in the low places we first learn our helplessness and that all our help must come from Him, because He has all power both in Heaven and earth. I pray that He may keep me low enough that I may ever be at the feet of my brethren, esteeming them better than myself. How we miss being with them, and at our church services! In our transfers or moves around the country, we find many who call themselves Old Baptist, but they are so different from what we know, that we cannot identify their churches as Old School Baptist, yet they claim the name. But the weakness of their knowledge of true doctrine is not satisfying to me. The idea of "giving God a chance to save souls, to me is heresy! No wonder our dear Saviour prayed to the Father, saying, "Forgive them Father, they know not what they do! But we who feel to have a hope that God has been merciful to our souls, have nothing for which to boast, for He hath mercy on whom He will have mercy, and whom He will He hardeneth. We have no right to question His reason or authority. Jesus 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." That was sufficient to satisfy our Lord and Saviour, and therefore must be sufficient for those who are chosen to be partakers with Him in Heaven and immortal Glory.

O May our God keep us, and guide us, that we may be enabled to render unto Thee all honor, praise and glory, and may we be found awake when He comest to gather His Jewels to Himself in Glory forever more.

Dear Sister, it seems that for a little while, I lost all trace of time and place, and my mind was carried away. I do not know how I got started on this line of thought, but I must say I feel some relief. If you find anything not in accord with your experience and belief, please bear with me in pity and in prayer.

When I began this letter, I had the intention of asking a b o u t you and your children, also meaning to let you know we have not forgotten you even though I am slow in answering letters. I hope you and yours are well. Do let us hear from you soon. Also give our love to the girls and their families.

Love and fellowship,
Meta Belle and
Paul Rohrbaugh

BEGGING FOR FOOD

Dear Brother Adams,

This is a cold and stormy day and I feel to be on the highway's side, begging to be fed from the crumbs that fall from the rich man's table, for which I can not reach out and receive, for the receipt of custom does not supply my needs.

Oh, that I were in days past, when I felt to walk through darkness, and a small glimpse of light would shine in this poor heart of mine to give me the light of the glory in the face of Jesus Christ, the King of Kings, and Lord of Lords, who

opens and none can shut, shuts and none can open. I often look back on the things that I feel the Great Giver has revealed to me in days past.

Many have told me what to do when I feel so needy and often times despondent, but they cannot give the power to do with, for "Our sufficiency is of God." (II Cor. 3:5) Therefore I have to eat of the crumbs that fall from the Master's Table. I often feel to be afar off, and miserably blind, but I desire that great and hidden wisdom: hidden from this world and from nature, but revealed to His children when they are blessed to see as was the blind man who said: "One thing I know, that, whereas I was blind, now I see." Jno. 9:26.

Sometimes I go to church and cannot receive a crumb; therefore, I am a poor beggar indeed! I have been a subject of bondage since I was a young woman, forty-four years of age. At that time it seemed that these words were spoken to me: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Also was spoken to me: "One day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:8)

In 1917, I felt to be lost and sleep, night after night, was taken from me. I constantly felt that I would die, and that hell would be my portion. I was in that condition four years. I wrote to one of my cousins and told her of my troubles, and she wrote back advising that I look on the bright side of life, but I did not see any bright side. I would go out in the night and lie on my face to pray. I read the Bible and

medical books, but everything seemed against me, till one day I read in the Apostle Peter's writings: "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you; but rejoice inasmuch as you are partakers of Christ's sufferings; that, when His Glory shall be revealed, ye may be glad also with exceeding joy." I Pet. 4:12, 13. This brought me relief and joy.

I have felt to be in heaven three times, and have been delivered from dangers, both seen and unseen. When I am brought to these sweet deliverances, I am taught the meaning of the scripture that appeared or was spoken to me; "Blessed are they that hunger and thirst after righteousness for they shall be filled."

I have had many dreams in which were revealed to me incidents that were to soon take place, and likewise, through a small still voice, things have been made known to me, before they actually came to pass, which to me confirmed such scriptures as were written by the Prophet Isaiah 48:3: "I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them: I did them suddenly and they came to pass." Also 48:5, "I have even from the beginning declared it to thee; before it came to pass I shewed it thee." His greatness and power is declared in Isa. 46:9, 10, "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." And it is declared in Isa. 14:24. "The Lord of hosts has sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

Dear Brethren, if I could have had my choice, when I was in such despair I would have taken the easy route, or the broad road — where many are traveling, for to be made a gazing stock and a reproach (as I often felt to be) is very humiliating to the natural pride of the man or woman, but it brings humility and humbleness. Solomon said: "The fear of the Lord is the instruction of wisdom: and before honour is humility." He also said: "Better it is to be of an humble spirit with the lowly, than to divide the spoils with the proud."

May the angel of His mercy be given to the afflicted that they may be saved from despair.

A sister in tribulation,
I hope,
Mrs. W. G. Pritchett
Princeton, West Va.
Box 287

Reprint From Zion's Landmark EXPERIENCE

Dear Brethren and Sisters:—It has been impressed on my mind to write what I hope the Lord has done for me, and some of the trials I have undergone. When the war broke out I had no one but two brothers to look to. When the first one started a great trouble came on me which I thought was caused by the loss of my two brothers, but alas I was soon compelled to say, Lord have mercy on me a

poor sinner. I went on in this condition for sometime, and there was a voice as plain to me as if some one had spoke saying, "there is a friend that sticketh closer than a brother." I went on seeking after that friend for several months, hoping to find relief, but no relief could I find. Near where I lived commenced a protracted meeting at a Methodist Church. I attended several days thinking I would find relief but I still grew worse. They called for mourners but I kept my seat with that voice still sounding in my ear, "There is a friend that sticketh closer than a brother." On the last day of the meeting I felt I had no power at all. I felt to be a poor helpless creature. I went to the mourner's bench that night thinking I should never see the sun rise again; as I was lying there as helpless as a babe I heard some one singing, "Alas and did my Saviour bleed." I do not know who sang it, but when the last verse was sung, "But drops of grief can never repay the debt of love I owe, here Lord I give myself away, tis all that I can do." The voice I had heard before said, "arise and follow me." I arose and if I'd had ten thousand tongues I could praise him with them all. I felt then and believed that voice to be Jesus. I joined the Methodist church that night and tried to live a faithful member. Some things they said and did I believed, and some I did not. About three years ago I began to think if they were right I must be wrong. I went on in this way trying to believe their doctrine was right. I hated to leave the church I had been in so long. I would go and hear the Old Baptists preach.

I felt and believed what they preached to be true. They could tell my feelings better than I could tell them myself. I began to search the Scriptures and pray for the Lord to give me understanding, and if I was wrong to lead me in the right way, and if deceived to undeceive me. I felt I had no friends anywhere. I felt I could not hold onto the Methodists nor go to the Baptists. I felt the Lord was all that I could look to. He had all power on earth and in heaven, He could work and none could hinder. About twelve months ago I began to feel it my duty to join the Baptists, though I felt so little I did not think they would receive me. I had been tossed about like the waves of the sea, but now was made to cry out, one Lord, one hope, one faith, and baptism. In thee O Lord do I put my trust, let me not be put to confusion. Last May I went to Wheeler's a distance of fourteen miles to hear brother Moore and brother Draughn preach. They both preached on Saturday, then the door was opened for reception of members, two or three went up and told a reason of their hope. I can never tell any one how I felt that evening and night. I went back on Sunday morning and as they gathered around the pool for the purpose of baptizing those that joined the day before I felt I could never get away from there with that burden on me. They extended the invitation to any who wished to join to come while they sang a hymn. Before they were through singing I was up among them, they asked me to tell them a reason of my hope, but I felt more like praising the Lord than I did like talk-

ing, I felt like the burden was gone that I had carried so long for disobedience. I told them that if I was one I felt to be the least of all. I did not say many words until the hand of fellowship was extended. I was not baptized until Monday after the third Sunday in July on account of sickness. I met brother Draughn at Lynch's Creek and after preaching he baptized me. It seemed to me a long time to wait, but I knew the Lord would work all things out right. My membership is at Lynch's Creek. I always feel glad when I can go and meet the brothers and sisters there and hear them tell what the Lord has done for them. He has led me in paths I did not know. I often hear the saints of God say this thing or something is a mystery to them, but the greatest mystery to me is myself. I look back on the little hope I have had for many years and think of the road I have travelled, and what I once believed, and it makes me wonder what I am. The scriptures don't read like they once did to me. Even a new song has he put in my mouth, even all the praises shall be his. I feel to be an unworthy servant if one at all. I am glad that he leads me in this troublesome world. I do not rejoice in anything I have done. I am thankful he brought me down so low as to see and feel that all of man's works are nothing. Jesus will save his people, every one of them, he will not leave nor forsake them. I sometimes feel like if everybody should forsake me I have that friend that will stick closer than a brother. My father and mother, two brothers and two sisters are dead. I have but one brother left, I now make his house my

home where I spend many joyful hours in singing praise to God. Both brother and his wife have a hope and are strong believers in the Old Baptist doctrine. His wife has lately joined and her membership is at the same place as mine. Brother has never joined. He has been a faithful brother to me in all my troubles, but I still believe there is one that will stick closer than a brother, and that one is Jesus. He is a friend to all his people when troubles and trials come; of which I think I have my portion. He is with me to bear me up, and when I get so low down and think there is none like me, and if I am one of God's children why am I thus, then I can say, bless the Lord oh my soul, and let all that is within me praise his holy name It is my constant desire that my heart may continually attend to praise and prayer, that my faith be increased, that I may have that true and living faith which worketh by love and purifies the heart and overcomes the world, that my heart's treasure may be laid up in heaven, and that the Lord may guide my feet and be a lamp to my pathway, keeping my tongue from evil that my lips speak no guile, that I may ever be found in the right way which leadeth to a city of abiding habitation, seeking another and better country even the Heavenly Jerusalem.

Leah Miles.

Tony, Caswell Co., N. C.

**BROTHER ECHOLS
EXPERIENCE**

Dear Brother Adams,

I am enclosing a letter with the experience of our dear Brother W.

M. Echols of Chowchilla, California. I think it is a wonderful experience and if you think it worth printing in Zion's Landmark we will be glad, as this dear old brother cannot be with us too long at best, and we are made to love him dearly as a Father in Israel.

May the God of all grace be your guide and keeper, is my prayer for Jesus' sake.

Your little brother, I hope,
L. W. Langwell,
Compton, Cal.

We appreciate this lovely experience, and are delighted to have it in the Landmark. I feel sure our readers will enjoy its wonderful testimonies of an experience of grace. We are always glad to receive such experiences from those who have been with Jesus. It is such a comfort to others to read them. May many more be minded to write as this Dear Brother did. We thank Brother Langwell for submitting same. Ed.

Dear Brother Langwell and Brethren, in the name of our Lord and Saviour, Jesus Christ:

I hope the Lord will guide my pen. I love all of you so much and it is so good to get such good letters. I do not do very much writing any more. I am in my eighty-fifth year as of last September. I thank the Lord for all we have. I have been in the pit lately. David said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Psa. 40:2. I was down like Jonah for a long time. He was in the belly of hell three days and three nights.

When Jonah said "I will pay that that I have vowed. Salvation is of the Lord." The Lord spake unto the fish, and it vomited out Jonah upon the dry land."

I ran away from the Old Baptist, I was for a long time in the pit. But thanks to God and His son, Jesus Christ our Lord, I was delivered from my deplorable condition. I was so deep in the pit of hell! I had no where to go, yet I could not stay where I was. I was overwhelmed with a great mountain cloud of sin. I was alone on a farm wagon, I had completed my day's work, and somehow, I fell down on my knees and tears fell from my eyes. I did not know how to pray. (I am still often in this way) But in my weak way, I asked the Lord to move these mountains of sin from me and I arose and I saw my prayer answered. It was as bright a sun light day as I ever saw. As I looked to my right, I saw a spiritual plane, not too big, about eight or ten feet around it and about five an one half feet long. It looked as if it were covered with light silky velvet. It had no propeller and it had no wings. I saw this about four seconds. It was about eight feet high. Then I turned to the other side and I saw all my sins swept away with one stroke, so to speak; and it is done. I thank God for hearing my weak cry; and I thank Jesus, our Lord that He did not cast me out. Jesus said, "No man can come to Me except My Father which hath sent me, draw him. Jno. 6:44. Bless the name of the three-in-one God. I can not be thankful enough for what the Lord has done for me.

I hope I love all the brethren ev-

erywhere. I do not hate my enemies, but I do hate the doctrine they hold fast to. Paul said: "My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6, 7. He said, "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. 12:7, 8. So I thank God for those who oppose us. Their opposition is chastisement in the form of persecution. They apparently are trying to get so close! Jesus said they would try to deceive the very elect, that they would try to deceive Him if it were possible. But God speaks and it is done, He commands and it stands fast, bless the name of the Lord, The world quotes John 3:16 ("For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.") as the natural world, but John was speaking to the spiritual world. 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 into babes. Matt. 11:25.

We are told there are two hundred fifty-seven different dominations. That means there are two hundred fifty-six of those who believe it is by works that they are saved; and there is only one denomination that believes it is grace all the way. (God said, "Mine heritage is unto me as a speckled bird,

the birds round about are against her." Jer.12:9)

I do not know of any denomination that believes as we do, and bless God for that. I do not mean to boast, but I believe the Old Baptist have the only doctrine that is entirely based on salvation by the grace of God. 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. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

Your little unworthy brother in hope of everlasting life,
Wm. Echols
Chowchilla, Cal.

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. 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 assist-

ance in helping us with this request, and your continued patronage of the paper.

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

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-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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Zion's Landmark

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

Editor

ELDER T. FLOYD ADAMS,
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ELIJAH WAS A TRUE PROPHET

Brother A. F. Langster of Kenly, N. C. requests my views on I Kings, 17th Chapt. verses 1 - 6.

This chapter begins with the prophecy of Elijah the Tishbite. Elijah was a true prophet. He was sent by God to Ahab, who was at that time, King of Israel. Ahab was a wicked king. It is said that he "did more to provoke the Lord God of Israel to anger than all the Kings of Israel that was before him." See I Kings 16-33. The time was at hand when God should make manifest His displeasure against Ahab for worshipping idols. God's anger was kindled against him. The prophecy of Elijah (against Ahab) came in an unsuspected time. Paul said "For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." I Thessa. 5-3.

Jezebel (the wife of Ahab) was an accomplice with Ahab in his

abominable acts. He reared up an altar for Baal, their false God in the house of Baal. From the above we learn the truth of what Solomon said. "Through hand joined in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered." Prov. 11-21. Even though Ahab was King, yet Elijah was fearless in conveying to him the word of the Lord. He said, "as the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years." James said, "It rained not on the earth by the space of three years and six months." — James 5:17. Withholding the rain for this space of time was the punishment God sent upon Ahab. Elijah was numbered with those who had power with God. His prayers were effective. "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. Rev. 11-6.

Ahab received the curse. Elijah was delivered. "The word of the Lord came unto him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." (Verses 2, 3, 4). The ravens brought him bread and flesh in the morning and also bread and flesh in the evening. Elijah was well protected and cared for. The eye of the Lord is ever on the righteous. "He that keepeth (spiritual) Israel neither slumbers nor sleeps." Elijah was alone in the

wilderness. He was absconded from public view for a period of three years and six months. "The woman (a type of the church) was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she was nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12-14. This was just the length of time of Elijah's concealment.

Elijah drank water from the brook. "And it came to pass after a while, that the brook dried up, because there had been no rain in the land." Verse 7. If the heavens fail to send rain, of course the earth fails. This was a natural brook. It failed for the lack of rain. Those things which transpired in Elijah's day was in the law dispensation. The law portrayed a shadow of good things to come. The brook dried up. God sent Elijah to Zarephath, to the poor widow woman's house. She is a type of the church. Here he, as well as the woman and her son, were provided for in a providential way. They had meal and oil. The amount was small yet the supply was sufficient for their need throughout the famine.

When creature-comforts fail, by reason of the famine in the soul, Christ appears and is a well of water within, springing up into everlasting life. Jesus is also the river which makes glad the city of God. This river is not like the brook. It never runs dry. David said, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." — Psalms 46-4.

The ravens fed Elijah until the brook dried up. Why should God send the ravens to feed the prophet? They are unclean birds. They eat the filth of the earth. They feed upon insects and putrefying flesh. They are birds of prey, ravenous, devouring creatures, more likely to have taken his meat from him or to pick out his eyes. — See Prov. 30-17. Sampson's riddle is again unriddled. "Out of the eater came forth meat." — Judges 14-14. The bread and flesh that was brought to Elijah by the ravens is proof that God controls the unclean creatures as well as the clean. I am here reminded of an old Sister that I once heard of who prayed to the Lord to send her some potatoes. Some mischievous boys heard her praying. They went up on the roof at night and poured some potatoes down the chimney. They watched her pick them up in the morning. She said (talking to herself), "Bless the Lord, He heard my prayers and answered them." The boys (before mentioned) said, "Auntie, we heard you praying and we (not the Lord) brought the potatoes." She said, "Never mind, the Lord sent them even if the devil did bring them." Elijah could say the same. The Lord sent him bread and flesh by the ravens. How well this food was cooked or where it was prepared or even the amount, we need not question. It was sufficient to sustain the prophet until the brook dried up.

It is most likely that he was not as well fed as the four hundred false prophets who eat at Jezebels table, yet it was better than the one hundred prophets whom Jeze-

bel cut off and they were hid by Obadiah in a cave, who fed them with only bread and water. See I Kings 18-4. When the Lord sent Elijah to the widow woman's house, he is no longer fed by the ravens who before brought him bread and flesh. His food is now bread and oil. This bread and oil never failed throughout the famine. Oil gave the bread a fresh taste. The manna which fell from heaven was beat, made into cakes and baked in pans by the Israelites. "The taste of it was as the taste of fresh oil." Numbers 11-8. Jesus is portrayed in this bread. He said of Himself, "I am the bread of life." Jno. 6-25.

The meal in the barrel and oil in the cruse increased. Not in the hoarding but in the giving. Solomon said, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meat, but it tendeth to poverty." Prov. 11-24. The widow woman gave to the prophet. He said to her "make me thereof a little cake first, and bring it unto me, and after make for thee and 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." Verses 13 and 14. The increase was by the blessings of God. Jesus fed five thousand men, besides women and children, with five loaves and two fishes. "And looking up to heaven, He blessed, and broke, and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full." Matt. 14-19, 20 and 21. This was a

miracle. God is still performing miracles although they are not seen by the natural eye. When the Lord is pleased to reveal a portion of His sacred word to His servants, it first appears to be small. By the blessing of God it increases and many hungry souls of like, precious faith are filled.

T. F. Adams

**RESOLUTION OF RESPECT
IN MEMORY OF
SISTER MADIE JAMERSON**

Whereas it has pleased the Lord to remove from our midst a very dear Sister whom we all loved and respected. She was born in 1913, and quietly passed away in the Martinsville General Hospital from a heart ailment, January 1, 1962, making her stay on earth forty-eight years.

Her survivors are her husband, Brother George W. Jamerson; three daughters: Mrs. Virginia Lavender; Mrs. Evlin Morris; Mrs. Marie Handy; two sisters and four brothers.

Sister Jamerson was received into Riverside Primitive Baptist Church May 31, 1941 and was baptized the next day with her husband. She has been a faithful member and a blessing to the church. She was a loving companion to her husband, a good mother to her children who were all devoted to her, and was a good neighbor and friend to her community.

In her life was the manifestation of the qualifications of a deacon's wife; he (Brother Jamerson) being a deacon of Riverside Primitive Baptist Church of which they were members. They both have well filled the office of deacon and deaconess. Sister Jamerson's funeral was conducted at Riverside Baptist Church, January 3, 1962 by Elder H. D. Prillman and Elder G. P. Harris with a large crowd of members and friends. Her body was laid to rest in Rose Lawn Cemetery under a beautiful mound of flowers, there to await the great resurrection day that I have heard her speak of so much. She believed that this body of hers would be raised and changed like His own glorious body in that day.

I would like to say to the children: May the God in whom she trusted enable you to follow mother's foot steps; and may you meet her in that great beyond where sin and sorrow does not invade and there will be no sad farewell.

Written at the request of her husband,

Noel Tilley
Route 1, Box 350
Fieldale, Va.

**RESOLUTION AND OBITUARY
OF MISS LEONA MOORE**

Our dear Sister apparently passed away peacefully in her sleep on February 4, 1962, at the age of ninety-two years. She was born in Edgecombe County in the year of 1870. Sister Moore moved to Robersonville in 1912 and began teaching there in 1915.

She served as Church Clerk after the death of Brother R. A. Bailey, and served as such several years which was as long as her health permitted. She lived a wonderful life of sacrifice, honesty and integrity. She was one of the most capable and understanding persons, the writer ever had the pleasure to know.

We feel to say of her as Paul said of himself: She has fought a good fight, she has finished her course, she has kept the faith: henceforth there is laid up for her a crown of righteousness, which the Lord, the righteous judge, shall give her in that day: and not her only, but unto all them also that love His appearing. She enjoyed going to church, as David said he liked to walk into the house of God in company with them and take sweet council together.

Our loss is her eternal gain, for we believe she has entered into that rest which remains to the people of God where she sees Him face to face and where God is the Light of the City and sees the brightness of His Glory, the express image of His person.

Our dear Sister became as a little child in the sense of humility and submission: "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." Only through and by the grace of God could she attain that Spirit.

Therefore be it Resolved:

That the church of Robersonville has lost a most consecrated and faithful member. That a copy be sent to Zion's Landmark and one recorded on our church minutes.

Her funeral was conducted by Elder A. B. Ayers and Elder W. E. Grimes, and her pall bearers were some of her students, whom she had taught years before. Interment was in Robersonville cemetery.

Done by order of the church conference, the fourth Saturday in March, 1962.

Elder E. C. Stevenson,
Moderator
J. J. Williams, Clerk
Sue Moore, Committee

**OBITUARY
JAMES TURNER OWENS**

By request we will try to write the obituary of Brother Turner. He was 83 years old at his death. He was born September 13, 1878, and died January 26, 1962. Brother Turner lived in the Fountain Community all of his life.

His funeral was held at Otter's Creek Church by Elder Leslie Coker and Elder A.

P. Mewborn. He was a member there for many years and attended church whenever he was physically able. He loved his church.

We miss him very much, but we know that God knows best and has never made a mistake. He was first married to Nettie Wooten by whom they had eight children who survived. In 1920, he was married to Pattie Crisp who survives him along with their five children and several grandchildren.

Written by his brother and sister-in-law,
Henry and Ethel Owens

BLACK CREEK ASSOCIATION

The Eighty-Six Annual Session of the Black Creek Association will be held Lord Willing with the Sandy Grove Primitive Baptist Church, Nash County, N. C., beginning on Friday before the fourth Sunday in October, 1962, and continuing through Sunday.

Sandy Grove Church is located on the North side of Highway #97 between Rocky Mount and Zebulon. It is about 22 miles West of Rocky Mount and 15 miles East of Zebulon, N. C.

All lovers of the truth are cordially invited to meet with us.

J. B. Williams
Association Clerk
225 Braswell Street
Rocky Mount, N. C.

SKEWARKEY UNION

The Skewarkey Union is appointed to be held at Smithwick Creek Church, Martin County, North Carolina, 5th Sunday in September, 1962, Friday and Saturday before.

Elder P. E. Getsinger was appointed to preach the introductory sermon and Elder Leon Harrison, alternate. The Church is situated about 10 miles South of Williamston on black top road East of Highway #17.

We extend a cordial invitation to Ministers, Brethren and friends.

E. C. Harrison, Union Clerk

KEHUKEE ASSOCIATION

The Kehukee Association is appointed to be held with the Primitive Baptist Church at Old Sparta, Edgecombe County, North Carolina, first Sunday in October, Saturday before and Monday following, October 6, 7 and 8th, 1962.

We understand the Association will meet in South Edgecombe School, near Pinetops, N. C. The school is about one mile South of Pinetops. Those coming by Greenville may turn left at first stop light in Pinetops. Elder W. E. Grimes was chosen to preach the introductory sermon, and Elder A. B. Ayers, alternate.

We extend a cordial invitation to Ministers, Brethren, and friends.

E. C. Harrison,
Association Clerk

BLACK CREEK UNION

The next session of the Black Creek Union Meeting is appointed to be held with the Church at Lower Black Creek beginning Saturday before the fifth Sunday in September and continuing through Sunday.

The church is located on Hwy. 117, about six or seven miles south of Wilson, N. C.

We extend an invitation to all lovers of the truth, especially the ministering brethren.

J. T. Boyette, Union Clerk

GOD IS BEFORE ALL THINGS

Dear Brother Adams,

Just a few words to express to you all praises unto Him who has all power in this world and in the one to come. "He, (God) is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the first born from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell." Col. 1:17-19.

When He was crucified and gave up the Ghost, "The vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose and came out of the graves, after His resurrection, and went into the Holy City, and appeared unto many." Matt. 27:51-53. In the final consummation of all things, "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 the right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. What a wonderful Saviour He is! David said: Blessed be the Lord God, the God of Israel, who only doeth wondrous things. Psa. 72:18. The Prophet Isaiah said, "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Isa. 40:11, 12. Kings and Queens and all the rulers of the earth will fall down before Him, for he is Lord of Lords and King of Kings. He has conquered death, hell and the grave for we read in Hosea 13:14: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." What a wonderful Saviour He is!

Elijah B. Moore

Lucama, N. C.

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TETH

The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

Their heart is as fat as grease: but I delight in thy law.

It is good for me that I have been afflicted; that I might learn thy statutes.

The law of thy mouth is better unto me than thousands of gold and silver.

JOD

Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

They that fear thee will be glad when they see me; because I have hoped in thy word.

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

Let thy tender mercies come unto me, that I may live: for thy law is my delight.

Let the proud be ashamed; for thy dealt perversely with me without a cause: but I will meditate in thy precepts.

Let those that fear thee turn unto me, and those that have known thy testimonies.

Let my heart be sound in thy statutes; that I be not ashamed.

CAPH

My soul fainteth for thy salvation: but I hope in thy word.

Mine eyes fail for thy word, saying, When wilt thou comfort me?

For I am become like a bottle in the smoke; yet do I not forget thy statutes.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

TRUE DOCTRINE

Dear Brother Adams:

I am sending my renewal for Zion's Landmark. We enjoy the paper very much for it stays with the true doctrine as I see it. There are only three churches here in California of the absolute predestinarian faith. We believe in an absolute God who foreknew and predestinated all things, knowing all things from the beginning, and all must come to pass as He foreknew, at the appointed time, place, and way; for He said, "I change not." His word is truth, as it is written, "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." Isa. 46:9, 10.

God has all power both in heaven and in earth, for the scripture says, "The powers that be are ordained of God." Satan has no power except it be given of God. The devil could not touch the body of Job until given permission, but he was not given power to take his life. The devils that entered into the swine asked the Lord that they be permitted to go into the swine, and he granted it. Even though God gives the devil power to commit every unrighteous act, there is no unrighteousness in Him (God). David said: "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. He is Holy and righteous in all of His words and ways. As it is written, "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."

It would be impossible for man to make God the author of sin, for where there is no law, there is no transgression. God is under no law, he is the King of Kings. The prophet said, "We are the clay and Thou our potter." Isa. 64:8. The scripture says: "Hath not the potter power over the clay, of the same lump to make one vessel to honor and another to dishonor?" Did He not send His only begotten Son to be slain, that we might live?

In the mind and purpose of God, Christ was prepared a sacrifice for sin before the world was, therefore, God knew that Adam would transgress the law before the law was given. It is written, The law entered that offense may abound, but where sin did abound, grace did much more abound. (See Rom. 5:20) Some people say that Adam transgressed the law of his own free will and accord. If that be the case, God worked both the will and the do in him, or else all the prophecy of God through the prophets from the birth of Christ, of His life and the crucifixion would have been false, for there would have been no sin. It is writ-

ten: "Thou shalt call His name Jesus and He shall save His people from their sins." Matt. 1:21. If Jonah by free will and accord had not taken the boat, God and the fish would have been disappointed for God had prepared the great fish to swallow Jonah, but Jonah did take the boat, for it is written, "He spoke and it was done, commanded and it stood fast.

We know that God not only foreknew all things, but He declared the end from the beginning, for all His prophecy of Christ, from before His birth to the resurrection, came to pass just as He purposed and at the appointed time, even the thirty pieces of silver, and the parting of His raiment and the casting lots for His coat. Did he not foreknow and purpose that Joseph's Brethren would sell him (Joseph) unto Egypt and that He would harden Pharaoh's heart and he would not let them go until the appointed time.

The scripture plainly says, that Jesus knew from the beginning who they were that believed not, and who should betray Him. John said 18:4, Jesus therefore, knowing all things that should come upon him, went forth and said unto them, whom seek ye? Jesus also said, "Before Abraham was, I am." If one jot or tittle of God's foreknowledge and predestination could be changed, where would our hope be? for if we could change one thing we could change all. God forbid! He said, "I change not." Also he said; "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. Jesus came to save His people from their sins and the last words He spoke when He

hung on the cross were, "It is finished." Jno 19:30. If this could be changed then Christ would have died in vain. I thank God that we believe in a God who changes not.

If He should send my soul to hell, as I often feel I deserve, I feel that I would have to say, He is Holy and Righteous in all of His works and ways; and if He has seen fit to remove me from the miry clay and my sins and iniquities are all forgiven, I am sure that it is not for the good works I have done.

May we give praise, honor and glory to the only true and living God. Saved by grace if saved at all.

A brother in hope,
Austin M. Tipton,
P. O. Box 797,
Hollister, California.

"HE RULES ALL THINGS"

Matthew 15:15 — "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." In this instance, I see as pertaining to the whole world as it is today, being embodied in the kingdom of heaven, which carries in it the good grain and the bad, the good fish and the bad, and all things in the world; but does pertain unto righteousness as the kingdom of God, relative to power whereas "He rules all things after the counsel of His own will". Too, each thing performs in the purpose for which God created it and the purposes of God are all in righteousness. We realize that the world is abiding in His mercy, inasmuch as it is standing in the face of the greatest display of wickedness that has been known heretofore. Yet we

believe that God has a time and a place for everything, including death and birth, to each individual.

Just a few words concerning the kingdom of God. I find according to the scriptures and my hope of an experience of grace, that nothing unrighteous can enter into it; which is made up of joy and peace in the Holy Ghost. We contend this by reason of the feeling that comes to us when we are lifted up above the material things of this world and can dwell in the house of the Lord. Then and there only can we attest by the Holy Ghost the perfection of His kingdom. This kingdom will stand forever and ever, supported by the power of God. In fact, our hope is today that we will see the full beauty of it all in that day when our Lord comes to receive His own.

Another expression we should notice in the same verse is, that He only called His own servants. We believe, that God calls His people who are His own, bought with a price which no other sacrifice could have purchased, inasmuch as it had to be a perfect offering for sin which only the Son of man could offer. Yet we note by the scriptures "that many are called but few are chosen." The meaning as I see it is, that the whole world is called by the gospel as it was to be preached to every kindred tongue and nation, but only the chosen can hear since they are the only ones whom God has given ears to hear and to them that do hear (or believe) the "word is the power and wisdom of God."

Now let us come to the meaning as I see and understand set forth in the 25th chapter, 15th verse, as

I have never heard a minister or layman express the spiritual meaning as I see it; and we quote as follows: "And unto one he gave five talents, to another two, and to another one; to every man according to his several abilities; and straightway took his journey." First, let us take up the phrase concerning the several ability. My opinion is that God gives the ability to each little child of grace though they be ministers, teachers, etc., by the same spirit yet different in duties of performance which goes to make up the complete body of our Lord Jesus Christ. This manipulation of God leaves no place for boasting on the part of the creature.

Now let's take in consideration the one talent that was given to one man. We will note that this man only has one and he hid it in the earth. — Matt. 26:18. You will note also, that in order to hide it he digged in the earth. This indicates to me the only place he could work was in the earthly things; inasmuch as he was earthly and without an additional talent (spiritual) he was not inclined to work in any other sphere than that which he was born in. I have often thought concerning the workings of the carnal man and why? I think in the first place that we are all related to the earthly things of the world and naturally speaking, perform in the natural things having no spiritual understanding of the heavenly things. In other words without an additional talent there is no way for us to perform in the sphere of righteousness; therefore we do what we do because we are what we are. "For

the flesh cannot please God" neither can the Ethiopian change his color or the leopard his spots. So, as I view it, the worldly man who does not come under the covenant of grace whom God has loved with an everlasting love only has one talent with which he is never able to gain above the wisdom of this world.

"To another two" — This I see as being the militant church of the living God, whom God did choose for His own name's sake. Who was chosen in Christ before the foundation of the world, predestinated unto the adoption of children by Jesus Christ who stood as a lamb slain from the foundation. I see the added two talents which maketh four — the growth in grace and the knowledge of the truth which comes to the children of God by His wonder-working power which Paul could speak as working in him mightily; and we who are living in the hope of eternal life in the Lord Jesus Christ maintain the hope that we have felt that power working in us, through which we recognize the great power of God which we hope has brought our bodies under subjection. In the recognition of this power, we have come to fear Him who holds our destiny in His hand; which fear we hope is the beginning of wisdom, which is higher above the wisdom of this world than the heavens are above the earth. This fear is not such a fear as the being afraid of a mule or any other earthly beast but rather is mingled with love, faith and hope. So the sum and substance is that we are first born into the spiritual kingdom which

gives us a two-fold knowledge, answering to me as two talents which only God can give. And the growth in grace and the knowledge of the truth, in which we are enabled to perform in the works which pertain unto righteousness. Which works we believe are essential to the children of God but cannot be performed except in the spirit of God. So we do believe in works, so long as the creature is left out.

"And unto one he gave five talents." and in Matt. 25 - 20 we find that this same man was given five talents more which made ten talents. First, let us consider the first five as I understand them to be the attributes of God which only God can possess; of which Paul speaks concerning when he said that He (Christ) thought it not robbery to be equal with God. So having nature of, and being God gave him a greater prestige than all the creation of God could attain to; by which He was able (being God) to perform in all the events wherein He was made a little lower than the angels which God determined before the foundation of the world.

Too, we note in Col. 1:16 "that all things were made by Him and for Him". As I see the meaning, it does not set apart the good from the evil as some preach; but rather, takes into consideration all things which He (God) created by Him.

You will recall now that all that the man of one talent possessed was given to him that had ten talents. This signifies to me my belief according to the scriptures, that God created the world by Jesus Christ for His own glory and I don't believe that all the princi-

palities or powers of the earth can keep Him from getting the glory which He before ordained.

So, the sum substance of the whole is that the one talent is of the world and the worldly element; the two talent is the church, chosen in Christ before the foundation of the world; and the five talent is our Lord Jesus Christ.

S. A. Bradshaw
Florence, Miss.

AN OLD LETTER TO ELDER P. D. GOLD

Reprint From Zion's Landmark

Elder P. D. Gold, Dear Brother: — It is daily impressed on my mind to write my experience for publication. The impressions have become so strong it is a burden to work. If it is the Lord's will for it to be published, I trust he will be my helper. I was born the 16th of January 1844. I did not have any serious thoughts about my future destiny until the 16th of January 1859. Late in the evening I took a seat by the fire in the presence of father and some of the small children, all at once there came a strange feeling over me. I did not know what was the matter. I thought I was going to die soon. It being my birthday I thought I would not live to see another. I felt to be a great sinner, and condemned before God. I looked at my little brothers and sisters, they did look so innocent, I thought I was the meanest one of my parent's children. My next thoughts were, why had not my father and mother professed religion and joined the church. I thought I would be more willing to if they would, for I verily believed any one could

get religion at any time when they tried. I worked with all my might a while expecting to die soon. I read the Bible a great deal and tried to pray, all I could say was Lord have mercy on me. I concluded I was too young, thought I would put it off several years, then I would think I might die soon. I was continually asking the Lord to have mercy on me, even when I tried to quit would still be begging for mercy. I read the Bible every chance without any of the family seeing me, for fear they would think I was seeking religion. I did not want any one to think that of me. I wanted to enjoy worldly pleasures longer, thinking religious people did not enjoy the pleasures of the world like those that were not. About this time my health failed, and it grieved me because I could not enjoy myself like other young people seem to enjoy themselves.

I dreamed one night that I was in company with several young people, and a young man said to me, the Lord says you are afflicted to be kept humble. This was my condition for about four or five years. O the distress I cannot fully explain. In 1863 or 1864, (rather think it was 1863), this has troubled me because I cannot give the exact date. Late one evening I was going from the house to the garden with my head bowed down in grief, thinking I had done all I could, had about given up all hope. After I went into the garden I stopped, stood still studying over my condition, then looked up at the skies, all at once these words crossed my mind, Jesus is the Son of God, and He came down here to suffer and die to save His people, and without Him we

can do nothing, for He does all the work. This was a great relief, my heavy burden was gone, I went back to the house feeling light and pleasant. At times I would find myself praising the Lord, though I did not take it for a change from nature to grace for sometime afterwards I wanted my burden back, tried to pray for it back, wanted to see how it went. I knew there was some sort of a change. I did not love the things of the world as before. I thought I knew when I heard the gospel preached. When I heard it preached salvation by grace through Christ alone it suited me. The most of the preaching I heard was human works, t h a t did not suit me. I was blind unto the difference in preaching before this change. It was not often I heard a Primitive Baptist preach, when I did they expressed my feelings, especially when they spoke on experience, it always corresponded with my own, and it revived me up. There was a while I felt too mean and unworthy to read the Bible or to try to pray, or verily I thought it was a sin for me to take the Bible in my hands, after awhile it seemed like it was a woe unto me if I read it not, and I was glad to read it. Soon after the close of the war some other girls and myself wrote some April fool so called. I felt to be doing wrong, and one night I dreamed that I received one; the first I recollect about it I was reading it, it was poetry, but do not remember a word of it. When I folded it up, on the back were these words in beautiful, bright, shining, raised letters, Remember God the Almighty.

The first Sunday night in August

1865, I was sitting in the piazza, was tired and sleepy, dozed off, and heard the most beautiful and sweetest singing high up in the air, listened, could not hear it any more. The next night after I retired and dozed off I heard the same sweet singing high above the house. I asked mother if she heard that singing, she said she did not hear any singing. O it was such sweet voices, but did not understand a word. In September 1869, I went to an Association at Lawyer Springs, this county on Saturday. I took a back seat near the door, and looked at the people who were sitting near the pulpit, the most of them were middle aged or old people. I thought they were the loveliest, and most Christian looking people that I ever saw, and I loved them. Directly Elder L. I. Bodenhammer commenced preaching, I felt too mean and unworthy to be in the house with such good people. It seemed to me I would sink down. I decided to go out and stay until services were closed. About this time Elder Bodenhammer stopped, I looked at him, he was apparently looking at me, and he said, as mean and unworthy as you feel you will have to come to the Lord, then he looked off the other way and continued preaching. This was a sweet relief to me, I remained in the house. If this should ever meet brother Bodenhammer's eye I hope he will remember me, though he knows nothing about me. I have often thought of him since that time. This is the only time that I have ever seen him. If he ever visits the Bear Creek Association would be glad for him to come to our little

church. After I came home from the Association I wanted to read the Bible or **Zion's Landmark** all the time, and did read every chance I had for several days. I do not recollect anything of importance that passed between this date and 1880. During these years I oftentimes thought the Lord had never commenced a good work with me, then I would look back over what I had experienced hoping he had. When I heard the Primitive Baptists preach they told my feelings better than I could, and it revived me up. In the Spring of 1880, I thought I had committed an unpardonable sin, sometimes I would think the Lord would cause me to fall dead for my wickedness, sometimes at night after retiring I would think surely I had committed an unpardonable sin, would throw off the cover, and feel of my pulse thinking I might be dying. I thought sometimes maybe some of the family would find me dead, some morning, they would not know the cause, but it would be for the unpardonable sin, which I thought to be just, for I often felt to be nothing more than a worm of the dust. This was my condition two years or more. Then I had impressions to offer to the church but did not feel worthy. In 1885 I became very much troubled about election. I knew God was just and holy, and did nothing wrong, thought surely if I was a Christian I could see into it, read the Bible a great deal to try to become reconciled. One day when I was chopping cotton studying about election, this thought crossed my mind, we plant a great many cotton seeds, they come up, we do not need all, we chop out

some, save all we have use for. I compared this to election, have never been troubled about election since. The third Sunday in July 1889 I had strong impressions to offer to the church, there was a brother gave in that day, it seemed like it was about all I could do to keep from going forward when the brother was talking to the church, went home with a heavy burden on my mind, and it remained for two or three days. Sometimes I would get so full at the table I could scarcely eat, one night I left the supper table full, read a chapter or two in the Testament, then shut the book and said, O Lord not my will but thine be done, then that heavy burden left me, I felt perfectly reconciled to the will of the Lord, then I took up Loyd's hymn book, desiring if it was my duty to be baptized that it might be shown me in a hymn, opened it carelessly not knowing where, seemed like something said first hymn, which was the 234th hymn, first line was, "Arise and be baptized." A few nights after that I dreamed, I think I was standing on a large round smooth rock, I had on a white robe with long sleeves, it was without wrinkle or seams, and there was a small child lying at my feet with the same kind of a robe on, I thought It was out of the power of man to make such robes, it was not cloth nor like any thing I ever saw naturally, thought I felt happy standing there looking down at my robe. I hated to offer to the church without first speaking to someone whom I had confidence in about my troubles and impressions. In 1889, brother J. E. Adams asked me a few questions,

I told him a few words of what I have written, he said I had been living in disobedience a long time, and said this robe I dreamed of was a robe of righteousness. Then I felt better satisfied. Impressions to offer to the church were daily on my mind until I did on Saturday the 14th of June 1890. I told a portion of what I have written, was received and baptized the following day by brother G. L. Chaney our pastor. Three or four weeks before I joined I tried to pray for a sign if it was my duty to go forward, one day these words crossed my mind: why do you ask for signs when there have already signs been given, and I also prayed if it was my duty that brother Chaney might preach encouraging that day. He spoke about the duty of Christians coming to the church, and said sometimes they ask for more when they had enough. I imagined if I tried to talk to the church I would get full and could not say much, I prayed to the Lord if it was His will for me to go that I might be enabled to talk with a clear voice which I think I did. I do not feel worthy of a name among the people of God. I can with the poet say:

“I am a stranger here below,
 And what I am 'tis hard to know,
 I am so vile, so prone to sin,
 I fear that I'm not born again.

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

“I find myself out of the way,
 that day, he spoke about the duty
 astray,

Like one alone I seem to be;
 Oh! is there any one like me?

’tis seldom I can ever see,
 Myself as I would wish to be;
 What I desire, I can't attain;
 From what I hate, I can't refrain.”

I have many doubts and fears, it has been a comfort to me for several years to read the 5th chapter of 1st John, especially the 5th verse which says, “Who is he that overcometh the world but he that believeth that Jesus is the Son of God.” My mind is relieved. You may publish if this is worthy of a place in your paper, if not lay it aside and all will be well.

Your sister in hope of eternal life.

Jane P. Jones.

**Reprint From Zion's Landmark
 (Dec. 15, 1890)**

AN UNEQUAL YOKE

“Thou shalt not plough with an ox and ass together.” Deut. 22:10.

It is the peculiarity of the order of God to couple things congenial together and forbid unequal yoking. The law of Moses forbids the ploughing of the ox and ass together. There is no harmony between them, no congeniality, no fitness, and nothing that would typify fellowship.

The nature of the ox and the ass are dissimilar. The ox is much more quiet and less noisy. Suppose they are hooked up together to draw a load. They are not of the same gait, nor strength, nor are

their yokes the same. The patient ox would not enjoy the braying and bawling of the ass, nor would the ass have any respect for the groaning of the ox as he comes to his knees under the heavy load.

If two preachers, a predestinarian and an Arminian should start out together to preach, the one being sensible of his poverty and dependence on God, and the other boasting with loud mouth about his power to save sinners, and the power of man to determine his own course and save himself eternally, would there be any peace and fellowship between these preachers? Wherein could they weld together? How can two and two they preached the same gospel. In prayer, in doctrine, in experience, in exhortation, good works, discipline, or whatever appertains to the church of God they are one and true yoke fellows. The gift of one may be greater than that of another, yet what each does is of the same kind of service. But if one preacher trusted alone in God, and another leaned on man or trusted in human ability, they could not go together. Nor does the Lord ever send such.

The ox and the ass are not prompted by the same cause. The ox regards his owner and serves him. The ass knows his master's crib and aims for that. The ox is a faithful beast to serve his owner, the ass is quick to slip to the crib where the corn is. The ox serves from principle, the ass for pay. The ox knoweth his owner, and the ass his master's crib. Isai. 1:3.

A true preacher of the gospel seeks the honor of his owner and

regards the rights of his owner. He knows that the kingdom, glory and power belong to the Lord, that the doctrine is God's, the cause is his, the people are his, and he belongs to him, and is deeply impressed with the weight of his duty to the Lord Jesus. He desires therefore to glorify God in his body and spirit which are his. As Abraham's servant went out under the weight and solemnity of an oath which he deeply felt, seeking a wife for Isaac, could not turn either to the right nor the left, nor even eat until his message was delivered, not seeking his own comfort or gain but that of his owner; so a gospel preacher, represented by the patient, faithful, laborious, burden-bearing ox, knows his owner or Lord, and serves him from true principles. He knows that Jesus has redeemed his people by laying down his life for them, and that he has washed his church and cleansed it, and therefore he is faithful to him as a servant, and does not preach the gospel for money or filthy lucre or worldly gain. He knoweth his owner.

The ass on the other hand seeks the crib. He knows where that is. He preaches for money and divines for reward. He is not in the market unless there is money. It is the crib he seeks. He never sees beyond that. Like Gehanzi he begs a reward of Naaman.

The ox is to be fed, or his mouth is not to be muzzled, while he is treading out the corn. But he does not seek that. His owner cares for him and supplies his need, and the ox seeks better things. The gospel preacher has faith in God and seeks first the kingdom of

heaven and his righteousness, and all needed things are added to him.

The ass must crouch down or be kept under or between burdens, or he is of no true service. That wolfish, asinine principle of the flesh that seeks the crib first must be kept under and bound down or it is as the wild ass's colt snuffing false doctrine or the wind at its pleasure. When it is kept under and mortified or ruled by bridle and bit, or strong cords, it is of use. Jesus rides it into Jerusalem, and thus displays his power to rule and also shows his humility. For man is as the ass, vile and selfish and Jesus the king comes into Jerusalem riding upon the colt of an ass that no man has ever ridden or controlled. He appears as controlling man. We see him as he saves sinners and brings them under his blessed power.

But naturally the ass is not for the plow or tillage as the ox is, for in the plowing or tillage of the poor ox there is much food, and where there are no oxen there the crib is empty, and if there were not true preachers even the ass could find no corn in the crib. But a faithful ministry is of great use in feeding the flock of God and even false preachers get their bread and apparel on the credit of true preachers of the gospel.

P. D. Gold

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.

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. 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

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.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCV

No. 22

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Wilson, N. C.

OCT. 1, 1962

VIEWS ON MATTHEW 10: 34,35

Dear Brother Adams:

Inclosed you will find \$3.00 for the renewal of Zion's Landmark for another year. Brother Adams will you please give your views on St. Matthew 10:34, 35? "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

Mrs. W. W. Stallings, Sr.
Macclesfield, N. C.

No interpretation of scripture that is not in accord with the teaching of the scriptures and with the experience of grace, can be true, and all scripture is true in the sense in which it is intended, and no quotation contradicts another; Paul said in 3:16, 17, II Tim. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correc-

tion, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

It was the belief of the Jews that when the Messiah came, a natural Kingdom would be set up and Christ would be the ruler, whereby they would enjoy the peace and comforts of life, and not be subjected to wars, trials and conflicts. His disciples believed this also, being imbibed with the same idea, which they felt was supported by several prophecies of the Old Testament, and which were not correctly understood by them. Since the disciples were of the same opinion, it pleased the Lord to let them know the contrary, that they must not expect outward ease and worldly tranquility would attend their ministry.

The Holy Ghost who is the Revealer of God's word, had not as yet appeared unto them. The Holy Ghost takes the words of Jesus and shows them unto His people. By so doing they are led from law to gospel—their eyes are opened to see that the righteousness contained in the law of Moses is not the way of eternal life and salvation. Unbelievers contend that Christ died equally for all men, and that it is left to the creature to accept or reject Him as their Savior; and that salvation is optional with the creature. They seem not to have any comprehension of the scripture as recorded by the Apostle Paul 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: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace; wherein He hath made us accepted in the Beloved." Eph. 1: 3-6.

It is according to nature to believe that by keeping the law of Moses — the ten commandments — the creature can please God and reach Heaven; but when in this state of being, we are in nature's darkness, and have no true knowledge of our sinful condition before God. This class is mentioned by the Apostle when he said: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Do you see the fulfillment of this scripture around you? Do you hear man's works taught for salvation? Is the power of God denounced or minimized and the strength of the creature exalted and extoled? But God through Isaiah proclaimed: "I am God, and there is none else! I am God and there is none like me!" Isa. 46:9. He told Jacob: "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, will uphold thee with the right hand of my righteousness." Isa. 41:10.

Christ came to be a peacemaker between God and the sinners for whom He died. This He did by shedding his blood for them on the cross. He thereby, not only gave them peace but He gave them eternal life also. In hearing the gospel minister proclaim the

truth, His people experience the peace and joy of soul mentioned in the scripture of which our sister has inquired: and when it pleases Him to reveal Himself to the burdened sinner, (one who feels to be condemned because of sin, lost, and ruined) as his Redeemer, his Saviour, this indescribable peace is then bestowed upon him. This peace does not continue with us at all times, for it pleases the Lord to hide Himself from us and show us what we are before Him — dependent, vile and helpless; and when He causes us to see how exceedingly sinful we are and that evil is ever with us in the flesh, (which causes us to sorrow and mourn,) we are filled with penitence, loathsomeness, and hate for the principle we recognize within ourselves. The sword of righteousness that dwells in His people who have been redeemed from their sins, cuts them off from worldly lusts, it takes the love of the world and the things of the world from them; having no love for these things, they see sin where they once did not know it existed. They love and yearn for the righteousness of God. "Blessed are they who hunger and thirst after righteousness for they shall be filled." This is the sword that cuts them off from the world and the love for the things of the world. When God bestows this gift to those of His, they no longer seek the association of men and women of evil principles and practices for they have been cut off by this sword of righteousness.

Jesus is the Way, the Truth, and the Life. Therefore, salvation is through the shed blood of Christ

and it is only through this means that sinners are justified in the sight of God. Those who have received a precious hope in Christ are manifest children of God. They no longer believe in the righteousness contained in the law for peace and happiness. They lay hold of the promises of God, and believe in His righteousness, which is by faith. Faith strengthens the hope (it is only through faith that our hope is given) and renews evidence that we are embraced in the new covenant, which is ordered in all things and sure.

Jesus instills in his disciples, inquiring minds; and teaches them to know that His Kingdom is not a natural kingdom, but is a Spiritual Kingdom, which is not of this world. The kingdom of God is in the hearts of all those who are born of the Spirit of God. He dwells and reigns in them. 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 temple was once the stronghold of Satan who dwelt in the stony heart until God took Satan's kingdom — the stony heart — away. He then put within them a new spirit and a new heart. See Eze . 36:26. Satan dwells in the hearts of unconverted sinners.

When Jesus came into the world He set up a new order of things. Likewise, when He sets up His Kingdom in the hearts of His anointed, old things have passed away and all things have become new. Sacrificial offerings, which prevailed under the law of Moses, was done away, at the appearing of Jesus. These offerings were in remembrance of sin, and could never

make the comers therunto perfect. That which was true under the law is true in our experience, and we learn our works of righteousness and self confidence have no place nor function in the saving of sinners. None but converted sinners know they are totally depraved and can see that Jesus Christ is their only hope of eternal life. Therefore, Jesus said, "Think not that I am come to send peace on earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

The mother, daughter, and daughter-in-law according to nature are not what Christ had under consideration necessarily, but He is speaking of the variance in their beliefs, religiously speaking. because in nature we all see alike and have confidence in the flesh, but when it pleases the Lord to open the eyes of a daughter, she is at variance with her unbelieving parents, sisters and brothers, or if it pleases the Lord to open the eyes of a mother, she is at variance with her unbelieving kindred; and it works in like manner with any member of the family, kindred or neighbors. Hence God has set at variance one with another, religiously, and there is no harmony, nor fellowship, in the spirit between the believer and unbeliever, and instead of peace and love the relationship often becomes one of bitterness and enmity, and they become as strangers in the spirit. This variance was clearly manifested among the Jews when the gospel (which is

the power of God) was revealed to the few, and not to the many who were left in total darkness.

The few to whom Jesus revealed himself, received the Messiah with joy and gladness, but the many to whom He was not revealed, rejected Him. They called Him the carpenter's son. Consequently, there was a division among them, and great persecution. So Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." The gospel sets at variance those who have been quickened by the power of God, and those who are dead in trespasses and in sin. Jesus brought peace, but not in the sense that the multitude was looking for it. Jesus is the Giver and Donor of peace. This peace is found in the souls of those who have received forgiveness of their sins and have been redeemed and cut off from the world. They alone know the sword of the Lord, for they love not the world nor the things of the world, they have been cut off from them. To these Jesus said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Jno. 14:27. This peace may properly be said to be the gospel of peace of which Jesus Christ is the Author and the Finisher.

God choose a family to set forth His wonderful truth, which makes it more easily understood. The sword brings the division between the regenerate and the unregenerate. God put enmity between the seed of the serpent and the seed of the woman. See Gen. 3:15. When the seed (Christ) of the woman is

made manifest in the hearts of believers, the carnal mind, which is enmity to God, will rise up in opposition to that which is Godly, divine or spiritual.

When Paul persecuted the saints of God and played havoc with the church, he was highly esteemed by his brethren after the flesh. But when he was blessed to embrace the gospel of truth, his earthly kin, who had formerly honored and respected him, now persecuted and beat him with stripes, and thrust him into prison. Paul said, "Yea. and all that will live Godly in Christ Jesus shall suffer persecution." II Tim. 3:12. The Apostles were persecuted. They were cast out of the Synagogues. They fled from one city to another. The sword brought the division. It sets at variance the unbelievers against the believers, or those who are humble followers of Christ Jesus.

T. F. Adams.

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the Church at South West, the 29th and 30th, September 1962. The church is about three miles South of Jacksonville, N. C., on #53 highway.

We would like to extend a cordial invitation to our Ministering Brethren and friends.

H. A. Young, 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, \$4.35 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.

**IN MEMORY
OF SISTER LULA BLALOCK**

It is with fear and trembling that I attempt to write the obituary of our Sister Lula Blalock.

Sister Lula was born September 19, 1883, and passed away April 29, 1962. Her funeral was conducted in the home by Elder L. P. Martin and Elder A. B. Baraham. She was received by letter into Rougemont Primitive Baptist Church, June 19, 1948, and attended as long as she was able to go. I believe Sister Lula was a child of God and was blessed of Him to know the truth. We, at Rougemont Church will miss her, but I do not believe one of us would call her back if we could. I feel that she is dwelling in that land of rest that God's little children often sigh for.

Annie, her stepdaughter, was kind and faithful in taking care of her during her illness. We extend our heart felt sympathy to her, and the rest of the family.

Done by order of the church in conference May 19, 1962.

Written by Sister Erma Godfrey.

Elder L. P. Martin, Moderator
Isaac Hill, Clerk

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 September 1962, with services to commence on Saturday at 11:00 a.m., and on Sunday at 10:00 a.m.

Elder Carl Newman was chosen to preach the introductory sermon, and Elder S. W. Bunn his alternates.

We invite our brethren, sisters and friends to visit us in our Union Meeting. This Church is located in Carroll County, Va., and may be reached by following Hwy. #52 to Fancy Gap. Turn on Route #775 and go to second paved road #701 and go about 1/4-mile to church.

G. L. Badgett
Union Clerk

MILL BRANCH UNION

The Mill Branch Union has been appointed to be held with Mount Pleasant Church, Saturday and fifth Sunday in September, 1962. Mount Pleasant Church is located four (4) miles West of Bishopville, S. C. Those coming from the East, come

to Bishopville, follow #15 South two (2) miles to paved road on right. Sign will be on left reading: Mt. Pleasant Church, 2 miles. Proceed for two miles to another sign on left leading to Church.

All lovers of the Predestinarian Baptist are invited to attend, especially Ministers.

E. L. Vaught, Clerk

For further information contact:

J. H. Carter
S. Boundary Street
Manning, South Carolina

LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, the Lord willing, with Draper Church, on Friday October 5, and continue through Sunday. Draper Church is located in Rockingham County, N. C., in the town of Draper. Those coming from South and East take 87 from Burlington, N. C., to Reidsville, or 29 from Greensboro to Reidsville. Follow No. 14 from Reidsville to Leaksville-Spray. Then follow 770 to Draper, and watch for pointers to Church. Those from North take nearest route to Ridge-way or Stoneville, then follow usual routes to Leaksville-Spray, 770 on to Draper.

Sam L. Gilbert, Clerk

TO THE HOUSEHOLD OF FAITH,

Dear Brethren, Sisters, and friends,

This is to inform you that we are trying to erect a monument at the tomb of our late beloved, Elder D. G. Staples, who was known and loved far and wide. We feel to make this statement that as many as feel to do so may share in purchasing this stone for both his and his wife's grave. The cost of this stone will be about \$400.00. If there should be contributed an excess to this amount in donations, it will be given to his daughter, who so faithfully and untiringly cared for him in his declining years with all his afflictions. Any donations may be mailed to Elder T. F. Adams, Willow Springs, N. C., or to the undersigned. All contributions and help will be greatly appreciated.

Humbly yours,
A. B. Barham
141 Dogwood Drive
Burlington, N. C.

I hope and trust that our brethren will respond to Elder Barham's request. This is a worthy cause. Editor

NOTICE - POSTMASTER

Change Of Address Forms #3579

Should Be Sent To...

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

OCT 12 '62
D.C.
281

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

— AT —

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCV

OCTOBER 15, 1962

NO. 23

PSALM CXIX.

CAPH

How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

The proud have digged pits for me, which are not after thy law.

All thy commandments are faithful: they persecute me wrongfully; help thou me.

They had almost consumed me upon earth; but I forsook not thy precepts.

Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

LAMED

For ever, O Lord, thy word is settled in heaven.

Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

They continue this day according to thine ordinances: for all are thy servants.

Unless thy law had been my delights, I should then have perished in mine affliction.

I will never forget thy precepts: for with them thou hast quickened me.

I am thine, save me; for I have sought thy precepts.

The wicked have waited for me to destroy me: but I will consider thy testimonies.

I have seen an end of all perfection: but thy commandment is exceeding broad.

MEM

O how love I thy law! it is my meditation all the day.

Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

SWEETNESS IN RUTH

Dearly beloved in our Lord,

Having just finished reading the Book of Ruth, so many beauties have been presented to my mind that I have a desire to discuss some of them with someone. No one being present in the house at this time; I turn to my pen, in my very inadequate way to communicate with those who have hearts that understand, eyes to see and a willingness to read of God's wonderful ways, however feebly it may be presented.

There is so much mystery and sweetness embraced in this little Book of Ruth. Poor Elimelech took his little family and left his own people (the Jews) who worshipped the true God and went to a strange land, to where strange gods were worshiped, just because there was a famine in his homeland. Like those who forsake home (the church) and wander after the fleshpots of Egypt, he remained in this alien land where he, after ten years' sojourn, died, away from home, in a strange land. His two sons had, in the meantime, married women in this land - heathen women. Poor Elimelech! Death in an alien land (away from the church of the living God) away from home, away from kindred. Never again did he know the joys of home, homeland, nor kindred.

God's people cannot long survive on the food of a foreign land (church) so why will many of

them join themselves to a citizen of some foreign land? There is no true rest nor food outside the shepherds true fold for the enlightened soul and like Elimelech, will not long survive in a strange country. While some true believers never enter the visible church, still it remains the best place for them to live.

The two sons also died. Naomi is now fast becoming an old woman; grief stricken, she is determined to return to her native land and her own people. She, who a few years before had gone away from them with a husband and two sons, to sojourn with her family, in this strange land. After ten years sojourning there, she is bereft of all. Affliction and sorrow now being her lot, she is determined to return to her homeland and advises her daughters-in-law to remain in Moab with their own people and she will return alone to Bethlehem - Judea.

Poor little Ruth has become attached to her mother-in-law (who, at the time in this episode, represents the true church). Ruth is determined to forsake all that her young life had known; all that had been near and dear to her through her young years. Her people, her homeland, friends, neighbors, familiar surrounding, for the new-found love of an old woman—her mother-in-law. Can you not now see the church in the person of Naomi? It could not have been alone for the love that she bore

her now deceased husband. It is evident that there was a tie existing toward Naomi that was impelling. Both girls started out with Naomi. When they had gone some distance with her, Naomi reminded them that they should each return to their mothers house, telling them that she hoped the Lord . . . would deal kindly with them as they had been so kindly to her sons and to her. She kissed them and they wept. After much advice to the girls, Orpha turned and returned to her people. Ruth clings to Naomi and refuses to go back to her former world with all its allurements, all its human attractions. Moab and its false gods were no longer a source of comfort to Ruth. She had found a new love that was overwhelming and when Naomi insists, "my daughter - in - law, return after thy sister-in-law, Orpha, to they people;" little Ruth uttered words that Naomi could no longer resist — "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people, thy God, my God; where thou diest, will I die, and there will I be buried; the Lord do so to me and more also if aught but death part me and thee." Ruth I-16,17. What an admirable picture these words of Ruth set forth of the love of God's humble poor, for His church (Naomi). True followers give up the world, their former home, with all its fleeting charms, just as Ruth forsook everything she had known for the comradeship of Naomi. P o o r Ruth did not even know where her bread would come from. She was

indeed a wanderer.

How few today show any semblance of having given up the world. I am afraid that this last picture includes me. Many join themselves to the visible church and still enjoy the worldly amusements. Only on church days do most of us absent ourselves from lusting after Egypts' flesh-pots. Have we really been killed to the love of former pleasures, when we love still, the world and things of time? Are not these our treasures? Could it be possible that our hearts are not in this worldliness also, if satisfied most of the time with the things of the world? I have spoken to some few on this subject, the answer usually being something like this — "I still have enough of the world about me to enjoy the amusements." Such answers rather irritate me. I am constrained to believe that such things should no longer entertain God's people nor be a source of enjoyment to them. Ruth gave up everything for the new life.

There is too much joy in searching scripture and reading from the pen of those who have been enlightened to waste the little spare time allotted me here in pursuing worldly amusements. If we have really tasted of the good things of the world to come, how can we enjoy the worldly amusement? It is indeed foolishness; and the very thoughts of foolishness in sin. O, may I be delivered from the very appearance of evil! Lord grant that in a measure, at least, that my walk may reflect that I have known Thee. Though poor it may seem to myself and others, may it show forth thy praise and my life

not detract from the beauty of a life with Thee and thereby adorn the doctrine of our Lord.

Gentile Ruth, who to me represents all true Gentile believers left all for Naomi (the church). In doing this she is left without sustenance. She must even glean for bread for her and Naomi. Naomi seems to have been entirely dependent on Ruth. Ruth is permitted to follow the reapers and to pick up the few stalks of barley that falls from their sickles. She gathers the fragments. Not an easy life. (How strange is the way a believer must tread). The reward of all this hard labor she kept not for herself but when her meager want was supplied, she took to her mother-in-law the remaining gleanings. Is this not truly a picture of our duty to the church? Believers are the support of the church as was Ruth to Naomi.

Naomi's former husband had a near kinsman in Bethlehem-Judah, Boaz, who had become interested in little, Gentile Ruth and ordered that handful of barley be dropped on purpose, that Ruth might glean more instead of such meager wages for her labor. Jesus, our spiritual Boaz is having fragments dropped by His ministers, for His lambs that He has shorn; those whom He has caused to give up the vain pleasures of this world to walk the narrow way. And those to whom these handfuls are given will not claim it was through merit of theirs that they received it. It was through mercy extended by the Owner, that these things were bestowed.

How they do enjoy these delicacies and know that it is because

Jesus (Boaz) is attracted to them and loves them with an everlasting love! and He provides for them with a plenteous supply of grace. Boaz says, "Let her glean, even among the sheaves," and warns the reapers to shame her not. Boaz is not afraid to trust her. She is precious to him. He, himself, even reached her parched corn. Jesus not only bids His ministers to drop bits of sustenance for His little ones but is, Himself, extending mercy and feeding them with ready prepared food. They do not even have to prepare it; it is ready parched for them. Boaz even bids her drink of the water that the young men have drawn. It is all done for her but the gleaning. All Ruth (the little ones) must do is to receive it. Sometimes as they travel along, they glean a little here and a little there and even when they are "on the stool of do nothing" "ready parched" corn is passed to them and a bountiful supply of water is ready-drawn for them. What a glorious symbol is here set forth! How wonderfully Jesus (our spiritual Boaz) has provided for the believer!

Under the law, all this was happenings in nature. In the new covenant, it is the spiritual side of life that is so bountifully supplied.

To the people of God alone are these symbols understood and the true, eternal, vital values of this doctrine seen in its beauty. As Ruth clinging to Naomi (the church), so the marvelous beauty of God's predestinating love shines forth in the acts of Boaz in providing for His destitute lambs. To "the little ones" alone, is the righteousness of God revealed therein.

This revelation is of lasting benefit and comfort to the soul of a poor sinner. After this is received, nothing worldly can long command the attention or draw forth the affections of the delivered soul.

This experience of righteousness in the heart, is made manifest in the heart of believers. As Naomi said to the girls (so says the true church, warning seekers), "Turn again, my daughters, for it grieveth me for your sakes that the Lord's hand has gone out against me." How often we feel that things are against us! Both girls wept. Orpha kissed Naomi and went back but Ruth would not. Here I am puzzled and often wonder. Both girls were her (the church's) daughters, both loved Naomi but one could be persuaded to go back to the world; the other had her face steadfastly set toward Bethlehem — Judah and no amount of persuasion would deter her. Some of God's humble poor need no persuasion nor appeals; the church's welfare is their interest. They love the church above all else and cannot, therefore, be induced to believe that some other organization will suffice (will do just as well). They say to the church, "Intreat me not to leave thee; or to return from following after thee." The true church may even say to a believer, as Christ said to the woman at the well, "It is not meet to take the childrens bread and feed dogs;" but there are those that will say "True, Lord, etc." yet they crave the crumbs from the Master's table and will not be offended at questions from the body.

The poor wayfarer's heart experiences God's love shed abroad

and above all else, he desires to live with them. He wants nothing more than to go with them, lodge with them, die with them and to be buried where they are buried; to see their home-land, their God, and to dwell eternally with them above in that heavenly Jerusalem. Their Bethlehem - Judah.

How the church rejoices when such come to her even as Naomi also rejoiced and her poor heart made glad when she saw that Ruth's affections were for her! She speaks no more to Ruth of returning to her kindred in nature (to heathenish Moab); for it is now clear to Naomi that Ruth is not just a companion in sorrow and bereavement but that her affections are also transferred from heathenish Moab, to the church of the living God, to Bethlehem-Judah.

A true longing for the church which Jesus set up cannot be quenched or satisfied by anything short of following, steadfastly, the path trod by the prophets and apostles; where Jesus Himself is the chief cornerstone. They beg "intreat me not to leave thee." This new life, heretofore unknown to Ruth, she cannot give up. It means more to her than wealth in Moab or association with former friends or pleasant surroundings. She will face the worst with grief-stricken, destitute Naomi.

There is no true comfort for the elect outside the church of the living God. Still, some whom I earnestly believe are of that number, never enter the visible church but like Orpha, while the church (Naomi) recognizes them as children, dwell among the heathen, in Moab.

Despise not, my friends, the chastening of the Lord. If He send a famine, do not, like Elimelech, flee from it; for the Lord will deliver their soul from death, and keep them alive in famine. Ps. 33-19. And this is not a natural famine that David speaks of, but a spiritual one. I have only scratched the surface, but

In hope of heaven, I am,
Nancye Johnston McDaniel
Vandervoort, Ark.

THE LORD IN HIS MERCY

My Dear Carolyn,

One letter from you this morning (written Sunday night), and another from you this afternoon (written Monday night.) Very good, thank you!

What a blessing it is that the Lord in His mercy, reaches underneath us with His almighty arm and bears us up! What a mercy that He sends His angel to have charge over us, and to keep us in all of our ways! What great promises we have in this 91st. Psalm! if indeed we are one of the "We's" mentioned; He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty! The guardian Angel means the difference between death and life to us: did it not mean the life of Daniel? Did he not proclaim that the God had sent His angel to shut the mouth of the lions that they did him no harm? "And are not these lions the same that shall lie down in peace and shall eat straw like an ox, and the little child shall lead him? This is referred to in this same Psalm, verse thirteen; also in Isaiah 11:6-9, and 65:25, and Ho-

sea 2:18, and possibly other places. The little child is His Holy Spirit or His Angel that shall guard over His little ones, and watch them and keep them as the apple of His eye; the whole question is: Am I His or am I not? If His, He has prayed to the Father that they be kept from evil —and "That thy faith fail not," and He has raised them from the dead (flesh), and He hath commanded that no harm shall ever touch His, saying, "Touch not mine enointed and do my prophets no harm." And on and on "I will set him on high, because he hath known my name." His, know Him, because He makes them know Him; and because they do know Him, He will hear their cry and answer them and be with them in trouble and deliver them and honour them and shew them His salvation. What more could He do? what more could he want or think of? All to those who know the Lord. How then, shall we know the Lord? By being brought into the depths; by being brought to the very ends of the earth (self); by His light shining upon us to show us the wretchedness of self and in comparison the perfection of God. "He shall call upon me." He shall be led in such a way; he shall come by that Door, "I am the Door." This Psalm is addressing that certain "He" that abideth and dwelleth in the secret place of the most High, not to be man in the flesh of the world. Considering the depth of the valley and the times of being cast down and chastened, have we not some reason for hope? In Hosea 2:15, "I will give her — the valley of Achor for a door of hope—" I will give her trouble out

of which she shall find a hope. When we are brought so low, and where hope is just ready to "give up the ghost" and pass from us, and then we are lifted again, can we not then see the hand of the Lord in the matter? Can we not look back on the valley of Achor and rejoice in a hope? "To the hungry soul every bitter thing is sweet," and can we not find a sweetness in that that is so very bitter?

Coming again to your verses of Psalms 91:11, 12, when Jesus was being tempted of the devil, the devil sat Him on a pinnacle of the temple and mocked Him "If thou be the son of God, cast thyself down for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Matt. 4:6. Now if the devil came to Jesus to tempt Him, why should you and I expect to go free? The Lord was tempted in all things as we. In these temptations are we not, in some measure following our Savior, and thereby being brought into fellowship with Him and His sufferings. Is not this a door of hope: Is not this bitter thing made sweet? Just think, "Bear thee up in their hands, lest thou dash thy foot against a stone!" Will not allow us to hurst ourselves. The command is to all to "touch not mine anointed —" for they shall not be touched nor harmed so far as their life is concerned." Then shalt thou walk in thy way safely, and thy foot shall not stumble." Prov 3:23. Also recall Brother Weider's Scripture: "The steps of a good man are ordered by the Lord; and

He delighteth in His way, Psa. 37:23; — "for the Lord upholdeth him with His hand." It could go on and on — every verse is very sweet and very comforting, and it most surely stands to guard us, every one, if we are His.

Reading His promises, we do always question as did Newton: 'Tis a point I long to know —; If I love why am I thus? Why these trials, why these cast down feelings, why this great doubt and denials???

But to me the answer is given in hymn 416, written by the same Newton: 'Tis in this way, I answer prayer for grace and faith,

These inward trials I employ,
 "From self and pride to set thee free;
 And break thy schemes of earthly joy,
 That thou mayest seek thy all in me."

There is the answer, and the purpose for our trials; we must, we must have the thorn in the flesh to weaken it and cause us to cry unto Him; remember He has said, "He shall call upon me—"; we must be brought into fellowship with the sufferings and trials of our Lord and Savior and to be brought to sufficiently KNOW THE LORD! whom to know is to live forever. Then can we not praise the Lord for these trials? What a mercy that we are led through these little sufferings; it is in faithfulness that He has afflicted us — faithful to His promises that He shall not leave us to ourselves, but shall "Give His angels charge over thee, to keep thee in all thy ways." Yes, I believe your Scripture is full of meaning; you usually do pick good ones

for me! How very full are the Psalms and Proverbs, and whatever portions as are made sweet and full of meaning for you.

(I started to sign my name there and stop, but I was not through.)

I am reminded of the wiles of the devil. How this devil can handle us as water, except the Lord command and set the bounds, and make the storm a calm. I would desire to praise Him for His love and tender dealing with you, in raising you again from your depths. May we know the Lord, Know that it is His angel that raises us and keeps watch over us and preserves us from harm, controls all of our ways!

All my love to my "three little girls — they are so important to me!

Yours devotedly,
Douglas
A. D. Alston
Headquarters
Army Chemical Center
Maryland
Atlanta, Ga.
30 November, 1949

**Reprint From Zion's Landmark
EXPERIENCE**

Dear Brother Gold: — It has been impressed upon my mind to write my experience. I will send it to you that all the brethren may read it in the Landmark. I never shall be able to write out all my feelings and troubles, trials, conflicts and sorrows. But all these work together for good to them that love God, to those who are called according to his purpose. Before I had any hope at all I was as one alone. I felt like a poor cast-

away. For a long time I was distressed in my mind because I felt myself to be a sinner. I was a poor helpless mortal without strength, and felt that I was justly condemned before God. My cry to Him was, O Lord be merciful to me a poor mortal, Nothing but dust, and felt that I was nothing and was much afraid that he would not let me live until a change, thinking if spared awhile it might be better for me. It seemed that hell would be my doom in spite of all that could be done. But if it was that it would be perfectly just. Poor lost sinner, ruined and undone forever, without hope and without God in this world, I could not do one thing in the world that was right, but at an unexpected time I was delivered of my burden, and I was freed from sin, and I could rejoice in my Saviour God. I love his Holy name. I could praise him because he first loved me. O how I longed to fly away. Tongue cannot express the sweet comfort, joy of a soul in its earliest love. About a week after I was delivered I hardly had a doubt. Everything looked new to me. But as good as I felt and as free as I felt, I did not tell my feelings as long as I could keep it back. I could not keep it back any longer. It is a burden to me to try to hide what I hope the Lord has done for my soul. I was not satisfied until I tried to tell it, but trying was all. It is ever telling and yet untold. After I claimed a hope I was not satisfied to live out of the church. I was afraid I might be deceived, and deceive the brethren, and so I went on as long as I could without being with the be-

loved of God. I wanted to go to meeting every time. It was my whole crave to be with the Primitive Baptists and hear them preach. They can tell my feelings better than I can. They are the only people that declare a whole Saviour. If I know anything of my self I know I love the Primitive Baptist doctrine, for I believe it is all that Jesus will receive when he comes the second time. Before I joined the church I would go to preaching and they could tell my feelings better than I could. I thought if I could tell as good an experience as they could I would not mind going to the church. The preacher would open the door of the church and I felt too little to offer myself to the church. I feared that I was not fit to be there. When they opened the door of the church my heart would beat stronger and I would almost tremble, and yet stay away and go back home burdened and troubled. I would seek a secret place and ask the Lord to show me the right way that I might not deceive the church, for I could not be satisfied to stay out any longer. So with fear and trembling I came and there was another deliverance, and there was joy and peace to my soul. It is joy to me to meet the Primitive Baptists and shake hands with those I love. I professed my little hope in June, 1887. My age was 18 years. I joined the church in October, 1888, and was baptised in the river by Elder J. B. Hill, a much beloved brother in Christ. After I was baptized I could say, How happy are they, Who their Saviour obey, And whose treasures are laid up above. I de-

sire the prayers of God's people. I feel to be weak and poor. I feel to be the poorest of all God's people, if one at all. It was impressed in my mind to write for some cause best known to the Lord. My heart's desire and prayer to God is that Israel may be saved. Remember me in your prayers.

Your unworthy sister in hope,
Virginia C. Safley.

Bilesville, Stanley Co., N. C.

Reprint of Zion's Landmark

(Dec. 15 1890)

"CONSISTENCY"

Our preaching and our walk should be one. "Happy is he that condemneth not himself in that which he alloweth."

If we walk out what we talk out then we prove our faith by our works.

If we were required to prove by our daily conduct all that our tongues utter then would we talk much less, or walk much better. It does not require much talk where there is good walk; but many are the excuses, apologies and explanations for bad walking.

There are many vain talkers and loud boasters that seem to think that talking is all there is in preaching. We hear one speak an hour or two in a loose, vain jangling manner, sikkming over the Scriptures, and jumbling them without any application or fitness of quotation, and bringing out things neither new or old. We do not want mere talking in preaching, but we desire the corn trodden out, the sincere mild of the word pressed out, the sheep fed and strengthened, the people of the living God edified.

The walk too of such an one is to be an example of the flock in good works and righteous conduct. How important that the conduct of a christian should be good and savor of truth and righteousness. To preach that we are dead to the world and alive unto God, and then to act as if we were full of the love of the world and without faith in the power and salvation of Jesus, is worse than if we never preached at all. Jesus does not receive testimony of devils or liars. They that bear the Lord's vessels must have clean hands. When a mirror is broken it fails to reflect your likeness well. When a preacher's conduct is bad so that it does not reflect the life of Jesus the good work of that preacher is gone. The breach cannot be repaired soon. There should be no crack in the glass.

P. D. Gold

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. 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.

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

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, \$4.35 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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WORDS OF JESUS TO HIS DISCIPLES

"And if ye will receive it, this is Elias which was for to come." Matt. 11:14. These were the words of Jesus to His disciples.

There was much confusion among the Jews as to who John the Baptist was. He came preaching in the wilderness of Judea. When he was asked by the priest and Levites, who said, "Who art thou?" John informed them that he was not the Christ nor Elias. They asked him if he were that prophet. They pressed him for an answer that they might give a true report to those who sent them; 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?" John said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees." Jno. 1:23, 24.

The Pharisees could not accept

Jesus as the Messiah. Their reason was based on the prophecy of Malachi, who said, "Behold, I will send you Elias the prophet before the coming of the great and dreadful day of the Lord." Malachi 4:5. John had said that he was not Elias; he was not the Christ, nor the prophet. The disciples of Jesus asked him saying, "Why then say the Scribes that Elias must first come?" And Jesus answered and said unto them, "Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew Him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." Matt. 17:10-12. This was shortly after John had been put to death by Herod, the King, and to this incident Jesus was here referring. This means that John was beheaded and Jesus would be crucified.

John the Baptist was not Elias in person but he was so called because he came in the Spirit and power of Elias. The angel said to Zacharias that many of the children of Israel would turn to the Lord their God. "And he shall go before Him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17. John was bold and fearless. He was zealous for the word of God. He condemned every evil way of men. He reprov'd King Herod for taking his brother Philip's wife. For this, Herod had him put into prison and later he was beheaded.

John baptized those who

brought forth fruits of the Spirit. He rejected those who were only born through the law and not through the righteousness of faith. There was a great similarity between Elias and John the Baptist. Elias, like John, was zealous because of the word of the Lord. True religion was at a low ebb. He reformed the people for their sins and transgressions. He censured King Ahab for setting up idols, who worshipped false gods. "He reared up an altar for Baal in the house of Baal." See I Kings 16:32. This was a breach of God's law. "Thou shalt have no other gods before me." Ex. 20:3.

There are many types in the law which portray reality in the gospel. When Elijah fulfilled his prophecy, he was taken up to heaven in a whirlwind. His mantle fell upon Elisha who received a double portion of his spirit. When Jesus finished the work His Father gave Him to do, He ascended into heaven. He led captivity captive and gave gifts unto men. On the day of Pentecost the Holy Ghost was abundantly poured out upon His apostles. This was in fulfillment of prophecy. "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." Isaiah 40:1,2. In the beginning of Job's affliction he lost all of his earthly substance. He received double of what he had lost in his latter end. When Elijah was taken up to heaven, Elisha received a double portion of his spirit. When Jesus as-

cended to heaven, His disciples received the gift of the Holy Ghost.

John was the connecting link between the law and the gospel. He came to make ready a people prepared for the Lord. He preached repentance and forgiveness of sins through Jesus Christ. He baptized those that brought forth the fruits of the Spirit. He rejected those who were only born through the law and not born through the righteousness of faith for their doctrine was based on the works of the creature.

Noah was a preacher of righteousness. "He found grace in the eyes of the Lord." Gen. 6:8. He built an ark according to the direction of God. He and his family went into the ark and were saved from the flood which God sent as a curse upon the earth. Noah was the beginning of the new world after the flood. In this, it may be said that he stood between the old worlds and the legal dispensation, or the coming of Christ. John stood between the law and the gospel. "The law and the prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 16,17.

T. F. Adams

CORRECTION OF OBITUARY OF ELDER JOSEPH BOLES

The all wise God has seen fit to take our beloved Pastor by death, Elder Joseph Boles, who passed away while conducting services at Laurel Springs Primitive Baptist Church on December 31, 1961. He was born in Stokes County, October 11, 1895, making his stay here on this earth sixty-six years. Surviving him are his wife, Sister Sadie Joyce Boles; one son, Charlie; three daughters, Mrs. Raymond McMillan, Mrs. Ossie Terrell and Mrs. Mac Green. Brother Boles

united with this church at Korners Grove, September 1932, was baptized by Elder J. W. Beasley and was ordained a deacon in May, 1933. He served as deacon until he was ordained a minister in July 1941. We feel deeply the great loss of so profitable a gift as our dear Pastor was to the churches and to the cause.

Resolved: That we bow in humble submission to the will of our Heavenly Father in our great loss and that we extend to the bereaved family our sincere sympathy and assure them of our effort to pray for their comfort in time of their deep sorrow. He was faithful and gentle to all who were under his pastorate. We miss him and are sad and cast down. Yet, we desire to be submissive to God's will, feeling he has gone from the evil to come and his spirit is now with his blessed Redeemer whom He loved to set forth. He fought a good fight, he kept the faith, and when the summons came he laid his armour by and quietly fell asleep in Jesus, never more to wEEP and we feel he is resting in peace, awaiting the resurrection morning. Brother Boles loved the doctrine of salvation by grace, and loved the people who believed the doctrine. He was always ready to lend a helping hand in time of need.

The funeral was conducted at Korners Grove Primitive Baptist Church by Elders Carl Newman, Letcher Martin and Jess Dunbar. His body was laid to rest in the church cemetery, there to await the resurrection when Christ will fashion these vile bodies like unto His own glorious body, according to the working whereby He is able to subdue all things unto Himself.

We desire a copy of this obituary be sent to the Laurel Springs Association to be recorded in the minutes of the association and one to be sent to Zion's Landmark for publication; also one sent to the family.

Done by order of Korners Grove Church, in conference, April 7, 1962.

Written by G. R. Belton, Clerk

ELDER F. W. RHODES

Elder Frederick William Rhodes was born September 7, 1898, near Verona, N. C., and passed away July 9, 1962, at Watts Hospital Durham, N. C. He was the son of the late Durant Hatch and Annie Ellis Rhodes of Onslow County. He is survived by his widow, the former Lila Mae Thomas, to whom he was married in 1920 by the late Elder E. F. Pollard. Also surviving are his son, F. W. Rhodes, Jr., of Durham, N. C., one grandson, five brothers and two sisters. Two sons preceded Elder Rhodes in death. Elder Rhodes lived at the Rhodes Homplace, near Verona, until moving to Durham in 1925.

He united with the Church at Bay of the White Oak Association September 18, 1920, and was baptized the next day by the late Elder E. F. Pollard. He was ordained to the work of the ministry on December 24, 1931, at his home church by a presbytery composed of the late Elders

Pollard and D. G. Staples.

During his tenure as an Elder in the church, he served Fellowship Church, Johnston County, N. C., approximately eight years; Oak Grove Church, Wake County, ten years; Bethany Church, Pine Level, N. C., seven years; and the churches of Camp Creek and Eno for brief periods.

After residing in Durham, Durham County, N. C., twenty-four years, Elder Rhodes moved his membership by letter to the Church at Rougemont January 15, 1949, and later to Mount Lebanon in January, 1952, where he was serving faithfully as pastor at the time of his death.

Elder Rhodes was uncompromising in setting forth the doctrine of Salvation by grace through faith, that not of ourselves but a gift of God, and that repentance and forgiveness of sins come by Jesus Christ. Solomon, said, "A man't gift maketh room for him, and bringeth him before great men. Prov. 18:16. Elder Rhodes was highly esteemed among his brethren and friends for the truth's sake. He never sought to please men. Paul said, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1:10. The height of his desire was to please Him that called him. This Elder Rhodes did with humble boldness and fear.

His funeral was conducted at Hall-Wynne Funeral Home, Durham, N. C., by Elders Letcher Martin, Charlie Thomas, Jack Hawkins and the unworthy writer, in the presence of a large congregation of sorrowing brethren, sisters and friends. Many Elders were present to pay their last tribute of respect. His body was laid to rest at Mt. Lebanon Church, to wait the second coming of Jesus, "Who shall change our vile body that it may be fashioned like unto his glorious body". Phil. 3:21.

Elder Rhode left a faithful wife, a dutiful son, as well as many precious kindred, brethren, sisters and friends to mourn his loss. The words of the Apostle are very fitting, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1st Thess. 4:13.

Much could be written but it would take many pages to describe the worthiness through Christ of this precious brother. We can say of him as Paul said of himself "But by the grace of God I am what I am." 1 Cor. 15:10. The writer is informed that his last words before his departure were, "I am going to heaven."

Humbly submitted
T. F. Adams

OBITUARY

Mary Temesia Mewborn, daughter of John M. and Barbara Fields Mewborn, was born August 6, 1879, and passed away March 12th, 1962. She was married to Asa D. Mewborn February 16, 1910. He preceded her in death by several years. To this union were born three sons, namely: Drew, Alvis, and Ivey.

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She joined the Church at Mewborn's on Sunday Morning at the water (when others were to be baptized) in July, 1905, and was baptized by Elder T. B. Lancaster.

She was blessed to take a stand for the best in every vocation of life. Her father died when she was but a young girl, and she was given wisdom and strength to take the oversight in the home as a parent and father, and many have felt that she was given the special gift in the training of all her younger brothers and sisters—there were ten in all.

For several years she taught in the schools of Greene County, and was rated by both the school officials and patrons as the top in this profession. Her most outstanding trait was her keen interest in the church at home and with the corresponding churches which she attended regularly. She also attended Union and Associational Meetings. It can be said that she lived in all good conscience. Acts 23:1. She stood fast in the Lord and in all His Holy promises. 1st Thess. 3:8. She hated sin and all its consequences, and was blessed to give the tempter no quarter. She taught the children in the home, in the schools, and the churches the necessity of high standards, and no person in all our knowledge pursued a finer code and higher standard of morals together with a conscience void of offense and who lived as strictly according to the teachings of the scriptures as she.

In the year of 1930, she was stricken with a most severe attack of Uremic poison which greatly impaired both her mind and body for the remainder of her life. The family physician stated on this occasion that she would never be able to successfully wait upon herself again. But the God who hath said, "In the world ye shall have tribulation" hath also said to "be of good cheer." Through the years of her affliction the Lord sustained her by His Spirit, and made ample provision for both the natural and spiritual blessings. Her two daughters-in-law were faithful, willing and ever at hand. They stood by and administered to her necessities as Angels until the last. She loved them together with all her children and grandchildren. They were blessed to comfort her in the declining years.

Today, we believe both her soul and spirit are safely in the Paradise of her Great God and Saviour who comforteth us in all our tribulation. 2nd Cor. 1:4. He it is that makes His children perfect in every good work to do His will, working in them that which is well pleasing in His sight through Jesus Christ to whom be glory forever and ever. Heb. 13:21. 1st Peter 5:10.

When she was at her best, no one believed more firmly of the resurrection and redemption of the body, and the final restoration and preservation of soul, body, and spirit, when the Son of Man comes to be glorified and admired of all His saints in

the presence of His Holy Angels. 2nd Thess. 1:10.

J. E. Mewborn

GONE HOME

It is with a saddened heart that I write this obituary of my dearly beloved father, Elder Abner B. Ayers, who departed this life March 30, 1962. His untimely death makes us who knew him, believe as Ecl. 3:2 reads, that there is "A time to be born and a time to die." We know not when or how. He had run his course and had his fill and was ready to meet his God, whom he had tried to serve these many years.

Elder Ayers was born on July 6, 1885, the son of John H. and Courtney Rogers Ayers. He spent all of his life in the Bear Grass Community and was held in high esteem by all who knew him. He united with the Primitive Baptist Church at Bear Grass the third Saturday in September, 1920, and was baptized, with his wife, on the third Sunday by his pastor, Elder B. S. Cowan.

He was ordained to the Ministry on the third Sunday in August, 1934, and spent the rest of his life preaching the Gospel of God our Savior. He was pastor of Bear Grass, Briary Swamp, Flatty Creek and Singleton Church in Washington, N. C. He said so many times that he was thankful to God that those Churches never replaced him.

On April 24, 1910, he was united in marriage to Lavinia Jones Harris. This union was separated on January 20, 1958, when a Mother-in-Israel departed this life and left him with an empty spot in his heart that no one could fill. He was a man who would share our burdens but would not let us share his.

The doctrine that he preached was accepted up and down the Atlantic Seaboard and Canada. Everywhere he preached he was asked to come back and felt that he was not doing his duty unless he went, even though he was not physically able to go at times.

He was a dedicated man to his Community, State, Nation and Churches as well as a faithful visitor of the sick and preached over five hundred funerals. He came as near living what he preached as mortal man could, and the tribute paid him at his funeral was glorious to behold. His home was a haven for visiting ministers and brethren, and hundreds of friends enjoyed many hours of sweet fellowship during their visits.

The funeral was conducted in the Church at Bear Grass on April 1, 1962 at 3:00 o'clock by Elders E. C. Harrison, P. E. Getsinger, I. S. Conner, W. E. Grimes, and A. P. Mewborn. He was laid to rest in Woodlawn Cemetery beside his wife. He is survived by one son, A. B. Ayers, Jr. of the home, two daughters, Mrs. Selma Rawls of Williamston and Mrs. Mildred House of Robersonville, one step-daughter, Mrs. Elsie Bailey of Greenville and one step-son,

H. S. Harris of Plymouth, fourteen grandchildren and eight great grandchildren.

Done by order of Conference on Saturday before the third Sunday in April, 1962.

Humbly Submitted,
A. B. Ayers, Jr.
Theresa R. Ayers,
Committee

RESOLUTIONS OF RESPECT

We are called upon with sad hearts to record the death of our dear Brother Vester Brown, who was born November 4, 1882 and departed this life January 30, 1962; making his stay on earth 79 years. He united with the Primitive Baptist Church at Creeches, June 30, 1945. He married Eula Pittman February 26, 1913. To this union nine children were born. Six are now living—three sons and three daughters.

Brother Brown was faithful to his family and his church as long as he lived. He will be greatly missed by his church, his companion and his children. Brother Brown was a true believer in salvation by the grace of God. The memory of this dear brother will linger long in the hearts and minds of all the members of Creeches Church. We feel that he was rich in faith. He seldom spoke evil of others.

We sorrow not as those who have no hope. We believe there is a crown of righteousness laid up for him, and not for him only, but all those who love his appearing. There is so much to be thankful for, when we see one depart who has been blessed to live in such a way that we can say as did Paul when his departure was at hand: "I have fought a good fight, I have kept the faith," for we feel that he has fought a good fight and kept the faith, and he has gone to his reward, which is a crown of righteousness provided by Christ Jesus in His death and resurrection for the people of God.

Therefore be it resolved:

First—That the church at Creech's has lost a faithful member, his companion and children a loving husband and father.

Second—We extend our true love and sympathy to all the bereaved ones, trusting the God of all grace may comfort and sustain us in every trial.

Third—That a copy of this obituary and resolutions be recorded in our church record book, one sent to his wife, and one sent to Zion's Landmark for publication.

Done by order of the church at Creech's in conference the first Saturday in May 1962. His funeral was conducted at Creech's Church by Elder J. B. Williams, and burial was in the church cemetery under a beautiful mound of flowers.

J. E. Creech, Committee
Elder J. B. Williams, Mod.
J. E. Creech, Church Clerk

**IN MEMORY OF SISTER
MONROE BULLOCK**

Sister Mattie Anderson Bullock was born in Johnston County, N. C., April 13, 1876,

and departed this life June 9, 1962, at the age of eighty-six years. She was united in marriage to brother Monroe Bullock, November 20, 1898, who preceded her to the grave, February 28, 1950, and to this union were born three daughters, Mrs. Mildred Roycroft of Wilmington; Mrs. Eva Jones and Mrs. Sue Fuller of Fuquay Springs, and four sons: Henry of Kinston; Bennett of Hillsboro; Edward and James of Fuquay Springs; seventeen grandchildren, and twelve great-grandchildren, all of whom survive her.

Sister Bullock united with Salem Church in 1898 and was baptized by Elder J. A. T. Jones. In December 1933 she was received into the fellowship of Willow Springs Church on confession of Faith, when her dear companion was received by experience and baptism the same date. Sister Bullock was a faithful soldier of the cross and a mother in Israel. We have heard her say on several difference occasions that she did not fear death and that she was awaiting the Lord's time for her to go on and enter into that rest prepared for the people of God. She had grown sweeter and more radiant in the beauty of holiness with age. She was blessed with a light to shine, walking steadfastly in the faith in the glorious hope of the resurrection. She manifested much love and was loved by many of those who knew her both young and old.

Sister Bullock loved her church and desired always to be present at our meetings. The church has sustained a great loss, and we feel it keenly, but we are reminded of what 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." Rev. 14:13.

May the God of all peace and mercy bless each of us and her family to feel our loss is her eternal gain. The funeral was conducted by her pastor, Elder T. F. Adams, and Elder J. M. Mewborn at Willow Springs Church. Her body was laid to rest in the church cemetery beneath a mound of beautiful flowers, to await the resurrection of these, our bodies.

E. B. Pearce,
Eva Pearce,
Pearl Williford, Committee

OBITUARY OF

MRS. MARY F. BAILEY SCARLETTE

Mrs. Mary F. Bailey Scarlette, wife of Cyrus Lee Scarlette, passed away March 31, 1961, at the age of sixty-three years. She had been in declining health several years. She was born January 28, 1898, in Rockingham County, and was a daughter of the late Robert Bailey and Nannie Turner Bailey.

She is survived by her husband, whom she married December 26, 1915; two daughters, Mary Frances and Betty J. Scarlette of the home; four sons, Robert Lee, Clax-

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ton E., William E., and Hubert Scarlette. Also one sister, Mrs. Arthur Farrar, and seven grandchildren survive her.

Mother was received into the Old Baptist Church of Hillsdale, August 31, 1947 and was baptized the following September fourteenth. She greatly enjoyed her church service, and endeavored to attend regularly, for she desired to fill her seat, but at times her health prevented this.

Her funeral was conducted at Oak Forest Primitive Baptist Church on April 2, 1961 by Elder G. W. Hill and Elder A. B. Barham. Her two favorite hymns, Amazing Grace and How Firm a Foundation were sung at her funeral. She was laid to rest in the Sardis Church Cemetery.

Her loving daughter,
Betty J. Scarlette

P. S. Sister Mary Scarlette was a woman of noble character, unassuming and gracious in her manner; and she was 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 the church. The membership of her church feel that the memory of her precious faith in God must be a consolation to her bereaved family.

Written by her pastor,

Elder G. W. Hill
Greensboro, N. C.

RESOLUTION OF RESPECT FOR SISTER MINNIE E. REAVES

Whereas it has pleased our Heavenly Father to remove from our midst a faithful and a devoted Sister, Sister Minnie E. Reaves. Sister Reaves was born December 2, 1894 and departed this life January 9, 1962, making her stay on earth sixty-seven years, one month and seven days. Sister Reaves united with the church at Bethsaida on Saturday before the first Sunday in July, 1924, and lived a faithful and devoted member for thirty-eight years and seven months.

Sister Reaves was held in high esteem by her Church and all that knew her. She was a strong believer in the Doctrine of Salvation by Grace. We, the Church at Bethsaida feel that our loss is her eternal gain. She leaves to mourn five daughters

and one son, several grandchildren, four brothers and one sister and a host of many friends.

Therefore, be it resolved:

1. That the Church at Bethsaida bow in humble submission to the will of our God who makes no mistakes and doeth all things well.

2. That a copy of this resolution be spread on our church book and one be sent to the bereaved family.

3. That a copy be sent to Zion's Landmark for publication.

Brethren T. B. Barefoot,
J. G. Barefoot,
B. F. Wood, Committee

MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to be held with the Church at Tabor, Friday, Saturday and first Sunday in November, 1962. The Church is located in Columbus County, North Carolina, on the East side of Tabor City, beside Highway #701.

The Association is to be held at R. C. Coleman Tobacco Warehouse beside 701 by-pass Tabor City, N. C. Visitors coming any other way than on 701 Highway turn Southward on 904 at Cox-Inman Funeral Home. At junction 701 by-pass turn left to associaion. For further information write Brother Otto Wright, Tabor City, N. C.

E. L. Vaught
Association Clerk

HYMN BOOKS

I have on hand a limited amount of Durand and Lester Hymn Books. These books are hard to get and I would recommend if you need any of these books any time soon you should get them now, first come first served.

Flem D. Long
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.

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MEM

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts.

I have refrained my feet from every evil way, that I might keep thy word.

I have not departed from thy judgments: for thou hast taught me.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.

Through thy precepts I get understanding: therefore I hate every false way.

NUN.

Thy word is a lamp unto my feet, and a light unto my path.

I have sworn, and I will perform it, that I will keep thy righteous judgments.

I am afflicted very much: quicken me, O Lord, according unto thy word.

Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.

My soul is continually in my hand: yet do I not forget thy law.

The wicked have laid a snare for me: yet I erred not from thy precepts.

Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart.

I have inclined mine heart to perform thy statutes always, even unto the end.

SAMECH

I hate vain thoughts: but thy law do I love.

Thou art my hiding place and my shield: I hope in thy word.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

OBEDIENCE TO MY LORD

Dear Servant of the most High God,

I feel it would be presumptuous on my part to claim kinship with one I so highly esteem for while I feel you are embraced in the invisible church of Christ; so much of my time I am made to wonder if one has ever seen evidence of Christ in me.

Sometime ago I promised myself that I could not write again, but O, how weak in the hands of an almighty God, is puny man! I believe I have been made to know one can neither keep a promise nor tell a truth unless so blessed from above to do so.

Believing that I have been made willing to write, I know not what I will say. I hope it is ever my desire to be obedient to my Lord and Master with no desire to usurp authority over man, nor further confusion among people, but to fulfill the purpose for which woman was created — a helpmeet to man — by the grace of an everloving God.

I read and enjoyed your article in the Landmark on Tithing and the Law. I am so afraid that in my weakness I may offend one of God's little ones, I thought I would not speak my sentiment on this matter, yet feeling that what I want to say deals with the cause for which I have been commanded to stand, I am therefore more afraid not to express myself, than I am to pen my thoughts on paper; so I come begging that God speak

through me and knowing He speaks the truth, surely the truth will not offend one of His.

During this time of year when there is much giving of gifts and much speaking of Christ in reference to and preparations for Christmas, and of whether one should tithe or not. We have heard the statement, "Let's put Christ back in Christmas," an admission that it has been recognized that Christ is not in the pomp and show of the celebration. But has man ever been able to put Christ anywhere? Would not we all love to put Him in our lives always, were it possible for us to do so? Does my belief coincide with yours, when I say that He is given of an Almighty God from whom we as a nation, in our lust of the flesh have gone so far away or astray? There is much speaking of law. Some would keep some laws of the Bible and discard others and vice versa. Why? Somehow I have been given to believe that if the first of the ten commandments could be kept that there would never be another law of God broken. If no other god ever came ahead of Almighty God — the true and living God in our lives, all righteousness of God would be kept. But alas! man of himself cannot keep God's righteous law. That was why Christ came into the world, bled and died. Paul said: "I do not frustrate the grace of God; for if righteousness come by the law, then

Christ is dead in vain." Gal. 2: 21. Again he said: "If there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3: 21. Christ came to fulfill the law for "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39 (only man's laws needed perfecting — Gods' laws have ever been perfect.)

Christ came into the world and lived under the law. Some seem to have the idea that Christ was ever obedient to Man's law, but do the scriptures really teach this? Christ respected authority, and He kept the law of Moses to a jot and tittle, but He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

In attempting to tell man how to spend the Sabbath day, Caesar or the one in authority, had tried to usurp power that belonged to God. Why did those who had elevated themselves socially and politically for their own selfish reasons, desire to get rid of Christ? They thought His teachings which were so contrary to theirs, would tear down the social and political customs they had worked so hard to build. But why did Christ die? We are told He died to redeem and save His people from their sins and the scriptures say (as quoted above) "If there had been a law given which could have given life, verily righteousness should have been by the law." Gal 3:21. So there was no other way for His people to have the salvation of God except by and through the per-

secution, crucifixion, death and resurrection of Jesus Christ. It was necessary for Him to take on the flesh and blood of natural man—sin excepted — because God required that the law be kept, and this man could not do, because man, since the fall of Adam, was vile and sinful, filled with imperfection; therefore he could not keep the law, which was good and upright. The scripture says, of David's seed "God hath according to His promise raised unto Israel a Saviour, Jesus." They that dwelt at "Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead:

And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee." And "He whom God raised again, saw no corruption." He was resurrected from the dead on the third day after his burial in the sepulchre. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justi-

fied by the law of Moses." See Acts 13:33-29. Paul said, "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

There seems to be a question as to whether or not tithing is expedient. Somehow, I believe every faithful child of God feels duty-bound to contribute to the needy, especially among God's people, as well as to the needs of the church. As I read a sister's experience, I was made glad at the statement she made when she said: "Why should I try to give to God a tenth of my earnings? when all that I have is His. When we feel that all that we have belongs to the God who gave it; do we not desire to do with it as we feel He would have us do? Somehow I cannot feel that He is pleased if I splurge in luxuries when there are those around me who do not have the necessities of life. Shortly before Jesus was crucified, when He was instructing His disciples, He said: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My Brethren, ye have done it unto me." To my sorrow I have learned one can sin by giving as well as by not giving, for from a child I have loved to give gifts. To give them at God's command or when our conscience tells us it is right to do so, is the law of God written in our hearts, in my opinion.

The practice of paying tithes is very ancient: for we find, Gen. 14:20 that Abraham gave tithes to Melchizedek, king of Salem, at his return from his expedition against Chedorlaomer, and the four kings

in confederacy with him. Abraham gave him the tithe of all the booty taken from the enemy. Jacob imitated this piety of his grandfather when he vowed to the Lord the tithe of all the substance he might acquire in Mesopotamia, Gen. 28:22. Under the law Moses ordained, Lev. 27:30-32: All the tithe of the land, whether of the seed of the land, or of the fruit of the tree is the Lord's. In the New testament, neither Saviour, nor His apostles have commanded anything in this affair of tithes. It seemingly was practiced only under the law of Moses or before the coming of Christ.

I feel I have never given anything compared to the gifts I have received for there have been times when a mere post card or letter just when I needed it, has meant more to me than all the money could have at that time. He who works by the law must answer to the law but he who works by faith has Christ as a surety.

Humbly yours,
Lillian Esther Havner
R.F.D. No. 1
Carthage, N. C.

I WANT TO EXPRESS MYSELF

Elder Shepherd Langdon
Benson, N. C.

Dear Brother in Christ:

I am much impressed to put my emotion into words. Having to use my eraser as you can see, so quickly after beginning to write, I ask myself, Am I right in so doing? I wish I could tell you the reason; God knows, but I am not able to discern. I only know I am not content without trying to express myself, though feeble are my efforts.

Yesterday your presence came to me. I could even see you smiling. I am at a loss to know why. All afternoon I felt I wanted to see you and talk with you. The hunger or desire grew and is still with me. I tried to ask God to show me in some way, and I feel He was in the matter. As I retired last night, I closed my door and on my knees I knelt silently. As I hungered for words to meet the occasion, God's Holy Spirit slowly gratified my desire with words and tears, filling my hunger, and you were prominent before me. I was ready to give forth praises for within I was trembling. My heart felt it would burst. There came a calm over my whole being, leaving me believing the matter was on the way to being solved by Holy Angels. Nothing is more to be desired than when we are blessed to feast with love, one to another, given by God, that our lives become a reality before our own eyes. We can not say why. We only know to taste sweet fellowship is so comforting it is inexpressible. God dwells in the hearts of His own, and we know not the great mystery. It is far beyond the reach of humanity.

A quiet spirit is a great gift. I see it refers back to years ago, coming to its own who knew it not. a swaddling bundle wrapped in swaddling clothing and lying in a manger. Was it known then? Much more shall it be rejected as its coming to a man has been taken too much for granted. Materialism has taken over. Then, there are still the chosen few with God to judge.

As I busied myself this morning, your appearance still lingered. I was drawn in love to your mention

of my mother and me. The scene of when you raised me out of the water. I have never felt so close to you though I always seem to be striving, wanting to be like you. God sent me to you. He knew each step. You are a profitable servant of God. Your faithfulness is outstanding.

When I go to church, I look forward to seeing you. I was relieved the first time I heard you preach. You do not have to say a word to give me this ease of mind. The memory of your first impression lives on with me, it speaks for you. God gives you knowledge with understanding and you pass it to others. My experience appears to me as did Brother Saul's or Paul's Jesus appeared to him when he was on his way to Damascus.

You must be a vessel sent for baptizing God's children. I feel it so strongly. God gave, not to be disturbed, but to praise Him the more. When the scales of doubt fell from my eyes, I arose and went to the church, Christ being the forerunner. I was not aware of the glorious path He was placing before me.

Brother Shephard, I feel you will be abundantly blessed. I am only one who will always remember the manna God bestows upon you and you are at the present laying up in store, treasured for you. Think of many under your voice, who have received talents! Some two, some five, and some ten fold refilling store-houses of faith to descend upon the children of wrath as He chooses. We are told in the scriptures, "With what measure ye mete, it shall be measured to you again." Matt. 7:2. Someone will be

the recipient of the cross with His promise to crown. Being the author and finisher of our faith, it is only by the way of the cross we meet our Saviour. He bore the cross before the crown was placed upon His head. Without the thorns, the crown would lose its value or prick.

When you are made to rejoice it is fruit of your labor. A tree is known by the fruit it bears. You have fed many hungry souls and continue to do so, be it a few words or many. One knows the true vine when he tastes the fruit. God is to be praised. My heart sings "Amazing Grace How Sweet the Sound." The first time I heard the joyful sound still rings with me as at present. You were the messenger filled with love from God. God opened my ears. I heard and hungered for continuance of this wonderful message. Is it not right that I esteem you very highly? I know had it not been for you another could have, but I am glad it was you. I have tried in vain to bring back the happy occasion. Now I feel I know why you say, "The service was wonderful!" Just to feel the glow reflecting God's grace, answers why your presence reveals a smiling face. I have long wanted to express my feelings concerning this experience, and have only hinted at it. I hope you understand and take mistakes for love.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." I John 3:14.

Brother Shephard, this is a rambling letter. I hope I have not offended you in any way. The world

would snatch away my hope but high above mortal man the Star of Bethlehem still shines. Its brilliance gives light to the further known ends of the earth. When you feel the guiding star kindling near your heart's door, will you remember one who feels to be alone, needing your presence and those of like faith? to mingle with those and share freely a love beyond compare.

I visited Sister Bertha the other day, and I can hardly make myself leave her. Our conversation is at its best, and I must go home. I hope some day we can all be able to share and share alike in that world where there is no end. No good-byes! What a wonderful time that will be!

I often dream of being some place, wandering, trying to find my way home. The path is always narrow, winding in and out; low places where I look up and find I am always near hills, much higher. I stop and stand asking myself, "Am I lost? Will I ever find or be found?" I have yet to reach home though I never fear the dark. In my dreams, I rejoice at the sound of "Lord, I am coming home." God has wiped tears of sorrow, turning joy bells where they stood. Life is wonderful! Each day brings precious memories one can not attain alone. Should there be one to question our fellowship, I feel a third member answering, "It is not in man to say." Precious words of faith God seals, that we ourselves cast not our precious pearls before swine. There is always an answer to everything. When the fruit is ripe, it is ready for plucking. If not, the famous tree continues to

nourish until the season will profit.

Brother Shephard, I want more than anything, at the present, to be able to meet with all the dear Brethren and Sisters. If fate steps in Mama and I will not be able to be with you. Mama mentioned, "It depends on the weather." I understand she does not feel up to going but I have been so hungry I have written to many. Your presence Sunday seemed to show me that I too, might hear the joyful sound.

I am not able to face God, neither am I worthy of the privilege He has given me. I have felt some power within for a period of time. I feel undone before God.

My desire to express my gratitude to you, His servant, overshadows my mind, but how to do so, I find not. Be it far from me to over exercise the duty I feel lies upon me. The very thought is so dear to me at once. "This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118:24.

May the good Lord bless and keep you, while in fortune, ten times ten. May the good lord bless and keep you till we meet again.

Mrs. Miriam Lee
410 Barbour St.
Clayton, N. C.

TRIALS AND TRIBULATIONS

Dearest Carolyn:

Yes, your two letters and Sarah's came this morning. I am sorry that you have to feel so torn up and so upset. However, I know pretty well how you are feeling about things. Surely you are being exercised by your trials and I hope and trust that they will be made a blessing to you. Paul says to

some of the brethren, either Hebrews or the Ephesians, "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." I have not read it in a long time, but I have thought that maybe these chastenings are good for the both of us. You will recall what Uncle Horace said about being obedient to the Lord — how he felt to be afraid of the frown of the Lord, afraid of the rod, and his desire was to be made obedient to His will, regardless of how it hurt this flesh. You have a way of blowing off and then coming right along and doing the thing, as sweetly as anyone could; yet there is that rebellion and that jealousy. It is all right to say these things to me, it may help you not say them to outsiders, and surely I do understand you, surely I can help you and encourage you, and pray with you for obedience to be given, and submission to His will in all things.

As a child, I used to wonder why medicine would make us more sick than we were before we took it; I thought it strange, but I learned that the medicine stirred up, that we might be well. So the medicine was for an ultimate rather than an immediate good. Also I learned that if there were no poisons in the system, the medicine would not make us so sick. The greater the poisons, the greater the sitting up, and the sicker we would be. If medicine then, made us sick, it was good evidence that we needed medicine. And I just thought of it in terms of tribulations. If the tribulation makes us

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rebellious and stirs us up, it is evidence that we needed that tribulation. I have felt at times, that just as long as I, or the both of us, felt rebellious and unwilling to remain here in Georgia, that I would be kept here, for that would be evidence that the trial had not yet matured sufficiently for it to be removed and I to be allowed to go back near you. What a blessing to be enabled to pray "Thy will be done!" What a blessing to be made willing and submissive under a burden! What a blessing to be brought low sometimes, and to be enabled to pour out your soul in groans and in tears to God! What a blessing to be brought to a place where you can turn loose the world and truly feel "What else but Him, matters?" What care I for anything else? Of course that is not natural nor normal. Sometimes we get a little glimpse into it when we are being led by the Spirit; when one of His can come to that state and dwell there, I would feel that that bud had come to full bloom and that he was ready for the Lord to come to the garden and pluck His flower and carry it home. But there are times, few and far between, that we do, in spirit and in truth, feel to pray "Thy will be done!" But those are strong words for a mortal man to pray! Little do we realize what they mean when considered fully. After this life, it will be our prayer, but here we are buffeted by the evil one in this nature.

As to moving to Georgia or to some other state, my Dear, that is not ours to determine. If the Lord wills for us to come back to Georgia, there is no power that can

shut the door that has been opened. But again, if He wills it not, all of the power of man and beasts can not open the door that is shut. It is not for us to determine nor to ask the reason why; the Lord knows the way that I take and when He has tried me I shall come forth as gold, says Job. And it is so with us all. Our ways are set and fixed and predetermined; why kick against the pricks? Easily said, but such can be only as He gives us strength and faith and the very submission that we must have. But how does He give obedience and submission? It is certainly not handed on "A Silver platter;" rather by bringing us into troubles and afflictions and trials and thereby teaching us, making us learn patience by experience. How I do daily cry for obedience and submission to His will. But I guess I should get off of this "Fatherly lecture," would you call it?

O how truly are all my ways in His hands! He knoweth the path, He has set the path, and I shall walk that path, whether or not I in the flesh, like it. But I am a little like Uncle Horace (Lefferts), I am afraid of His displeasure, I fear His frown, I ask that He deal tenderly with me: and I feel that there is no tenderness to be expected in His displeasure. I do not mean to be setting forth a temporal punishment, yet I know that He gives by "taking away" rather than by giving. He doubled the burdens of the children of Israel when they thought that He would take them away. But His command stood — they did not go out of Egypt until the Lord's time. You remember the hymn that tells

the story; "I asked the Lord that I might grow, —" No. 416, Durand & Lester hymn and tune book.

Yours devotedly,

Douglas

A. D. Alston

Atlanta, Ga.

28 November, 1949

Reprint From Zion's Landmark:

Elder P. D. Gold, Dear Brother:

In response to a request made by a dear aunt Mrs. Lucinda J. Edwards, I will try if the Lord wills to relate my experience for publication in the **Landmark**, provided you consider it worthy to appear in print.

I was twelve or thirteen years of age when I began to be troubled about my sins. It was while I was engaged in sport with my playmates that something troubled me so that I could not enjoy myself as I had previously done. There was a feeling of sorrow and heaviness in my breast which threatened to rob me of breath, and the thought of death was a terror to me, as I reflected on my sinful life. As time passed on my troubles became greatly increased until I finally came to regard myself as the greatest sinner on earth. I thought about telling some friend of my condition, but thought it would be useless and probably produce grief, and finally decided to say nothing about it. I continued in this condition for a long time, my cry being, Lord have mercy on me a poor sinner. I often sought secluded places, and there begged the Lord to pardon my sins, and was often so oppressed by sorrow that I did not believe I would live to return home, but that the earth

would open and engulf me. One day as my grandmother was preparing to start to the pasture to feed some sheep, I was standing in the door, feeling less troubled than usual, when she invited me to accompany her. I accepted the invitation, but before I reached the gate at the edge of the yard my eyes were full of tears, and the agony of my mind was so intense that I experienced great difficulty in repressing my emotions. After we had fed the sheep and were returning my grief became so tormenting that I was compelled to forsake the company of grandma, and when I had reached a place of solitude I cried out, Lord have mercy on me. By this time it was nearly night, so I went to the house and told the family that I had the headache which was true, but it was by no means the greatest source of pain which I experienced. They prepared a bed for me, near the hearth, upon which I laid myself face downward, constantly breathing the supplication, Lord have mercy on me. Later in the night after going to bed in my room, I fell asleep and dreamed of telling my troubles to Elder J. M. Blancette. I thought that he said, that is enough, and at once received me into the church and baptized me in the creek that runs by our house. I thought that when I came up out of the water I felt very happy, but before I got to the house I was fearing that I was deceived, and implored the people to keep the matter a secret, for I was deceived. When I awoke I felt somewhat relieved for awhile, but soon my troubles were as great as ever. Sometime after this one

night after retiring it occurred to me that I could not live any longer, and was afraid to go to sleep lest I should never wake again. I thought of arousing my sister with whom I was lying, and tell her of my deplorable condition, but soon decided that it would frighten her and do me no good, and that if I died without telling anyone of my woe no one would know what an awful place I had gone to. So I tried once more to pray to God to have mercy on me, and soon after fell asleep. During my sleep I dreamed that I was in a horrible pit, which was glazed inside with pitch and which had no door through which I might escape. I made every effort to get out of the bound dungeon, but all attempts were fruitless, and I thought that I was doomed to remain there forever. I could hear alarming sounds, but could see nothing, for the darkness which surrounded me was impenetrable, and the last ray of hope left my heart. With unspeakable anguish I turned and walked to the center of the pit, and while standing there I looked upward and beheld something as white as snow. I thought it was the Lord and I cried out with a loud voice Lord have mercy on me, when he reached down and took me by the hands and lifted me out, and then leaving me ascended heavenward.

All my burden was gone, and my soul was filled with unspeakable delight. When I awoke I was very happy, and everything appeared to be changed from its former condition, and everything seemed to join me in praising God. If I had possessed a thousand tongues all

of them would have been devoted to the praise of Jesus. But this did not last long for I soon began to doubt and reflected that it was only a dream. I tried to cast my hope aside, but found it impossible to do so. I thought that I would keep it a secret and succeeded in doing so for awhile, but one of my aunts perceiving that a change had been wrought in me asked me one day if I did not feel relieved. I was compelled to admit that I did, and than she began to ask me embarrassing questions. The answers to which divulged my secret.

I joined the church at West Fork near this place and was baptized by Elder Q. D. Weeks. Hoping that you will dispose of this as you may see proper, I remain,

Your unworthy sister.
Bettie Cassell.
Floyd C. H. Va.

Reprint From Zion's Landmark:

Elder P. D. Gold, Dear Brother:

I wish a small space in your paper, to tell the brethren what the Lord in his mercy has shown me, though I am one of the poorest among the poor, and the weakest among the weak, and have been living a long time upon charity, yes the charity of God our Saviour. I say a long time because I am now 53 years old, and have been living on the charity and mercies of God all the days of my life, for I am and have always been an unprofitable servant if one at all.

Dear brethren and sisters, on the night of the 13th, it seemed as if I was in conversation upon the goodness of God, and a man in shining apparel appeared and said, let me draw you a picture. I said,

please do, and he showed me a man fully developed standing on a sand bank, and while I was looking at him there was a disease struck him in the feet and penetrated up his legs to his body until it got to the shoulders, and his arms dropped down as a limb from a tree, and the disease went up his neck, and when it struck the head a great wind came and blew him from the earth, and I saw as he was in the air Jesus met him and took him and carried him to a pool of water, and plunged him in, and brought him back to the earth, and placed his feet upon a rock, and clothed him with the same garments that Jesus had on, and when it came to pass and I beheld it I cried out and said, that it was a perfect picture. Again, on the night of the 17th as I was on my bed, the same man appeared to me and behold I was standing on the bank of sand, and I saw the leprosy take me in the feet, and the flesh turn white, and it penetrated me just as it did the man I had seen before, and when it was about to get to the head I cried out, Lord have mercy on me a sinner. Lord save, I perish, and the wind took me off and in the air. While crying to the Lord to have mercy Jesus met me and took me to the pool, and as I went into the water the disease left me, and behold I had on the most beautiful garment that Jesus had on, and he led me back to the earth, and put me on a rock, and I began praising God, and exclaiming, "Praise God, oh my soul, Let all that is within me praise his holy name," and I awoke praising the Lord with all my heart, and

voice, and it was so plain that it caused me to go back over my experience, and see myself when all of my strength was taken from me by the great disease which is sin and when the Lord appeared and gave me a little hope in Christ, and the Spirit of the Lord spoke to me and said, go tell it, and this is the method that I take to tell it, so I hope that if it is any comfort to anyone they might have the opportunity of reading it.

Yours in hope,

K. L. Pringle.

Peletiers Mills, Carteret

Co., N. C. March 25, 1891.

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. 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,
WILLOW SPRINGS, N. C.

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ELDER J. M. MEWBORN
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LUKE SPEAKS PARABLE

"No man putteth a piece of new cloth unto an old garment, for that which is put in, to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Matt. 9:16, 17. Also see Mark 2:21, 22 and Luke 5:36, 37.

Luke said in this connection: "He spoke also a parable unto them." Luke 5:36. This being a parable, a lesson is taught. The spiritual is portrayed by the natural. Men who possess a carnal mind can see there is no agreement between a piece of new cloth and the cloth in an old garment. When new cloth is put into an old garment, it mars the beauty of the garment and the rent is made worse. That which is true in nature is also true in grace. There is no agreement between man's works of righteous-

ness (which the prophet says is filthy rags) and the work of God who works in His people both the will and to do of His good pleasure. Such righteousness as man can offer, can never satisfy God's just and Holy law. Man is too corrupt, vile and sinful to meet the demands for sins and transgressions. Man's righteousness is filthy like himself. The prophet said, "But we are all as an unclean thing and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah 64:6. If the old garment portrays the works of man and the new cloth portrays the righteousness of Jesus, it remains to be seen that the creature would be clothed, partly by his own righteousness and partly by the righteousness of Jesus Christ. There is no more agreement in this work, than there is between the new cloth put into the old garment. Jesus said, the rent is made worse.

The reader may inquire, "How could the rent be worse?" Peter, in speaking of the false teachers said: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandments delivered unto them." II Peter 2:20, 21.

It was not the righteousness of God which is by faith, that these false teachers and their followers

departed from. It was the law of Moses. They departed from the law of Moses. They departed from the law of Moses and followed the tradition of the elders. By so doing their latter end was worse with them than the beginning.

There is no consistency in adding the new cloth to the old garment in the work of Jesus who clothes His people. His garments are seamless and new, and His own are clothed with the garments of salvation and His robe of righteousness.

“Neither do men put new wine into old bottles” else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles and both are preserved.” This is another illustration which portrays a spiritual meaning by setting forth the natural. To put new wine into old bottles would not be consistent with good judgment, for bottles in that day were made of skins. When they became dry and hard they could not expand, therefore during the fermentation which causes expansion, the bottles would burst and the wine would run out. This was not true of the new bottles, because the skins from which they were made, being new, were soft and flexible, and capable of expansion. Therefore the new wine and the new bottles were both preserved.

If the old wine is a type of the law and the new wine represents the gospel, it would be inconsistent to put the gospel into the hard and stony heart. Jesus does not overhaul the man, like the man repairs cars and machinery by adding new parts to the old. He does

a thorough work. He takes away the stony heart and puts within a new heart and a new spirit. He makes a new creature, a man that has feet to walk, and hands by which he can handle the word of God; an eye to see, an ear to hear, and a heart to understand.

Paul said: “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:10. With this new heart, he knows the joyful sound. He can discern between law and gospel. That is he can discern between the works of man and the works of the Spirit. He knows the voice of Jesus. He will flee from the voice of strangers. He is a new man in Christ Jesus; created in righteousness and true holiness. This new man is also identified as the inward man. Paul said, “For I delight in the law of God after the inward man.” Rom. 7:22.

The old man delights in his own work of righteousness. Following the tradition of the elders, the pride of his flesh and the lust of the eye. This is gratifying to his flesh. Not having a new heart and a new spirit, he has no desire for the new wine. Jesus said, “No man also having drunk old wine straightway desireth new: for He saith the old is better.” Luke 5:39. But the new man enjoys the new wine, salvation by grace — He has had a taste that the Lord is gracious — the Saviour of sinners. He has no love for the works of the sinful man — the works of the flesh. He is regenerated and born again, born of the Spirit of God, therefore he loves the things of the Spirit, not the things of this

sinful world, and while this new wine is as old as God Himself, yet it is new to the regenerated child of God, who in Spirit is free from sinning: "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." So this wine—the grace of God—is not put in the old bottles — the old sinner — man, who is still contaminated with sin, but it is put into the new heart, the man of righteousness that dwells within, and is constantly plagued with that old sinner — man that is still with him. Paul knew the truth of this and well expressed it, when he said: "O wretched man that I am! Who shall deliver me from the body of this death? — "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:24, 25.

T. F. Adams

VIEWS - NUMBERS 17:8

Brother H. L. Gloer of McDonough, Ga., has asked my comments on Numbers 17-8 as follows, "And it came to pass that on the morrow Moses went into the tabernacle of witness; and behold the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

The tabernacle of witness in which Moses entered was the tabernacle that God instructed Moses to build in Exodus 25-8. "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle." "Our fathers had the tabernacle of witness in the wilderness, as he had

appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." Acts 7-44. In this tabernacle was contained the ark that was overlaid with pure gold, the mercy seat, the two cherubims, the table and the candlestick. The veil was hanged so as to separate or divide between the holy place and the most holy. Moses entered within the veil called the tabernacle of witness or most holy, while the tabernacle of the congregation without the veil, which is before the testimony, came Aaron and his sons to perform the service of the Lord. Into the outer court came Aaron with his sons, and "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart when he goeth in unto the holy place, for a memorial before the Lord continually." Ex. 28-29. The twelve stones in the breastplate represented the twelve tribes and the One Hundred and Forty Four Thousand. Likewise, today, the true servants of God supplicate unto Him for His church. This body (their names) lay upon His sacred breast before the son's refulgent ray, and before the first shade of darkness. This is the everlasting and great love of God. "And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy." Ex. 26-33. The spirit within the veil bears witness with our spirit.

We conclude from the above scriptures that this tabernacle had two sections (1) the tabernacle of witness or the most holy, (2) and

the tabernacle of the the congregation, or the holy place which was without the veil. Brother Gloer's question is: What is meant where Moses went into the tabernacle of witness.

Moses, in this instance, is a type of the Lord Jesus Christ. Hebrews 9-6 reads, "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." It is to be observed that the high priest offered blood for himself as well as the people. This was one of the imperfections of the old covenant which gave place for the new in that Christ offered himself and His blood for His people. No guile was found in his mouth. His life was perfect and blameless, yet He made His grave with the wicked. The tabernacle for which Christ offered Himself was perfect, one that is eternal and the gates of hell cannot prevail against it. The first tabernacle was mortal, but the last tabernacle is incorruptible, immortal, one not made with hands. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to ap-

pear in the presence of God for us. The veil today separates the outer sanctuary, the militant church, from the great high priest, who hath entered into that which is within the veil. There was a suffering every year at the time of the feast of the passover by the death of the clean beast, for the high priest of the Levitical Priesthood was required not to enter without blood. The son of God appeared once in the end of the world to put away sin by the sacrifice of Himself. He suffered once, this time only, according to the decree of God, by shedding His own blood, and it cleansed His people. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water, and scarlet wool, and hyssop and sprinkled both the book and all the people." Also he sprinkled with blood the tabernacle and all the vessels of the ministry. This pattern of Moses, he also being a type of the law because all things are by the law purged with blood, without the shedding of same there is no remission, was purified with the pattern of things in the Heavens. The Son of God is the altar, the offering, and the High Priest. He is all of it. Man opposed Him, the princes of this world crucified Him, and the disciples went to sleep. Yet in His fury, it upheld Him, and His own arm brought salvation. Death could not hold this body. He was the brightness of His Father's glory, the express image of His person, and when he by himself had purged our sins, sat down on the right hand of the Majesty on high. See. Heb. 1-3.

After He shed His blood, (The Atonement), and gave up the ghost, the resurrection of His body completed the purification process for His church, the bride. "In whom we have redemption through His blood, even the forgiveness of sins." Col. 1-14. The offerings which they offered year by year continually could never take away sin, nor could it make the comers thereunto perfect, but His offering purified those offered all the way back to Abel when he offered a more acceptable offering than Cain. By one offering He has forever perfected them that are sanctified, both Jews and Greeks, Christ the power of God and the wisdom of God. Heb. 10:14 and 1st. Cor. 1-24. He spake unto the fathers by the prophets. Now in the new covenant, the new and living way which He Himself hath consecrated, He speaks directly to us, the only lawgiver in Zion. The Heavenly things purified the things which were in the earth; however, the Heavenly things contained the better sacrifice, Jesus the incarnated Son of God. The elect according to the foreknowledge of God the Father in the new covenant through sanctification of the Spirit (the new birth) unto obedience are

sprinkled with the blood of Jesus Christ. See 1st. Peter 1-2. This Moses could not do, but by faith in Him who was to come kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them. See Heb. 11-28. All true worship must be by His blood, His free, unmerited favor; otherwise it is a task.
J. M. Mewborn

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, \$4.35 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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NOTICE

Mrs. Oscar Howard of Pink Hill, N. C. Rt. #2 lost her hand bag at the Little River Association which was held at Sandy Grove Church, N. C., September 21, 22, 23. The bag contained a white pair of gloves and a wrist watch. The owner would be very appreciative if the finder would mail same to the above name and address.

Editor

NOTICE - POSTMASTER

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PSALM CXIX.

SAMECH

Depart from me, ye evil doers: for I will keep the commandments of my God.

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

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

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

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

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

AIN

I have done judgment and justice: leave me not to mine oppressors.

Be surety for thy servant for good: let not the proud oppress me.

Mine eyes fail for thy salvation, and for the word of thy righteousness.

Deal with thy servant according unto thy mercy, and teach me thy statutes.

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

It is time for thee, Lord, to work: for they have made void thy law.

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

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

PE.

Thy testimonies are wonderful: therefore doth my soul keep them.

The entrance of thy words giveth light: it giveth understanding unto the simple.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD IS LOVE

Elder T. F. Adams,
Editor and Publisher of
Zion's Landmark,
Dear Brother in Christ:

I am three score, ten and four years old. I was raised by true, God loving and God-fearing parents; rocked in a predestinarian cradle, not a fatalist, for which I hope I am thankful. Brother Adams, there has been so much controversy on the subject of predestination of late years, it just seems to kindle a spiritual fire in my bosom; as it is so badly misused, so badly misinterpreted by some of our able ministers. I feel sure there are abler writers than I on the subject; yet they hesitate to do so. Brother Adams, last April was the first time I ever heard a man, claiming to be a genuine Primitive Baptist, say in his discourse that God gets as much pleasure out of the wicked acts of man as He does a gospel sermon. I just can not believe there is just one scripture that will justify such language. This man, and others also, said God made the devil. I can not believe they can find one scripture from Genesis to Revelations that teaches that God made the devil. I know Genesis 3:1 reads like this: "Now the serpent was more subtle than any beast of the field which the Lord God had made." It does not say God made the serpent. Job 26:13 says, "By His Spirit He hath garnished the heavens,

His hand hath formed the crooked serpent." Man is the only thing God made that represents a serpent. Straight as an arrow, yet very crooked when coiled ready to strike with his poison fangs. Man is the biggest serpent running at large. Yes, God made the man but man made himself a sinner. Now, I hope to make myself plain before I finish this article.

When Jesus called His twelve disciples together, just before He was transfigured, He gave them power and authority over all devils; so, there is more than one devil in this beautiful world God so wonderfully made for man to enjoy. (See I Cor. 10:20) Not just one devil that so many people talk about, but the scriptures say "devils." Now to the subject of predestination.

First, some of our people believe fore-knowledge and predestination are one and the same. I differ with those that teach they are, for this reason: It would make God the author of sin in my way of thinking, and my convictions teach me that God is nothing but love. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Rom. 8:29.

I believe God foreknew that man would do wickedly but He did not predestinate the wicked acts. If He did as some of our people seem to think, then the devil's children will be conformed to take the image of

our blessed Saviour, else the scriptures have no true meaning. 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. I just can not believe He justified and glorified any but His own, if He did, then the Universalist is right and everyone will be housed in heaven, for there would be no sin if God predestinated all the acts of man. It was unnecessary to give man a law. Luke 10:15 says: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." I do not understand this to be the eternal heaven. To me, this man Capernaum is a child of God but had been exalted too highly in the church which is a heaven on earth; so he was brought down which was hell in a spiritual sense. One minute of God's wrath poured out on a God-fearing man is hell, here on earth. But I believe it is necessary to keep us humble, to teach us what our blessed Lord and Saviour suffered that we, the redeemed, might live in heaven and immortal glory. I believe God is all-wise, has all power, both in heaven and earth. I believe in His predestination of all things as far as His elect people are concerned. I have never read where God commanded anyone but His children. The devil's children are left out of the picture. When God put Adam in the garden, gave him a law, told him what would take place if he disobeyed; God knew he would eat of it, but He did not predestinate him to do the act. It was the love He had for His bride. Likewise, our blessed Lord and Saviour came down from the

heavenly portals, took upon Himself the sins of His people (the ones the Father gave Him, b a c k in eternity, before He ever made man).

My dear Christian friends, if I am not deceived, I love the church of my God. I feel there is a work for me to do; now to make myself a child but because I am a child. I feel responsible for my sins. It is I that strays from the straight and narrow way, but if God had predestinated that I should do wickedly, it would no longer be a sin but the will of God.

I do hope, if Brother Adams sees fit to put this in print, I truly hope it will be a blessing and not a curse. I believe if all true, God-fearing, God-loving Primitive Baptist would write just how they understand the scriptures, to teach each one to read carefully what the other brother wrote, and read, not with malice in your heart, but love one to another and love for the truth, as it is in Jesus, that such writing would be instructive to each of us. I love the doctrine of grace-free grace — and it is my hope that I am one of the redeemed. It is wonderful to have a throne of grace to go to but better yet to have grace in your heart to go to that throne.

Brother Adams, publish if you see fit; if not, all will be well with me. I have written this because I know some very dear brethren and sisters that teach we have to do what we do. If that be true, then there would be no sin as we would just do what God pleases for us to do. This, to me, is fatalism and accuses God unjustly.

My desire and prayer is that

Zion, the Primitive Baptist, may lay down their differences and live in peace with each other.

I hope this is read with the same spirit of love that I sincerely hope it is written in.

A sinner, I hope, saved
by grace,
Mrs. G. W. Atkins
170 N. Filbert Ave.
Exeter, California

**BLESSED TO SEE,
HEAR AND TO UNDERSTAND**
Dear Readers of Zion's Landmark:

I hope to be able to write words of comfort to those who may be blessed with an eye to see, and ear to hear and a heart to understand. Many of the readers of this paper I have met, and many I have not met, in the flesh: but after reading so many good letters that they have written, I feel like they are all my kin.

First, I want to write on prayers, and blessings, Thanksgiving Day is soon approaching and causes us to consider the many blessings we have received at the Lord's hand, not just once a year, but every day. They are more than we can count. We wonder with amazement, that the Lord has, in such great mercy, seen fit to bless us day after day and year after year, so bountifully with health, food, clothing, the many comforts of life and sometimes we are enabled to see evidence of His having extended to us the promise of eternal life, which almost seems too much to claim for such a sinner as the writer feels to be. As for myself, I feel to be such an unworthy being! but our worthiness is not of ourselves, but of God alone. He is

our worthiness. His people were chosen in Him before the foundation of the world, and Christ took upon Himself our guilt, came into the world, by being born under the law, which He fulfilled for us to a jot and tittle, that which we could not do for ourselves. With all these blessings! Yet we are made to cry out. My leanness! my leanness How loathsome am I! We travel through the barren lands thirsting for the everlasting water of life to revive our weary souls. Our poor tired hearts are witnesses with David when he said: "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?" Psa. 42:1. In this evil world we become so tired of this earthly pilgrimage. We wonder how far the journey is, but we cannot know now, for it is not meant for us to travel by sight while here on this earth, for we must go by faith; go trusting that on tomorrow we will feel brighter, and life will be more promising.

Our hearts continually look forward to the dawning of a new day, and many of us are just before approaching a new day, because we are traveling toward the sunset of life. Our steps are growing less swift; our hair is turning white for the grave, and we know we will soon go the way of all the earth, for our bodies must return to the dust from whence we came, and the Spirit to God, who gave it.

Paul said: "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.

A sister in hope of life eternal,

Mrs. Pearl Martin
Crab Orchard, W. Va.

GOD WILL DIRECT YOU

Dear Sister Adams,

Words cannot express the joy that was mine when I received your letter. I had been so low for so long that to think you took the time from your busy life to write to me, was indeed a comfort.

It would be a great comfort to me to write something for Zion's Landmark, if I felt I had anything worthy to be printed in its pages, though I admit that I have felt impressed in this way in the past.

May God direct your mind in the way that this should be used. My desire is that He will so direct me that I may never be a stumbling block. I come in such fear and feel so small, for the greatest sickness and affliction I know is sin.

In His word He tells us every knee shall bow and every tongue confess. Yes, I believe when the Lord appears, we have no strength to stand before Him and we will confess as Job did, "Lord, I am vile." Even Job could not see himself as he was until the Lord appeared. I have heard people say they thought Job had

a self-righteous principle. I do not see it in that light. For God, Himself said of Job: "There is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil."

Job did not deny God's power though he did not understand why the affliction had come upon him. But when the Lord appeared, he confessed, "Lord I am vile." He then knew it to be a truth that God had a perfect right to use him in any way to make known His power.

Oh, how weak we feel when we go so low that our strength is gone! and we feel God had forsaken us and we do not even know what to pray for. Can we not know in a measure, how Job felt when they came telling him of his mistakes and that he should have done differently (miserable comforters)? The 13th chapter fully expresses how Job felt towards them. How wonderful when he could say in this afflicted state, "Though He slay me, yet will I trust Him."

I can imagine Eliphaz the Temanite was brought very low when the Lord spoke, "My wrath is kindled against thee and thy two friends, for ye have not spoken of me the things that are right as my servant Job has." He told them to go as he bid them and said, "And Job shall pray for you for him will I accept, lest I deal with you after your folly." If I could only find words to express what I hope was revealed to me as I read this scripture. Yet, I feel the half has never been shown me.

How wonderful to know of His great love and to behold and realize His power to turn us to look

to Him for all things — for there is none other. Just as there is none other to go with us down in death. May we be assured that we may travel that highway of holiness to that heavenly home with all its grandeur!

May the Lord continue to comfort you and Brother Adams and enable you to continue in the service that I feel He has placed the two of you in. For by grace He leads us on.

A small one,
Mrs. Robert Wright

My Experience

Dear Brother Adams,

The Lord Willing, I want to write a little of my experience while I was in North Carolina Memorial Hospital in Chapel Hill. I entered the hospital November 13, 1961 as a psychiatric patient and remained there twenty-eight days. After the nurse who went with me to my room, helped me unpack my suitcase, she suggested we go to the day room. On reaching the day room, I sat on the sofa and looked over the room. It was then a voice within me said, "You are in the wrong place." I began to be a miserable soul. I was put on a diet and could neither sleep nor eat for two weeks. Every night I prayed for the good Lord to take me. It seemed I had nothing to live for, yet knowing I have a good, loving husband, and three children who are so good to me! I also have three in-laws who are very nice to me.

It was not the Lord's will to take me, and I prayed amiss, for I was given all kinds of tests and examinations, and finally my doc-

tor came in one day and said, "Mrs. Kirby, we have found your trouble." I, of course, wanted to know what it was; yet I was inclined to dread to hear the decision. The doctor said: "You have had a mild stroke and you now have a clot on your brain.

With our help and help from above, you can get well again." It made me feel better to think he too trusted in the Lord, for I know without His help we can do nothing.

Of course the doctors diagnosed my case and treated me and I am now seemingly well, but I know the determinate counsel of the Great Physician brought this about for He speaks and it is done, commands and it stands fast, and He has "healing in His wings." The Lord is all in all to me. I do not know when I have thanked Him enough for raising me up from my affliction.

You said Sunday in your sermon that you had felt like a prisoner. I knew exactly what you meant for I have felt the very same way. I enjoyed my visit Sunday to Little Creek Church. When I hear a sermon and the minister tells my experience better than I can tell it myself, I am a witness with him, and it strengthens my hope and gives me encouragement.

I have been a member of Upper Black Creek Church twenty-nine years last August, and that is a wonderful place to me. I hope the members of that church love me as much as I love them. I feel so unworthy and so unfit, I wonder if there is anyone else like me.

Cora Kirby,
Lucama, N. C.

FAITH UNTOLD

Elder J. M. Mewborn,
Willow Spring, N. C.,
Dear Brother Mewborn,

I enjoyed so much the good sermon you were blessed to preach yesterday. I agree with you that our faith has to come from God, the Giver.

I believe the faith I have in God was given me before the world began. When I was yet a child, I had the faith that someday God would reveal to me the true Salvation by Grace and Grace alone. I know and trust that the God I hope to worship does nothing wrong, and I know that He had a purpose in choosing some from Adam's race that His son would have to die for on the cross, thus paying the debt for their many sins. How good it is to know that someone has paid a debt for you when you know that you had nothing with which to pay.

It is consoling to know that God still sits on His throne in the heavens, beholding the evil as well as the good, and I also know that if I am among the number for whom Christ died, it is only by the Grace of God, because there is nothing good in sinful me.

Leila West,
Fremont, 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. 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.

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

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVI

No. 1

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LOVE FOR CHRIST'S SAKE

Dear Brother Adams:

It is time to renew our subscription to Zion's landmark for another year. We do not want to miss a copy. We do enjoy the editorials and letters from our able writers. Even though they are strangers in the flesh to us, we love them for Christ's sake. We feel to know their troubles for we hope we have experienced the same travail, if not deceived.

Bro. Adams, we would like for you to give your views on Genesis 3:22. It has been on my mind for some time.

Your little Sister,
Mrs. W. A. Little
Galt, California

The scripture of which our Sister requests my views reads as follows: "The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live f o r e v e r: therefore

the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." (I added the 23rd. verse because the 22nd. verse was not the complete sentence.)

One may inquire: When did "Man become as one of us to know good and evil?" This was true after Adam partook of the tree of the knowledge of good and evil. The Lord 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 thou eatest there of thou shalt surely die." Gen. 2:16, 17. When God gave Adam the law, He also gave him the penalty of the transgression of the law, which was death.

Adam violated God's law and by his disobedience, he became a sinner, "Therefore the Lord sent him forth from the garden of Eden, to till the ground from whence he was taken." The transgression of God's law by Adam was the first sin that entered 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. In Romans 5:19, Paul said: "For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." What could the eating of this tree of the knowledge of good and evil signify but the law? It was by the eating of this tree that Adam was brought to know that by his transgression of God's command not to partake of the tree of the knowledge of good and evil, that

he had sinned and come short of the glory of God. Through this transgression he was brought to know the evil nature of sin, its just demerit and the atonement of it, by the death and sacrifice of the promised seed (Jesus). But Adam was also restored to a friendly relationship with God, favored with His gracious presence, and given faith and hope of being with Him forever more. The eyes of his understanding were enlightened by the Spirit and grace of God to know the good things which God had provided for him in Christ, and in the covenant of the grace of God. Paul said, "For by the law is the knowledge of sin." Rom. 3:20; which means to us that when we are brought to know we are sinners before God, we set about to do good in an effort to be approved of God and forgiven for the wrong we have done in the past, but when we learn our efforts to improve our condition are futile and vain and that we are exceedingly sinful before an avenging God, we learn then that we are condemned by the law we had hoped to keep and be justified by, so by the law is the knowledge of sin.

Before Adam transgressed God's law, he and his wife were naked and were not ashamed for they were living in a state of innocence. They had not violated any command of God and there was no law to condemn them, they knew no sin for sin is a transgression of the law. But after the transgression "The eyes of them both were opened, and they knew that they were naked," for they could see their nakedness. It is evident that they both were ashamed, for it is

said, "They sewed fig leaves together and made themselves aprons." Gen 3:7.

It was after the transgression that the Lord said, "Behold, the man is become as one of us, to know good and evil." To say "Behold, the man is become as one of us," would be an incomplete sentence. The Lord said, "Behold, the man is become as one of us to know good and evil." This scripture does not imply that Adam's knowledge was equal to the knowledge of God the Father nor His Son Jesus Christ, but he is become as one of us to know good and evil." Adam did not know good and evil until he partook of the tree of the knowledge of good and evil. He could now discern between good and evil. Paul speaks of the discernment as being strong meat. He said: "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:14.

Adam transgressed God's law. By this he learned what was evil. "Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow thou shalt eat the herb of the fields; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19. The sentence of death was pronounced upon him. Not only Adam, but all of his posterity. Paul said, "Therefore as by the offense of one, judgment came

upon all men to condemnation." Rom. 5:18. Even though judgment is passed upon all men to condemnation, yet it is not executed upon all. The seed of Christ received the blessing of salvation, through Christ Jesus. Although they as well as all men, are exposed to a corporal death, Christ Jesus stood between the Father and the chosen vessels of His mercy and delivered them who through fear of death were all their lifetime subject to bondage. Heb. 2:15. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. He satisfied divine justice and set the captives free.

Adam experienced that which was good as well as that which was evil. He was brought to see his own nakedness as was Eve, and they sewed fig leaves together and made themselves aprons to hide their nakedness, like unto sinners of today who see themselves wretched and vile before God and try every effort within their power to cover their nakedness and satisfy an avenging God. But fig leaves are not durable. When exposed to the scorching sun, they crumble and fall. These fig leaves are typical of man's works of righteousness which fade away. When the son of righteousness shines in a sinner's heart, his works of righteousness fade away like a leaf and are taken away by the wind.

The prophet said, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6. Adam and Eve were left in a deplorable

condition. Their fig leaves were not durable garments. The loving kindness of God is now made manifest to them. "Unto Adam also and to his wife, did the Lord God make coats of skins, and clothed them." Gen. 3:21. Clothes that are made of skins are durable and lasting; fig leaves which fall and are taken by the wind are fragile and worthless.

The coats that were made by the Lord and given to Adam and Eve, were made of skins and were warm and durable, and are a type of the robe of righteousness and the garments of Salvation with which the Lord clothes the redeemed family of God; just as coats of skins were an undeserved mercy bestowed on Adam and Eve, the robes of righteousness and the garments of salvation are an undeserved mercy bestowed upon those who feel themselves to be justly condemned because of sin and transgression. Before Adam and Eve could be clothed with skins, there must be a sacrifice. The life of the animals from which the skins were taken must be slain. Blood must be shed. This is a type of Jesus Christ who shed His blood for the remission of sins. Jesus sacrificed by the sacrifice of Himself. The chosen vessels of His mercy are clothed with the robe of righteousness and the garments of salvation. A knowledge of sin has a responsive effect upon a man. It humbles him, it produces a great fear in his heart, and gives him an urgent desire to walk obediently before God.

Jacob was conscious of the goodness and mercy of God, none of which he felt to deserve. God delivered him from his enemies of

which he felt unworthy: his unworthiness being so keenly felt that he said: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto thy servant." Gen. 32:10.

There is a vast difference between a converted and an unconverted sinner. The former acknowledges his sins and transgression and has a penitent heart, while the latter has no conviction of sin and no fear of God before his eyes. The former is dead to sin; the latter is dead in sin. Paul said: "How shall we, that are dead to sin, live any longer therein?" Rom. 6:2. There is no pleasure, no joy and no life therein, for the ones who are dead to sin.

Returning to the subject; the Lord said: "Now, lest he put forth his hand and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. 3:22, 23. The tree of life is a type of Christ. This tree was also in the midst of the garden. "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. 2:9. This tree of life is the tree that God was pleased to reveal to His servant John. "And He shewed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." Rev. 22:1,2. This tree was in

the midst of the street of the river and on either side. Christ stood between the law and the gospel. He stood between the offenders and God the Father who was offended. His arm reaches back, and embraces all the elect family of God from the day of Adam, as well as all those thereafter who believe in Him, to life everlasting.

Even though Adam and Eve partook of the tree of knowledge of good and evil at the suggestion of Satan yet it must be admitted that God could have restrained them from eating of the tree of the knowledge of good and evil, if it had been according to His will and purpose. If Adam and Eve had not eaten of the tree of knowledge of good and evil they would not have fallen under the sentence of death. How then could the grace of God which was treasured up in Christ Jesus, be displayed in the salvation of sinners? The cure was prepared before the wound. The transgression of Adam by no means absolved Adam from guilt, for God had expressly said, "For in the day thou eatest thereof, thou shalt surely die." It cannot be said that God tempted Adam to sin. James said, "Let no man say that when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of His own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:13 - 15. God overrules the wicked to the end that all things work together for good to them that love God, to them who are the called according

to His purpose. See Rom. 8:28. David said: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Psa. 76:10.

David did not charge God with his sin, when he had Uriah slain or put in the front of the battle, and took his wife to be his own. When God sent His prophet to inform him of this evil deed, it was like a dagger that was piercing his heart. He said, "I have sinned against the Lord. The Lord said: 'I have put away thy sin.'" This humbled David and caused him to walk in the fear of God.

God reigns in righteousness. He overrules the wicked acts of man. By this He displays His sovereign will for His own glory and for the good of His people, God restrains all wickedness that does not work for the good of His people or accomplish His purpose. This is proven by the wicked acts of Joseph's brethren. They purposed to kill Joseph, but God restrained them. Joseph told them, "But as for you, ye thought evil against me but God meant it unto good, to bring to pass as it is this day to save much people alive." Gen. 50:20.

Eve was deceived or beguiled by the serpent in the transgression. Adam was not deceived. He knew the penalty which God had pronounced against him, but because of the love that Adam had for his wife, he could not be separated from her. She was bone of his bone and flesh of his flesh. Adam went down with his wife under the sentence of death. He had not the power to raise her up. Likewise the bride of Christ fell in the ruins of Adam. The love he had for her was the moving cause of Christ's

taking upon Himself a body of flesh and going into death to raise her up. She was bone of his bone and flesh of his flesh.

Adam had no power to partake of the tree of life even though there was no law against it, for God had already pronounced the sentence of death against him. But it is recorded, "And now, lest he put forth his hand and take also of the tree of life and live forever; therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." Gen 3:22, 23. By sending Adam forth from the garden of Eden, He (God) closed every avenue of man from partaking of the tree of life. This is verified by verse twenty-four: "So He drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." The flaming sword is not to be taken in a literal sense, for it signifies the law which was broken by Adam. Every attempt that man may make to reach forth and partake of the tree of life (Jesus Christ) to obtain eternal life, the law cuts him off. 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. Life and salvation cannot be purchased nor worked out through the deeds of the law. The transgression of God's law by Adam must be satisfied. This is not to be expected through the works of the creature, for it is only through Christ, who is the Way, the Truth, and the Life that sinners are saved.

True happiness cannot be found

from the covenant of works, now broken by Adam. The law is good, just and holy, and it is taught by the unregenerate as the way of salvation, and it is the way of salvation, but vile sinful man cannot keep it — as man in nature believes they can — but Christ alone can. The law is spiritual and a carnal being cannot keep it. Paul said, "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14. Man is too sinful, vile and corrupt to keep the first covenant, (the law or the covenant of works) which was written upon tables of stone. Sacrifices and offerings were made yearly (they pointed to the coming of Christ when He would be sacrificed for the sins of His people and keep the law covenant, which we were unable to keep) but they could never put away sin. God was not pleased with the offerings of the Jews. Paul said, "In Burnt offerings and sacrifices for sin, Thou hast had no pleasure." Heb. 10:6. God took away the first covenant and established the second. Heb. 10:9 He took away the work system or law covenant and established the covenant of grace. The new covenant established or given by Christ was composed of two commandments: "Thou shalt love the Lord Thy God with all thy heart, 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 neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37 - 40.

Jesus Christ sacrificed His life. He appeased the wrath of God and brought in everlasting righteous-

ness to all the promised seed. "For by one offering He hath perfected forever them that are sanctified." Heb. 10:14.

CONTRIBUTIONS FOR THE INDIGENTS

Mrs. Mollie Seay, Forest City, N. C.	\$2.00
Mrs. R. E. Lewis, Meadow of Dan, Virginia	\$1.00
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Mrs. Lee Ogburn, Smithfield, N. C.	\$5.00
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Mr. & Mrs. Thomas B. Watson, Loganville Georgia	\$1.00
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Mr. W. H. Sykes, Mount Airy, N. C.	\$5.00
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Mr. Arthur M. McDaniel, Vandervoort, Ark.	\$1.00
A Friend	\$4.00
Elder Thomas L. Huff, Lawrenceville, Georgia	\$3.00
Mrs. J. B. Hathaway, Creswell, N. C.	\$2.00
Mrs. Maggie Smith, Cameron, N. C.	\$6.00
Elder Calvin Harward, Sanford, N. C.	\$1.00
Mr. W. N. Garner, High Point, N. C.	\$2.00

RUTH B. FONVILLE

Sister Ruth B. Fonville departed from this life March 12, 1962. She was born in Onslow County, August 13, 1885, the daughter of Elder C. C. Brown and Nancy Jenkins Brown.

She was married in 1906 to Edward White and they lived together fourteen years, until his death in 1920. To them were born three children: Edward Herman White, Thelma W. Harrison and Sybil W. Duncan. Sybil passed away in 1950. In 1933 she married J. A. Fonville and they lived together twenty-seven years. His death was in 1960.

Our mother united with the Primitive Baptist Church at Wards Will in 1914, and was baptized by the late Elder E. B. Polard. She was laid to rest in Prospect Cemetery. Elders Lonnie Yopp and S. I. Burriss conducted the funeral.

We miss our darling Mother, but we are comforted to know that she passed from this life in living faith and now we believe

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she is enjoying her reward in that Eternal City whose Builder and Maker is God.

Done by order of Wilmington Church in conference,

Written by: Herman White and Thelma W. Harrison, her children.

Elder Horace Bryan, Moderator
Lester Brown, Clerk

OBITUARY

It is with a sad and unworthy feeling that we attempt to write a few words in memory of our dear brother and Clerk, E. Claudius House, who was born October 21, 1879 near Bethel, N. C. and died May 11, 1962 at his home in Robersonville, N. C.

He was the son of William Wallace and Susan Emily Jones House. He was married to Laura Henrietta Page on December 24, 1904 who preceded him in death on January 24, 1957. To this union was born two sons, Clinton and Halford House, and one daughter, Mrs. Ernestine House Roebuck, with whom he made his home.

Brother House united with the Church at Flat Swamp on Saturday before the first Sunday in September 1916, and was baptized the following Sunday by his pastor, Elder John N. Rogerson.

One month later he was appointed clerk. He served in that capacity efficiently for 40 years.

He was a devoted husband and father and a good neighbor and he lived a faithful life to his convictions in the Primitive Baptist doctrine of predestination, election and salvation by the grace of God.

He was blessed with a keen mind and strong faith in the Lord Jesus Christ up to the day he passed away.

We miss him, but it is not ours to question the meaning of our loss but on these words we rely: "The Lord giveth, and the Lord taketh away, Blessed be the name of the Lord."

All was done for him that loving hands could do, but we must bow in submission to God's will and we trust that he has fallen asleep in Christ to await the quickening spirit from the dead of all the redeemed of the Lord. Blessed are they that die in the Lord: on them the second death has no power.

The funeral services were conducted at the home by his pastor, Elder W. E. Grimes, and his body was laid to rest beneath a mound of beautiful flowers in the Robersonville Cemetery with his wife and son who had gone on before.

He leaves to mourn their loss one son, Clinton House, one daughter, Mrs. Ernestine House Roebuck, both of Robersonville, N. C., ten grandchildren, seven great grandchildren, two brothers, W. A. and O. W. House and one sister Mrs. L. L. Brown all of Bethel, N. C.

Our love and sympathy to his church, to his family and to all that were near and dear to him.

Done by the order of Flat Swamp Church

at her June meeting 1962.

W. E. Crimes, Moderator
Corone Bryant, Clerk
W. K. Roebuck,
Millie Roebuck, Committee

OBITUARY

Brother Jada Morgan was born February 13, 1893, and departed this life February 23, 1962. Brother Morgan united with the church of Hickory Grove and was baptized by Elder L. A. Johnson. A few years after the brethren, having recognized in him the qualifications attending the deaconship, saw fit to set him apart for this sacred service; accordingly on the second Sunday in March 1954, he was ordained to this office, which we feel, he served well, and in accord with Paul's letter to Timothy: "For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus."

Brother Morgan loved the Doctrine of Salvation by the Grace of God. He was always ready and did take appointments to corresponding churches and associations, and attended associations from the mountains to the seacoast.

His funeral was conducted at his home in Raleigh by Elders T. F. Adams and B. L. Godwin. His body was laid to rest in Montlawn beneath a mound of beautiful flowers.

Therefore be it resolved:

1. That we bow in humble submission to the only true God who doeth all things well.

2. That we share the grief of the family for we too loved him.

3. That a copy of this obituary be given to the family, one recorded in our church book, and one sent to Zion's Landmark for publication.

Done by order of the church in conference, July 7, 1962.

Elder A. H. Morgan,
Moderator
Brother Corby Johnson,
Sister Alma Johnson,
Sister Pearl Johnson,
Committee

OBITUARY

On June 10, 1962, our Heavenly Father was pleased to remove from our midst a very dear Sister, Sadie B. Ross. Sister Ross was 73 years of age. On April 22, 1908, she was married to Elder J. L. Ross. He preceded her in death a short time ago.

To this union were born ten children. Three of these preceded her in death. She leaves seven, four sons and three daughters to mourn their loss, several grandchildren and great grandchildren.

Sister Ross united with the church at Briary Swamp, Saturday before the second Sunday in September, 1919, and was baptized by her pastor, Elder B. S. Cowen.

Her funeral was conducted by Elder W,

E. Grimes. Her body was laid to rest in the Greenwood Cemetery in Greenville, North Carolina; there to await the second coming of Christ. May it be His will that she will hear that welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

There is a great loss in the hearts of all who knew her but the greatest loss is to her children. We feel our loss is her eternal gain.

Done by order of the church while in Conference Saturday before the second Sunday in July, 1962. Written by

Ada M. Leggett,
A. U. Leggett,
Committee

JUNIUS STILL LIVES IN SPIRIT

Junius Wesley Gilliam, the son of John W. and Mary Idol Gilliam, was born September 3, 1915 and died on August 3, 1962. At the urgent request of Gilliam's Church I agreed to write a few lines about Junius W. Gilliam to be read before the Church. It may seem more fitting for some one else rather than me, his father, to write these lines, but I hope you can overlook that, and just remember that perhaps I knew Junius and his life about as well as any one. He has now passed from this time world and will know nothing more of the troubles and sorrows appointed unto men here below. Junius bore his afflictions without a complaint and his most frequent answer, when his friends would say, Junius, how are you, would be "alright." He was cheerful and seemed never discouraged. He didn't look for troubles, but if they came he met them cheerfully. He seemed ready at all times and would say when my time comes to go, I'm ready. He lived beautifully, and he met death with the same sweet composure. He seemed unafraid. He believed in God and seemed to express in his feelings, Lord, thy will be done with me.

Junius Gilliam was honest and he tried to be fair with his fellow man. He would not take the advantage of any one. He loved his family, his neighbors and friends. He was kind and charitable and had a lovely personality. Junius loved our Church at Gilliam and Gilliam's Church never had, perhaps, a lovier and sweeter friend than Junius. He served Gilliam's Church, as Church Treasurer, and until his death the Church never felt a financial worry. He said to me many times, we intend to see that Gilliam's Church doesn't lack for anything she needs. Junius proved his love for Gilliam's Church and I believe every member loved Junius. Junius was Chairman of Gilliam's Church Cemetery committee, and his toil, labor and interest for our Church Cemetery, where his body lies sleeping, I trust will not be forgotten by those of us

who feel our great loss in his death and passing.

The passing of Junius has been almost more than I could bear. He was not only a lovely son and wonderful person, but he has been close to me in every way: we counseled together, we walked together; our interest in the cause of Christ and his kingdom seemed to grow stronger and stronger. Junius was always anxious to know about our meetings, and if for any cause we had troubles he was hurt, and when we had good meetings and seasons of joy his heart was lifted up and he was made glad. Junius enjoyed our different gifts, and he loved good preaching, and I believe he looked forward to our meetings with sweet hope of enjoying same. His memory will be sweet to me while I live, and it will be to every member of Gilliam's Church, and to his family and our family, and to all who have known him.

Now in conclusion, may I say, though our loss has been great, I believe that Junius in spirit is in heaven, and that he has gone home to that eternal city of God, and may we not weep as they that have no hope. Blessed be the name of the Lord.

Submitted in love,
Elder J. W. Gilliam

RESOLUTION OF RESPECT

On February 5, 1962 in His Great Love and Wisdom looked down in tender mercy and called Brother N. B. Noles to rest. He was 78 years old. Brother Noles united with the Church at Hickory Grove the second Saturday in September 1955 by experience and baptism and remained a faithful member and filled his seat as long as his health would permit. He believed in salvation by the Grace of God. He was a humble Brother and was loved by his brethren and sisters.

The church deeply feels our loss but we feel our loss is his eternal gain. His funeral was conducted at Hickory Grove Church by his Pastor, Elder A. H. Morgan and Reverend J. W. Smith. His body was laid to rest in the family cemetery beneath a mound of beautiful flowers.

Therefore be it resolved:

1. That the church bow in humble submission to an all wise God who doeth all things well.
2. That the church extend its heart-felt sympathy to the bereaved family.
3. That a copy of this resolution be placed in the church record, one sent to the family, and one sent to Zion's Landmark for publication.

Done by order of the church in conference, May 12, 1962.

Committee:
Elder A. H. Morgan,
Moderator
Brother Corby Johnson
Sister Vara Morgan

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

**APPOINTMENTS FOR
ELDER LAYTON WINGFIELD AND
ELDER N. G. HUTCHENS**

Goldsboro December 2, at 11:00 a.m.
Memorial December 3, at 11:00 a.m.
Fremont December 3, at 7:00 p.m.
Upper Black Creek
December 4, at 11:00 a.m.
Creesh's December 5, at 11:00 a.m.
Contentnea December 6, at 11:00 a.m.
Sandy Grove .. December 7, at 11:00 a.m.
Sappony December 7, at 7:00 p.m.
Lower Black Creek
December 8 and 9 at 11:00 a.m.
W. G. Pate

BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with Primitive Zion Church, on the 5th Sunday and Saturday before in December, 1962. The church is located about three miles from Coats, N. C. All lovers of the truth are invited to attend, especially our ministering brethren.

Alonzo Barefoot, Clerk

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Roxboro Church, beginning Saturday before the fifth Sunday in December 1962. 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

UNION NOTICE

The next session of the Angier Union Meeting is appointed to be held, the Lord willing, with the Church at Raleigh, N. C., the fifth Saturday and Sunday in December, 1962.

Elder T. F. Adams was chosen to preach the introductory sermon and Elder T. L. Grimes alternate. The Church is located on New Bern Avenue, thirteen blocks from the Capitol Building, on left side of Street going East.

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 next session of the Laurel Springs Union Meeting is appointed to be held with the Church at Fishers River, the fifth Sunday and Saturday before in Dec., 1962.

Elder Garland Payne was chosen to preach the introductory sermon, Elder Johnnie Belton, alternate. Fishers River Church is located on Hwy. 601 about two miles north of Dobson, eight miles south of Mt. Airy, N. C.

We extend an invitation to our brethren, sisters and friends to visit us in our Union Meeting.

G. L. Badgett
Union Clerk

NOTICE

For the information of all those who are concerned in a marker to be placed at the head of Elder D. G. Staples grave, this is to advise that we have received to date \$250.00.

The cost is \$400.00. We are very grateful for the amount received. \$150.00 more is needed.

As we have before stated, if there be an overage it will be given to his daughter.

You can mail contributions to me, 141 Dogwood Drive, Burlington, N. C. or to Elder T. F. Adams, Willow Springs, N. C.

Yours in hope,
(Elder) A. B. Barham

NOTICE - POSTMASTER

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VOL. XCVI

DECEMBER 1, 1962

NO. 2

PSALM CXIX.

PE.

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

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

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

TZADDI.

Righteous art thou, O Lord, and upright are thy judgments.

Thy testimonies that thou hast commanded are righteous and very
faithful.

My zeal hath consumed me, because mine enemies have forgotten
thy works.

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

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

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

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

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

KOPH.

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

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

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

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

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A LETTER

My Dearest Sweetheart and
Sister Carolyn:

"Sister Carolyn" is especially sweet to me in some way! Well it is now Sunday morning, twenty minutes till twelve by your time. We are one hour slower than you. So I guess the service is well under way, and you are now at Frying Pan listening to Elder Wood. I trust you had a good evening and night last night, I did think of you and the visitors, Brother Spindle, Elder Wood; Sisters Gheen, Wood, Aunt Ella and Who else? Wonder if the Dades came, or if they were already down to the bay? This is communion time too, the first since June for us. We missed September Service, and I missed the June service; I have missed all since March, and was I there then? Well, surely they all know where I am and why, and I hope they know where my heart is and I hope, my love. I just opened the Bible this morning and read a scripture out of Psalm 80, verse 5, first. No reason, but just thought to see what verse my eyes would fall on. "Thou feedeth them with the bread of tears; and giveth them tears to drink in great measure." I have quoted that to you before and told you that I was made to realize that the tears were the food and the strength that was sustaining me. The bread of tears may not refer to physical tears, either. They may be the trials and the burdens and

the afflictions of heart and soul that are sent upon His little ones. This is one of the six Psalms ascribed to Asaph. (50 and 79 to 83). Asaph was a collector and recorder (II Kings 18:18); a son of Levi, the line of the priesthood, he was a musician and composer and leader of David's choir. (I and II Chrom.) Here, he is calling upon and unto the Shepherd of Israel; thou that dwelleth between the cherubims, and asking that He shine forth. "Turn us again, O God, and cause Thy face to shine; and we shall be saved."

This verse is repeated three times in Psalms; and is the very prayer of Asaph. "O Lord God of host, how long wilt Thou be angry against the prayer of Thy people?" How long must we wait and be kept in suspense and amidst these trials and afflictions and how long must our souls and hearts be shut up and hedged about in a small space; and how long wilt Thou, O Lord, Wait before Thou answerest our fervent prayers? How long must we go on in this affliction praying and crying into Thee, before our petitions may be granted? How much deeper must we go? How much more must we endure and how much much more must be learn of patience and endurance to the end? When wilt Thou hear our prayers and cries and petitions and bring us again unto Thee in love and in peace? Does he not partially answer his

own question, when he says, "Thou feedest them with the bread of tears?" Does he not admit that we must learn through tribulations? that we are sustained and fed and made strong by enduring those very afflictions, and is he not saying so here? Thou feedest them with the bread of tears; and givest them tears to drink in great measure; not just a few and then it is all over, but tears in great measure! How long? Is not the answer, to the end of our allotted days here on earth; to the end of our "Wilderness journey" these forty years? Yet, turn us again O God, of host, and cause Thy face to shine, and we shall be saved! Turn us; we cannot turn ourselves, nor have we within ourselves any will to turn away from the riches of this life. Turn us; turn us away from ourselves, away from the idols of this world, away from the idolatrous life that we live; truly we are an adulterous people, ever running after other husbands, ever turning away from Thee and denying Thee; Turn us, away from ourselves and then we can behold Thee. Turn us again, for we have to be turned over and over; it is only when we are turned that we can behold and live. It is only when Thy face is caused to shine upon us that we can behold and see Thee and know Thee and live. But, in that manner we shall be saved. In what manner? By being brought through such depths and continual trials that we are made to cry and to plead and to beg of Him, and to know Him the only true and living God and Savior of us all; by being turned again, and by being enabled to see His face shining upon us

once more, and by being made to live again. Yes, it is through these hills and valleys and mountains and deep ravines that we must go and must thusly come to know Him, whom to know is life eternal. How can we ever know His strength until we come to the end of our own, fail, cry unto Him and see Him in all of His omnipotence lift us out and deliver us again?

How can we ever learn of His mercy and His loving kindness until we are in the bottomless pit of mire and filth and being helpless to save ourselves, cry unto Him, and feel His Arm underneath us to lift us up and out, and place our feet upon a rock, and give us a new song, even praise to His great name. How can we ever know any quality of Him until we fail in ourselves and call upon Him and see His salvation personally applied to us? How can we in any wise know Him except as we fail in ourselves and feel His salvation? except as we see our own weakness, sinfulness, and total depravity as contrasted with Him and His omnipotence sovereignty, and love? We must see His sufferings for us personally before we can feel and know anything of the depth of His love. O, much more can be said! but in the last verses:

"—quicken us, and we will call upon Thy name. Turn us again, O God of hosts! Cause thy face to shine; and we shall be saved." Quicken us and turn us, and we will call upon Thy name. Unless we are quickened, and turned, we will never have occasion nor desire nor need nor necessity for calling upon Him; yes, we must first be quickened; and we must be turned! Lord, keep alive that little spark of hope

in our souls; keep alive that certain tenderness within our hearts; quicken us, make us sensitive to the pricks and the thorns that sins pierce us with. If we are dead, we never feel these things, we know not sins, they do not prick nor hurt anyone except he who has been quickened. A dead man knows not pain, but a live man is sensitive to the thorn in the flesh; and only he is the one to cry and to beg for assistance, and seek the Lord, the only one who can ever render assistance. Yes, he tried all other sources first, but he has come to the Lord, (He shall know the Lord). Quicken us so that we will call upon Thee; and thus "We shall be saved" and shall live.

I did not intend to write you all of that, but it is all right if I did. I was thinking of the meeting there, and just could not read about Airborne Troop movements in the Division. I just stopped and I do not care if I did. I enjoyed writing what I did, and if no one else does, it is alright. I had never considered that thought on the Psalm; before the tears were given me, and the strength was given me through them. O the great mysteries of Godliness! Selah

We can read a scripture and be given a sweetness in it, and completeness in it. Then at another time we can read the same and be given just as much more sweetness in it, but entirely apart from and beyond the first time; and that over and over again and again. It is the fountain that supplies these things, and there is no end to a fountain. This morning I stepped out on the little porch to wait for the bus; I was alone, I was early,

the wind was and still is blowing; clouds were rushing across the sky at great speed. I watched a moment. It was as an ocean of clouds. How they did rush in rapid movement, yet they continued to come. I thought, Why do all of them pass by, and why does not the sky in the distance become void of them; for it seems that all would soon pass and leave a clear sky. But not so; they come out by the power of an omnipotent God; they come out of an eternity; out of a Fountain of Fountains, such as knows no end, nor beginning. There is no other in a place like this one, and like the ones I live among, who care for thoughts that I have and want to express to someone who understands.

Last night I was reading along and became sleepy, and started to bed, but thought to read something, and it became the 50th Psalm, which read: "What hath thou to do to declare my statutes, or to take my covenant into thy mouth?" And I read the whole thing, and it does have a good thought all through it. It is one of the Psalms of Asaph. The first half is to the chosen who are warned, etc.; the latter half supposedly to the wicked, but read it and consider how it fits the flesh of even the chosen; how strength, how it condemns the flesh to speak of this sacred name! Guess I had better not start on that but it is a thought. Who can know; however what to do sometimes. You do go on just talking of the truth, and talking in your own strength, then (maybe or maybe not) the Spirit comes and takes you up a little and bears you on. But that support may not and so often,

does not come, then what?

Cold weather is promised us this afternoon. We had rain this morning early; wind since and now cold is on the way; paper said dipping to ten above, but it usually does not go so deep as estimated.

I guess this is about all I have to say. The girls have two more weeks in school, but they will soon pass. I trust they are happy and well and being sweet.

My love to everybody,

Douglas

A. D. Alston

Fort Leavenworth, Kansas

11 December 1949

GOD MADE THE WORLD

In reference to our sister, Mrs. G. W. Atkins' letter published in November 15, 1962 Zion's Landmark, I feel to submit these remarks.

Editor

It seems quite appropriate that Old Baptist and especially ministers when writing, speaking from the stand or in public and in many cases when just talking in conversation, have a "Thus Sayest the Lord" meaning a scripture to support what he says, that is, if the subject is concerning the scriptures or the teachings thereof. I cannot reconcile the statement quoted by the Sister, which she says was made by an Old Baptist Minister because I fail to find a scripture that will support that statement. David said: "For Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee. The foolish shall not stand in Thy sight: Thou hatest all work-

ers of iniquity." Psa. 5:4. I believe the children of God are witnesses of this truth too, for when we are guilty of wrong doing, no one knows it as well as the one who committed the wrong, other than God, Himself, for when we are guilty of wrong doing, no one knows it as well as the one who committed the wrong, for there is a sense of guilt, shame and suffering that humbles us and makes us beg forgiveness, because we feel the wrath of God in our bosoms. To me this is what is meant by the scripture found in II Cor. 5:10: "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 everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Also the scripture found in Rom. 14:12: "So then everyone of us shall give account of himself to God." To me this judgment seat is in our hearts, and we learn this when we feel the wrath of God poured out upon us in His displeasure, because of the evil of our doings. We give account for every sin, for every transgression. Our lives are an open book before our God and we are brought down in shame, sorrow and grief. He shows us our sin, our nothingness, and Paul said, "We are made manifest unto God; and I trust also are made manifest in your consciences." Yes, the Lord shows us that He knows our villainess, and He makes it known to us; Then we feel to be guilty wretches; but we would have nothing to feel guilty for, and no way of knowing our weakness and de-

pendence on Him, if He did seemingly withdraw Himself from us, and let us know how dependent we are on Him for everything that is good, for ability to please Him. We could not praise Him except that He prove to us our need, and great need of Him. We learn by such experiences that without Him we can do nothing. Jesus said: "I am the vine, ye are the branches: He that abideth in me and I in Him, the same bringeth forth much fruit: for without me ye can do nothing."

John 15:5. The Apostle says: "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. So these experiences are for good to them that love Him, for when they are brought low enough to feel great need of Him, and to see that they are exceedingly sinful within themselves, and He comes to their rescue, and causes them to feel His strong arm about them, and His overshadowing love protecting them, they then praise His Holy name, realizing there is no good thing in this flesh, and except that he keep us by His protecting and restraining power, we cannot be kept.

In the above scripture found in II Cor. 5:10, Paul said, "Wherefore we labour, that, whether present or absent, we may be accepted of Him." This is the experience of every child of God who is dead to sin, and can live no longer therein. (See Rom. 6:2.) We hate sin, we love nothing that contains sin, or pertaineth to sin. We loath the sin we see in our bodies. We know that God is not pleased with

sin and hath no pleasure in wickedness. This is told us within and by His Spirit. Jesus said: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: BUT YE KNOW HIM: FOR HE DWELLETH WITH YOU, AND SHALL BE IN YOU." Jno. 14:15, 16. I Cor. 3:16 says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" This Spirit is the author of many of the thoughts that come into the minds of His people—that still small voice. He knoweth our every thought, both good and bad, and how we long, and strive to do that which is pleasing to Him! This labor is a labor of love. It is prompted by our love for Him and our yearning to please Him, but He is the author of that. He is the author of all that is good within us. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. So my dear Sister, when we are blessed to perform anything that is good or acceptable to Him, God hath before ordained it in our walk. What we offer to Him in the flesh is "as filthy rags." (See Isa. 64:6) This is a blessed doctrine, and is our only hope, because we are as David described himself: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51:5. A being such as this, (and we are all just that) cannot do anything but sin, in nature. If we are conceived in sin, (and we are)

and shapened in iniquity, (we are that too) how can we do anything but sin? So if we perform anything that is good, "It is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. The Prophet Isaiah was inspired to say, "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." He further said: 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. The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Oh! how dependent we are on Him, but how graciously He supplies our need; (but not our wants.) Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phill. 4:19. "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."

Many of us, not realizing the greatness and supremacy of God, the fact that He is omnipresent — that is, He is present everywhere at once — omnipotent, (unlimited in power, has all power in His hands) and omniscient (having universal knowledge) believe this statement terms God the author of sin; but not so, because with His infinite knowledge and purpose and the fact that He is celestial, a great King supreme over all things; He cannot sin or be the

author of sin for there is no sin in Him. A supreme King makes the laws of his kingdom, but he is not subject to them himself, because he is the law-maker. They are made for His subjects, and "Sin is the transgression of the law." (See I Jno. 3:4.) So when we as His subjects transgress His law, we sin. But David said "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Psa. 76:10. The wrath of man is his wickedness, his sin. The way in which the wrath of man praises God, is that by it a purpose is performed — it is conducive to God's purpose in some way, and He restrains the wrath that does not praise Him. An example of this was so plainly set forth in Exodus when God told Pharaoh: "In very deed for this cause have I raised thee up, for to shew in thee my power; and that my name shall be declared throughout all the earth."

God in reproving His people said: "Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." Psa. 50:21. And in Isaiah 55: 8, 9; He 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. 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."

Each of us is entitled to our own opinion, but to me the scriptures

do teach that God created or formed everything. There are a number of scriptures that give evidence to this conclusion. Especially do I call to the attention of my readers, St. John 1: 1-3; "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." Also Col. 1:16 says: "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. Paul said: "God made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things." Acts 17:24, 25. John the Revelator said: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4:11.

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. 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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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

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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YE SHALL NOT SEE ME HENCEFORTH

Dear Brother Adams:

Will you please give your
thoughts on the following scrip-
ture: Matt. 23:39 and Rom. 11:25?

Unworthily,
J. B. McLeod
McLeod, Texas

"For I say unto you, Ye shall
not see me henceforth, till ye shall
say, Blessed is he that cometh in
the name of the Lord." Matt. 23:
39.

This scripture is composed of the
parting words of Jesus to a diso-
bedient and gainsaying people.
They were spoken to the Jews,
who were once the favored people
of God. They had now become cor-
rupt. They departed from the Holy
Commandments of God which were
written in the law of Moses and
followed the tradition of the Edlers.
They worshipped the creature and
not the Creator. The temple at Je-
rusalem was the stronghold of

the Jews. They made laws to pro-
hibit the few believers among them
from worshipping God according to
the dictates of their consciences.
They rejected the Messiah. They
made threats and cast out of their
Synagogues any who said that Je-
sus Christ was the Son of God.
Many were afraid to confess open-
ly for fear of the Jews. This was
true of the parents of the son who
was born blind and whose eyes
Jesus opened.

This man was born blind. Jesus
gave him sight. When the parents
of this blind man were questioned
by the rulers of the Jews as to
whether this man was their son,
whether he was born blind, and by
what means he could see, they
frankly admitted this was their son
and that he was born blind, but by
what means his eyes were opened,
they knew not. They said, "He is
of age, ask him, he shall speak for
himself." Jno. 9:21. "His parents
feared the Jews, for the Jews al-
ready had asserted that if any man
did confess that he was Christ, he
should be put out of the Syna-
gogue." Jno. 9:22. Joseph of Ari-
mathea was a disciple of Jesus,
but secretly, "For fear of the
Jews." See Jno. 19:38.

It was not the common people
to whom the words of Jesus were
directed, but their governors, rul-
ers, scribes, and pharisees, of
whom Jesus said. "Behold, your
house is left unto you desolate."
Matt. 23:38. Their temple was torn
down by the Roman Army. They
were taken captive. They became
a dispersed or scattered nation,
which is essentially true even to
this day. (However, it is now
known that since the second World

War, provision was made for them to become re-established as a nation in or near the area of Palestine, which appears to the writer to be a fulfilling of the scriptures. Read the 37th chapter of Ezekiel, and especially note verses 21 through 28.) God made a way of escape for the remnant (the few believers) among them.

Jesus was born of the lineage of Judah. It is recorded, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh (Jesus) come; and unto Him shall the gathering of the people be." Gen. 49:10. They were His favored people. When Jesus was born of the lineage of the Jews, which was according to prophecy, they rejected Him. It is recorded, "He came to His own and His own received Him not." (A remnant did receive Him) "But as many as did receive Him, to them gave He power to become the sons of God, even to them that believed 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.

The gospel was first preached to the Jews. They rejected the teaching of Jesus as well as His Apostles. It was for this reason that "Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it far from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. This was near the beginning of the conversion of the Gentiles and the cutting off of the Jews.

The cruel treatment by the governors, rulers, scribes and pharisees which they inflicted upon the Messiah, brought His final judgment upon the Jews until a future appointed time. "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." These words do not imply that they would not see Him in person anymore. They did see Him many times before they put Him to death in the flesh, for they crucified Him. This was the last time they saw Him. A few of His disciples did see Him after His resurrection, but not the unbelieving Jews, nor will they (who were once His favored people) see Him anymore till they shall say "Blessed is He that cometh in the name of the Lord." This is the appointed time of God. At the appointed time of God, they will again receive the love and favor of God. This will be when the fullness of the Gentiles "Be come in." Paul said, "That blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. 11:25. By Israel here, is meant the Jews, the descendants of Jacob, whose name was changed to Israel, after he was touched in the hollow of the thigh by the angel of the Lord, and became a cripple.

Blindness had now befallen the Jews, who were once the favored people of God. They were favored with divine revelation of God, His will and worship. None were so blind as their rulers, priests, scribes and pharisees. They had the law and the prophets. The veil covered their hearts. They could not see Christ, who before

was concealed in the law and revealed in the gospel.

This was not a natural blindness, but a spiritual blindness, and they had no knowledge of the law. They sought the righteousness of God by the deeds of the law, but knew nothing of the righteousness of God by faith. Peter adds to this by saying, "For it had been better for them not to have known the way of righteousness (the righteousness contained in the law) than after they have known it, to turn from the holy Commandments delivered unto them." II Peter 2:21. They had departed from the law of Moses and followed the traditions of the elders. The words of the Apostle Paul, "That blindness in part is happened to Israel" does not signify that each person was partly blind and could only see in part. The unbelieving Jews were in total darkness spiritually speaking. The few believing Jews could see spiritually. Hence, the Apostle said, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." They were not blind naturally speaking.

The Apostle reveals a great mystery by illustrating the breaking off and grafting in. Grafting is a very common practice with those who deal in plants and trees. The Jews were the natural branches. They had the favor of God as a nation. The oracles of God were committed to them. They had the law and the prophets. At this time the Gentiles were without Christ. "Being aliens and strangers from the Commonwealth of Israel and strangers from the Covenants of Promise, having no

hope and without God in the world." Eph. 2:12. It was in the purpose of God that some of the natural branches (the Jews) should be broken off. They were broken off because of unbelief, and the Gentiles or the spiritual seed among them, were grafted in. The Jews are a dispersed or scattered nation, and have been since the destruction of their temple, which was a short while after the crucifixion of Christ. Even though they are a dispersed nation, having no king nor government, yet God has a spiritual seed among them who will be grafted in to their Good Olive Tree (Jesus Christ) when the fulness of the Gentiles "be come in."

The Apostle clarifies his statement which he had previously spoken to the Gentiles in Rom. 11:24 by saying, "For if thou (the Gentiles) wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: (Jesus Christ) how much more shall these, which be the natural branches, be grafted into their own Olive Tree." (Jesus Christ) (Note it was not contrary to nature to graft a branch taken from a good olive tree, into a wild olive tree, but it was contrary to nature to graft a wild olive branch into a good olive tree. So God did that which was contrary to nature.) "For I would not, Brethren, (Paul is still speaking to the Gentiles) that ye should be ignorant to this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (Their blindness accompanies their

unbelief.) and so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins." Rom. 11:25, 27. This statement by the Apostle is witnessed by the law and the prophets. David said, "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Psa. 14:7. The Prophet said, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59:20.

When the Lord shall bring again the captivity of the spiritual seed of Christ among the Jews, it will be a glorious day for those who will be grafted into their own olive tree. This will be the fulness of the spiritual seed among the Gentiles who are brought in. God, at His appointed time, will call them by His grace and reveal His Son in them. This will be the fulfilling of the words of Jesus which He spake to them. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:39. As a nation, the Jews deny Christ, but if it pleases the Lord to reveal Himself to them, and bring them to repentance they then can say in sincerity and in truth, "Blessed is He that cometh in the name of the Lord.

T. F. ADAMS

OBITUARY
MRS. MARTHA EDWARDS CARRAWAY
 (Sister Bettie)

Our beloved Mother was born January 6, 1897, the first-born of Mr. & Mrs. Joseph Edwards. She married in 1918 to Jessie Robert Carraway and to this union was born twelve children, ten of whom, still grieve their loss of her.

To us, her children, she was as a beautiful flower; as a lily of the valley, or as a beautiful tree; grown in the valley, yet grew straight, strong, and tall and all the other trees in this valley leaned upon her for strength. To us she towered above them all, yet in her feelings, she was the smallest, weakest, and perhaps the most insignificant among the entire forest.

Our precious Mama labored long years, not for material gain nor for vain pride, but for the sake of her family; to instill within her children, insomuch as she was given light, principles and ideas that were morally good, right, and honest. Her greatest pleasures were her children and her church. Though we are all grown now, we recall vividly many things which still serve as guideposts, strengthening and comforting us. She bore our burdens and shared equally in our joys. All things that are good, kind, and beautiful remind us of her; she was indeed a Mother in every respect. She never felt to be anything but a poor, weak, begging sinner; unable to walk the walk she was desirous to walk nor to live the life she desired to live; however, we feel that one of our greatest blessings in this life was to be born of her, to be the fruits of her womb.

Mom suffered many trials and tribulations, sorrows and affliction in this life—all of which strengthened her belief in a just and Holy God, for ofttimes she would say that if she received what she deserved, it would not be the glorious home above, for which her soul longed and hope pointed to. In all her tribulations she was given patience and strength to endure what fell her lot and could witness with Job, "Though He slay me, yet will I trust Him."

Mama never remembered a time that she did not believe in Salvation by the Grace of God; in the all-wise, all powerful and all-merciful One who did foresee the end from the beginning and declared that His council should stand and that he would do all His pleasures. She told that as a child she loved to sit in the corner and hear her Mother and Father, along with other Primitive Baptists, tell of the marvelous works of God and what a comfort it was to her. She feared much that she was not embraced in that number who was chosen from the foundation of the world to inherit the Kingdom for she felt to have no experience of grace. We, and those who knew her, such a wonderful and great manifestation of God in her that there was no room left for doubt in our minds and hearts. "Faith, Hope, and Charity, and the greatest of these is Charity." She bore the fruits

of His love and manifested it so wonderfully.

She was blessed to unite with the Primitive Baptist Church in Goldsboro and was baptized on first Sunday in July, 1950. To her children it was the most beautiful sight our eyes had ever beheld and many others present expressed the same feeling. She experienced such a wonderful relief and when carried into the watery grave, the voice of angels sang within her breast, "Though Jordan's Waves Around Me Roll, Fearless, I'd Launch Away." Her Church and her belief was her meat and her drink; it sustained her through dire afflictions, it comforted her in the dark hours, and that love that was within her followed beyond the grave and will never die. She was a most loving and faithful member, always present unless afflictions would not permit. Ofttimes she made the effort when we felt she could not make it, and was made to know that the blessed Saviour was rich in mercy and did provide her not only with the desire to go, but also the strength.

Mom always felt it such a humble privilege to be among the children of God and she spent many happy hours preparing to have them in our home. Her happiest hours spent were with them, hearing the gospel preached, and singing songs of praise to her Maker. Our family spent many good hours in singing together the dear hymns which she loved so much. She expressed a hope that when her time came to cross the chilly river of death that she could hear her Redeemer say, "Child, your Father calls, Come Home," and that her children could be standing around her bedside singing.

Mom passed away October 29, 1959, and though all her children were standing by her bedside, we were unable to sing, for we realized that our greatest treasure was being taken from us; that our dear mother who had cared for us so tenderly and lovingly through all the years, was departing, nevermore to return. Though the parting was hard for us, we had seen her sufferings so great that for her sake we felt that the Lord was Merciful to take her from this world of sickness and sorrow.

We believe that there was a great weaning which took place several months before her death, as she expressed such a sincere desire to leave this world of pain and sorrow—to bid it adieu—she was weaned from not only this world but her family and friends also in her last days. She was given insight several days before her passing that her time here was nearly spent; she bade us "not to cry, it's all right; I'm going home and I want to go." She fought a good fight, she kept the faith, and there was a crown of glory laid up for her in heaven, we believe. Through all her sufferings she was blessed with patience and her faith was never shaken. We believe she saw the death angel coming and felt, "Come welcome death, I'll gladly go with thee"; we believe that she saw her Saviour and

wanted to go to that place of blissful rest and peace where she would nevermore know anything but peace and happiness, there to sing praises unto her Maker forevermore.

Her many friends manifested their love for her not only while she lived but by such a beautiful display of flowers which were placed over her sleeping body in Wayne Memorial Park. Her funeral was conducted in the Goldsboro Primitive Baptist Church by her Pastor, Elder W. G. Pate, whom she loved so dearly.

Though there remains an aching void within our hearts that will never be filled, we feel that we too can witness with Job wherein he wrote, "The Lord Giveth and the Lord Taketh Away, Blessed be the Name of the Lord."

She has gone from us but the wonderful memories will remain as long as we live, and we hope we have not only that great natural love for her but also that love that will go beyond the grave and that one day reunite us where we will nevermore take the parting hand but will sing praises together in that world that knows no end.

A MEMORIAL TO MY HUSBAND

Just a few thoughts of my feelings if it be God's will to guide my feeble mind and shaking hand. For the past few days I have had my precious companion on my mind, and have been talking to him in my feelings. O, I have missed him so much! I try to hide my sorrow in all that I do, and keep the tears from falling from my eyes, but it's not in my power. I miss him in the morning, I miss him at night; I face so many things that I do not know how to handle without him. I try and try again to ask the One that has all power to guide and direct me in the right way, but oh, my voice is so weak! Yet I feel that God hears my pitiful cry. My faith keeps me going on, but crying, "Oh Lord, continue to help me." Sometimes I sit down and look at the picture of my beloved husband, take it in my arms, and am made to wonder why I am left alone. In my lonely hours I am sometimes brought to feel the Lord has blessed me with the gift of my dear children, who are very dear to me. Yet, not one of them can fill the vacant chair which looks so lonely at the table. Oh, if I could only hear his lovely footsteps once more. I do miss him so much!

I want to continue to hold my home as it is, that I may have a place for my family to feel free to come and visit with me. I hope it is the will of God that they may feel to often come. I need them so much. I am made so often to go and to talk with some of my dear friends who have been a great comfort to me in my sorrowing hours. Last week was one of the most lonely times this poor sinner has ever witnessed. I cried for three days. It looked like I would not come through this. I felt I was at the end, I was reminded in my

feelings to call a very precious Elder who was a dear friend of my husband and me, and in lifting the phone, I felt so low that I thought surely I would die. But after talking, and hearing this precious brother—Elder A. B. Barham—express some comforting words, it brought me great relief.

During these lonely hours, I have many times been made to fall on the floor beside the bed, and try to pray, and all I can say is, "Oh, Lord, have mercy on me." I wanted to ask Brother Barham to pray for me, but I felt so unworthy and so sinful I could not do that, yet I feel God knows all things and doeth all things well. And I hope he moved into the heart of Brother Barham to cry unto Him for mercy for me and mine. Anyway, I felt that a great load had been lifted from my heart, because of a small still voice, "Someone has prayed for you." If it were not for the help and strength given me from above, I feel I could not go on. My married life was so happy, and now it is so lonely. I feel I must travel this lonely path alone. I visit the little mound in the cemetery where my loved one is sleeping that peaceful sleep, never to awake to mourn. I want to fall on the ground and say, "Sleep on, precious one; I hope some day to meet you where we will part no more." I desired so much when the time for him to go arrived that I would be with him, and it was the Lord's will for that to be so. He passed out in my arms, without a sound or appearance of suffering, and all I could say was, "Farewell, my Darling, farewell." He was a good husband, a good father, and was kind to everyone that knew him.

We all miss him so much, and we feel without the mercy of God we cannot get along without him. Sometimes I feel like saying, "Roll on, you wheels of time,

And bring the joyful day,
When sickness and sorrow shall be
no more,
And sadness shall pass away."

I hope that I have a thankful heart for the expressions of sympathy and the acts of kindness that have been given to me by my precious brethren, sisters and friends who have so faithfully stood by me in my lonely hours.

A lonely sinner,
Mrs. R. G. Elgin
1548 Albright Ave.
Burlington, N. C.

OBITUARY OF ELDER ABNER B. AYERS GONE HOME

It is with a saddened heart that I write this obituary of my dearly beloved father, Elder Abner B. Ayers, who parted this life on March 30, 1962. His untimely death makes us who knew him believe as Ecclesiastes 3:2 reads, that there is, "A time to be born and a time to die." We know not when or how. He had run his course and had his fill and was ready to see his God, whom he had tried to serve these many years,

Elder Ayers was born on July 6, 1885, the son of John H. and Courtney Rogers Ayers. He spent all of his life in the Bear Grass Community and was held in high esteem by all who knew him. He united with the Primitive Baptist Church at Bear Grass on the third Saturday in September 1920, and was baptized with his wife, on the third Sunday by his pastor, Elder B. S. Cowan.

He was ordained in the ministry on the third Sunday in August 1934, and spent the rest of his life telling the people how good the Lord is to those that love him. He was Pastor of Bear Grass, Briary Swamp, Flatly Creek, and Singleton Churches. He said so many times that he was thankful to God that those churches never replaced him.

On April 24, 1910, he was united in marriage to Lavinia Jones Harris. This union was separated on January 20, 1958, when a Mother in Isreal departed this life and left him with an empty spot in his heart that no one could fill. He was a man who would share our burdens but would not let us share his.

The doctrine he preached was accepted up and down the Atlantic Seaboard and Canada. Everywhere he preached he was asked to come back, and felt that he was not doing his duty unless he went even though he was physically unable to go at times.

A dedicated man to his community, state, nation, and churches, he was faithful to visit the sick, and he preached over five hundred funerals. He came as nearly living what he preached as mortal man could, and the tribute paid him at his funeral was glorious to behold. His Home was a haven for visiting ministers, brethren, and hundreds of friends who enjoyed many hours of sweet fellowship during their visits.

The funeral was conducted in the church at Bear Grass on April 1, 1962 at 3:00 o'clock by Elders E. C. Harrison, P. E. Get-singer, I. S. Conner, A. P. Newborn and W. E. Grimes. He was laid to rest in Wood-lawn Cemetery beside his wife. He is survived by one son, A. B. Ayers, Jr., of the home; two daughters, Mrs. Selma Rawls of Williamston and Mrs. Mildred House of Robersonville; one step-son, H. S. Harris of Plymouth and one step-daughter, Mrs. Elsie Bailey of Greenville; fourteen grandchildren and eight great grandchildren.

Written by request of the church by his son, A. B. Jr. and wife Theresa.

OBITUARY OF SISTER FANNIE MOORE

It was according to God's will to remove our much beloved Sister Fannie Moore from our midst March 20, 1962. She was a faithful member. She always attended her meetings when she was able, and we truly believe she believed in salvation by grace and grace alone. We will miss her so very much. We held her in the highest esteem. She was 77 years of age and was the wife of B. D. Moore to whom she was married in 1904. She died

suddenly at her home, 203 S. Eastern St., Greenville, N. C., on Tuesday morning. Sister Moore united with the church at Briery Swamp, Saturday before the second Sunday in September, 1921, and was baptized with her husband and three others on Sunday by the pastor, Elder B. S. Cowin.

Sister Moore was the daughter of the late William Hardy and his wife, Nancy. She was born in Pitt County. Surviving are four sons: D. R.; Daniel L., and William N. Moore of Greenville, N. C. and Benjamin D. Moore, Jr. South Carolina; two daughters; Miss Maude E. of the home, and Mrs. Richard R. Forrest, Greenville, N. C.; eleven grand children, three great-grandchildren, and three brothers: Jessie L., John E. and Fernando Whichard.

Sister Moore loved her church and was always ready to lend a helping hand in any way that was possible, and especially did she extend a helping hand to God's humble poor. She had been in declining health for a long period of time until God saw fit to take her out of her suffering, and this sin cursed world.

Her funeral was conducted by her pastor, Elder A. B. Ayers, from Bear Grass, at the Wilkerson Chapel in Greenville, N. C. She was buried in Greenwood Cemetery beneath a beautiful mound of flowers, which was evidence of the high esteem in which she was held by her relatives and friends as well as her church. How we will miss her, God only knows, but we know that He knows best and makes no mistakes. He is too wise to err and too good to be unkind. We feel our loss is her eternal gain. May God's richest blessings rest and abide with those who mourn her passing. We feel and trust she is in the arms of Jesus to await the resurrection morn.

We desire a copy of this notice be recorded on our minutes, and a copy sent to Zion's Landmark. Done by order of the church in conference Saturday before the second Sunday in April, 1962.

Elder E. C. Harrison,
Moderator
C. L. James,
Joseph Leggette,
Committee

LILLIE B. AMERSON

In memory of Sister Lillie Amerson, who was born October 23, 1890, and died February 8, 1962, at the age of 71 years. She leaves to morn her death, her companion, Tom Amerson; one daughter, Mrs. Handley Pate, and several grandchildren and great-grandchildren.

Whereas, God in His infinite wisdom saw fit to remove by death our dear sister from us, and whereas this separation for the time being is grievous, not only to her family and friends, but the membership of the Fremont Church; we are comforted by the words of the Apostle when he said, "But we sorrow not even as others who have no hope." She was a member with us for a long time, and she was ever faithful to be

present when physically able to come. The church extends its heartfelt sympathy to all who mourn her passing.

Therefore, be it resolved,

That this memorial be entered upon our church book, as a standing memorial in respect and tribute to our beloved Sister Amerson, a copy be sent to Zion's Landmark, Wilson, N. C., and a copy given to the family.

Elder J. M. Mewborn, Moderator,
Sister Nettie Benson, Church Clerk

**RESOLUTION OF RESPECT
IN MEMORY OF SISTER LIFFIE PENNY**

At the request of the brethren and sisters of Hannahs Creek Church, we attempt to write this testimonial to the memory of Sister Liffie Penny, who was born March 17, 1875, and departed this life May 17, 1962, making her sojourn on earth 87 years and 2 months.

She was married to Shepard Penny in her youth and to this union were born three sons and two daughters who are left to mourn the loss of a loving Mother. Also surviving are a host of saddened relatives and friends.

She and her late husband united with Hannah's Creek Church on the third Saturday in August, 1915. She loved her Church, and was an active and faithful member until her health failed several years ago.

After the death of her husband several years ago, she made her home with her two daughters in Smithfield until her death.

We admonish her saddened children, relatives and friends to "sorrow not, even as others which have no hope, for we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him." We are assured that their loss is her Eternal gain. The life she lived attested the fact that she was one of God's little ones.

The funeral rites were conducted by Elder A. H. Morgan, and her body was laid to rest beside that of her husband in Hannahs Creek Cemetery, there to await the resurrection and ever to be with the Saviour.

Be it resolved that a copy of these Resolutions be placed on the Church Record, one sent to the family, and one sent to Zion's Landmark for publication.

This done by request of Hannahs Creek Church in Conference in the month of May, 1962.

Elder Shepard Langdon, Mod.
C. A. Johnson,
Mary Johnson,
Callie Johnson, Committee

RESOLUTION OF RESPECT

In memory of Brother William Amos Martin. He was born October 22, 1903 and died March 13, 1962, in Martinsville General Hospital with a heart ailment, making his stay on earth 58 years, 4 months and 21 days.

His survivors are his wife, Sister Emma Tilley Martin, one daughter Miss Brenda Lee Martin, both of the home; one son,

Mr. William Lynwood Martin, six brothers and one sister.

Brother Amos Martin was received into Riverside Primitive Baptist Church 1st Saturday in July 1960, together with his wife. Elder H. D. Prillaman baptized him on 2nd Sunday. He was a good member and a wonderful gift to the church. He could sing the songs of Zion so beautifully and thoroughly enjoyed visiting the Churches and Associations. He would visit the poor and afflicted people of Zion and would sing for them. He always spoke cheerful words and never complained of his own afflictions.

His funeral was conducted at Old Center Primitive Baptist Church, March 15, 1962 by Elders J. S. Sechriest, H. D. Prillaman, and G. P. Harris, with a large crowd of members and friends. His body was laid to rest in the Church Cemetery under a beautiful mound of flowers, there to await the resurrection, when he together with all the saints of God will be raised and fashioned like Jesus' own glorious body there to sing praise to one God forever more, amen.

Written by request of his wife,
Noel Tilley
Route 1, Box 350
Fieldale, Virginia

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Pee Dee, Saturday and 5th Sunday in Dec. 1962. Pee Dee Church is located in Horry County, South Carolina, about ten miles West of Conway, S. C. Visitors come to Conway and leave on Highway 701 Westward. Travel about one and a half miles beyond underdrive. Turn right, travel about 4 miles turn square to left, continue most direct road to Union.

E. L. Vaught
Union Clerk
Loris, S. C.

SKEWARKEY UNION

The Skewarkey Union is to be held at Flatty Creek Primitive Baptist Church, Pasquotank County, North Carolina 5th Sunday in December 1962, and Saturday before, D.V. There was a resolution passed

to discontinue Friday's meeting. Elder W. E. Grimes was appointed to preach the introductory and Elder I. S. Conner, his alternate.

The Church is located about 10 miles South-East of Weeksville, N. C. We extend a cordial invitation to those Ministers, brethren and friend who have a mind to meet with us.

E. C. Harrison

UNION NOTICE

The next session of the Black Creek Union meeting is appointed to be held, the Lord willing, with the church at Memorial in Wayne Co. the fifth Saturday and Sunday in December, 1962. Elder J. B. Williams was chosen to preach the introductory sermon and Elder Andrew Boswell his alternate.

All lovers of the truth are cordially invited and a special invitation is extended to our ministering brethren.

J. L. Boyette,
Union Clerk,
Wilson, N. C.

WHITE OAK UNION

The White Oak Union is appointed to be held with the Church at Cypress Creek the fifth Sunday and Saturday before in Dec. 1962. We extend an invitation to our brethren and friends to visit us in our Union Meeting.

H. A. Young, Union Clerk

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

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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VOL. XCVI

DECEMBER 15, 1962

NO. 3

PSALM CXIX.

KOPH.

Hear my voice according unto my lovingkindness: O Lord, quicken me according to thy judgment.
They draw nigh that follow after mischief: they are far from thy law. Thou art near, O Lord; and all thy commandments are truth.
Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH

Consider mine affliction, and deliver me: for I do not forget thy law. Plead my cause, and deliver me: quicken me according to thy word. Salvation is far from the wicked: for they seek not thy statutes.
Great are thy tender mercies, O Lord: quicken men according to thy judgments.
Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.
I beheld the transgressors, and was grieved; because they kept not thy word.
Consider how I love thy precepts: quicken me, O Lord, according to thy lovingkindness.
Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

SCHIN.

Princes have persecuted me without a cause: but my heart standeth in awe of thy word.
I rejoice at thy word, as one that findeth great spoil.
I hate and abhor lying: but thy law do I love.
Seven times a day do I praise thee, because of thy righteous judgments.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

WISDOM

The text in mind is found in Solomon's writing in the book of Proverbs 9:1-6: "Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens: she crieth upon the highest places of the city, whose is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine I have mingled. Forsake the foolish, and live; and go in the way of understanding."

I know that without God being with me in my writing and guiding my pen, I will not say anything of any comfort to anyone. But in fear I am making the attempt to tell some of what I hope I have seen in this scripture.

We will notice first: Wisdom hath builded her house. Now comes the question: What is wisdom? Solomon said, The fear of the Lord is the beginning of wisdom and the knowledge of the Holy is understanding. Prov. 9:10. When we began to fear the Lord, was when we began to realize He had all power and was able to send our soul to hell! realizing too, it would be just on His part, for we could see all we had ever done was sin. But to begin a thing there m u s t be a thing, And what is this thing? Job said: "And unto man he said, BE-

HOLD, THE FEAR OF THE LORD, THAT IS WISDOM, AND to depart from evil is understanding." Job 28:28.

To behold a thing is to look upon it, and to see is a gift of God, for he had to open our eyes to the knowledge of fear, before we could see it. When we saw the fear of the Lord in a people, we then could see wisdom in that people, and know that was the CHURCH OF GOD — a house which man could not build, nor even lay the foundation thereof. Now to us wisdom had builded her house — a house we wanted to dwell in, but saw ourselves too sinful to even ask for a home in it; because wisdom had hewn out her seven pillars to hold it up, which are the seven Spirits of God. According to my understanding these are: First, the Spirit of the Father which we see in creation. For He created His Church in her beauty, and dressed her in the robe of Righteousness for His own name's sake. Second, we see the Spirit of the Son in making it known unto the church, and making her feel to be the least, the most unworthy that ever lived, yet she — the church — is the only one that the Son laid His life down for.

Third, we see the spirit of the Holy Ghost which taught her all things she ever knew. The Holy Ghost is to comfort her and keep her in the way she should go. The Holy Ghost teaches, comforts and

reveals the beauties of the kingdom to His people — the church.

Fourth, we see the Spirit of love. When God made His love known unto her it made her love Him above everything, and then makes each member of her precious body love one another with so great a love that they are not satisfied without her, and cannot find life anywhere except as it abides in the body.

Fifth, is Faith. We can see the faith she has in God and her dependence in Him for everything; having no faith in the works of man.

Sixth, is Hope. We can see in her the hope of eternal life; which all others do not have. She being the only one that lives by hope, which varies. Sometimes it is so bright it is almost turned into sight, and again it is so dim, we fear to claim it as evidence of eternal life within our souls, yet it never grows so dim that we would exchange it for all the gold the world contains. She being the only one that lives by hope, gives each member more hope of having a hope, because they have to live by hope and know nothing like they want to know. She finds support to this hope in the scriptures. David said: "Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." Psa. 130:7, 8. And Paul said: "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 ap-

pearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-14.

Seventh - is Charity, which is the spirit of giving to the poor and needy as well as Him to whom the gift is due. There is much in this text that time will not permit me to go into, but I do want to mention some things that impress me most, for I feel that everything we have is a gift of God, both natural and Spiritual. It is all charity from God to His people. He gives His poor servants the word of life and they feed the flock of God. The servant too is fed. Paul said: "Even so, hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor. 9:14. His people give all honor, glory and praise to God to whom all is due.

Now these seven powers and attributes are what we feel to be the seven pillars which hold up the true Church of God. Being to me the pillars that wisdom hath hewn out. Now these seven pillars are all it takes to hold the church together. Each member is fitted in his or her place by those seven spirits. Being so closely knit together till when one member suffers the whole body suffers, and when one member rejoices in the Spirit, the whole body rejoices.

She hath killed her beasts, she hath mingled her wine, she hath also furnished her table. There must be a killing before there can be an offering made. Every time we have an offering to make there is suf-

fering to be done which makes us willing. In this we are killed to the love of natural amusements and worldly thoughts of mind. So the old man is killed when she killed her beast. The mingling of the wine is when the blood of Christ is mingled with our offering which we bring to the Altar. I have seen in a vision, I hope, the blood of the Son of God pouring on the offering as it lay on the Altar of God to be offered up and mingling with each piece of the offering. So when our offering is made in Spirit, we will manifest it in the very blood of Christ, then the wine is mingled. Such offerings is food to the hungry soul, so in them she hath furnished her table.

The only time we can hear wisdom cry out is when we are lifted up above this world and our minds placed on Heaven and Heavenly things, and carried upon the top of the mountain to view the promised land. Then we can hear her crying upon the highest places of the city, and saying he that is simple let him turn in hither. At those times it seems so simple, it looks like even a child could understand the work of God. We feel like the understanding we have longed for eating of her bread and drinking of her wine which she hath mingled. Then we have forsaken all our foolish ways and are living in the sunlight of God and going in the way of understanding.

Yours in hope of eternal life,
 (Elder) C. S. Mills,
 911 Marie Ave.,
 Kannapolis, N. C.

THANKS BE TO GOD

Dear Brother Adams,

My views have been requested on the fullness of the Gentiles. David said, "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. Psa. 69:21, 28.

This is the curse that came upon Isarel for their sins. David says, "Let their eyes be darkened, that they see not." Romans 11:25, Paul says, "For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." We find this mentioned by Christ in Luke 21:22-24, when He said: "For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with

child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon the people, and they shall all by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

All this means that He called the Gentiles first to provoke the Jews to jealousy. This is the promise He made with the Jews in Deuteronomy 32:21, which says; "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vainities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." We have this enmity in the parable of the prodigal Son. The elder brother "Was angry and would not go in; therefore came his father out and entreated him, and he said to his father, Lo, these many years do I serve thee, neither transgressed I at any time, thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends." Luke 15: 28, 29. In verse thirty-one, he said unto him "Son, thou art ever with me, and all that I have is thine." We also have this story in Matthew 20:16, which says: "The last shall be first, and the first last; for many be called, but few are chosen."

In Acts 13:46, Paul, in speaking to the Jews says: It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, Lo, we turn to the Gentiles." In Isa. 11:10-13, it says, "In that

day there shall be a root of Jesse, (Jesus) which shall stand for an ensign of the people; to it shall the Gentiles seek; and this rest shall be glorious, and it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from C a s h, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut, off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isaiah further says: "In that day thou shalt say, O Lord, I will praise Thee: Though, Thou wast angry with me, Thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also has become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon His name, declare his doings among the people, make mention that His name is exalted. Sing unto the Lord; for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the Midst of Thee." Isa. 12: 1-6.

Paul explains this blindness of the Jews in II Cor. 3:12-16, when he says: Seeing then that we have

such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded; for until this day remaineth the same veil untaken away in reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their hearts. Nevertheless when it shall turn to the Lord the veil shall be taken away." And the prophet Isaiah says: Isa. 26: 7, 8. "And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God 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." This is what Paul means in I Cor. when he says, "O death, where is thy sting? O Grave, where is thy victory?" "But," he says, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Your Brother in hope,
W. W. Sikes
Campbell, Texas

NONE ARE PERFECT

Dear People of the living God:

I do not know why but I feel that I must write a few lines to the Landmark. Feeling, as I do, it will not be of any benefit to those who can write so much better than I. However, where there is little given, there is little required.

I have just returned home from the hospital and while there on my

bed of affliction, I feel that I had some of the most precious experiences of my life. It may not mean anything to anyone else, but it means so much to me. One night, while in the hospital, I dreamed that I was in a dark wilderness of thorns and briars that surrounded me, piercing my feel. I could not see any way out for the darkness had enveloped me, but I had to keep trying. Finally I stepped out of this darkness into the most beautiful light and into the most beautiful road? The road was extremely wide and clean, there was nothing to mar its beauty, when one of my doctors came to me and laid his hand on my shoulder and asked me where I was going. I told him I was just walking and that I was going on up to my son's home, (where I live) and stay a few days, and then go on. When I awoke, I found it was only a dream, but oh, how precious! It was such a comfort and still is! It is difficult indeed for me to write this letter because of the flood of tears that fill my eyes and dim my vision, but deep in my heart is the yearning and earnest desire to "Write," hoping others may share and to some extent enjoy this sweet experience with me, for these words are true — "Lo, I am with you always, even unto the end of the world." Matt. 28-20.

May all of you, when on bended knees, remember me. I need the prayers of those I love. I sometimes feel so alone in this life, I long for the world beyond as my people are all gone. Then those beautiful words — cast down but not **destroyed**, are mine, and often bring peace to my soul. How

wonderful are His words unto His children whom He loved before the world began!

I often wonder, feeling as I have much of today: Have I a friend on earth or one in heaven? But He chastens His children with the rod and this is some of His chastisement. Our God said: "As many as I love I rebuke and chasten." Rev. 3:20. Then too, My Friends, As the poet said: Why should we fear when Thou art near, and thinkest, Lord, of me?

After walking that beautiful road, I thought I would never sin again but I realize that none is perfect in His sight; because all have sinned, **But glorious thought!** Jesus came to seek and to save that which was lost." This I hope, includes me and those to whom I am now writing, that is, those who are my witnesses.

I realize this worthless letter is taking up too much space in your paper, but if you feel it is not worthy of space, just cast it aside because it is like the writer, a miserable comforter. However, such as I have, give I unto those for when we feel burdened to do anything; there is no rest or peace of part.

Dear kindred in Christ, if I am one of that blessed number, I hope I have not written anything but the truth and I would like to tell you, my friends, that I love you, I hope, with an everlasting love of God that cannot be destroyed. If I am not permitted to see your faces here in the church anymore in this life, I have an humble hope that when I come to the end of that beautiful road that I will meet all of you there, never to part for we will all

be as one, and will never have to bid a sad farewell. The half has never been told of the love and mercy of our Heavenly Father. O, may it be, when my body is laid to rest in the church-yard at dear Lambs Grove, that I loved you all to the end of my journey in this life. May all of us meet again with our loved ones that have gone on before; and may be be blessed to sing that beautiful song which none but Zion's children know: "When They have reached the end of That Beautiful Road." Precious in His sight is the death of His saints!"

I am now eighty years old and know that my remaining days are but few and may they be spent in peace, love and fellowship with God's humble, poor and afflicted ones, as I feel to be. May He whom our soul loveth, watch over us and keep us as the apple of His eye and may He guide us through life until we reach that heavenly home prepared for those whom He loved before the foundation of the world. This, I hope will come when that beautiful road terminates in heaven.

Your sister, I hope,
in Christ,
Lucy Collins,
Cameron, N. C.

THE SPIRIT REVEALS

Dear Brother Adams,

The heart's desire in my letter-writing is threefold: (1) To glorify God. (2) To comfort His little children. (3) To gain a measure of relief from the burden I carry, and the basic reason is, He decreed it from eternity.

An expression came to me once that contains the doctrine of God.

Here it is God decreed, Christ fulfilled, and the Spirit revelas. The decree of God was fulfilled by the work of His Son in the redemption of His Church, (past tense) by His life; His resurrection from the dead and the work of the Spirit are in present and future tenses, as the Spirit — the Holy Ghost — is the medium through which God speaks and reveals that which He does, for Romans 13:1 says: "Let every soul be subject unto the higher powers. For there is no power but of God." Now hear the declaration of King Nebuchadnezzar when he "Did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Daniel 4:33. When this ordeal was over and God gave this King back his right mind, he came forth declaring the very same blessed doctrine of God that Old Baptist preach and believe today when blessed. "All the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the Army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Daniel 4:35. We also believe that God has, does, and shall do His will in all things, great or small, timely or eternal; from the life and death of an insect, to the rise and fall of empires; holding the fate of all men in His hands, both in this world and the one to come. The Sovereign Creator of all things, the Righteous Disposer of all events. Proverbs 16:33, says: "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

All this leads up to the quotation of this beautiful scripture of St. Mark 10:9: "What therefore God hath joined together, let not man put asunder." In many instances, a man and his wife are compared to the union between Christ and His church. In the wedding ceremony, the minister, regardless of his religious affiliation, usually repeats these words in the conclusion of the wedding, "What therefore God hath joined together, let not man put asunder." Yet we can see, all who marry are not joined of God but only by the permissive decree of God. For all whom God hath joined together, stick together, live together "till death do us part." For we believe God does His will. So then, I would like to consider this injunction, this command on a higher level, a higher plane; the union between the soul of each one of His little children and the Lord Jesus Christ. Here, indeed, there shall never be any separation, any divorce.

St. John 10:27 - 30 says: "My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life and they shall never perish; neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

In the State of Kentucky, a few years ago, in the home of a Brother Albin Smith, I read some in an old Bible he owned and the word "man" was left out, and it read: "Neither shall any pluck them out of my hand," and "none is able to pluck them out of my Fathers'

hand." Brethren, to me this is the true edition of translation in the King James Edition of the Holy Bible.

In Romans, the eighth chapter, The Apostle Paul declares that "nothing shall be able to separate us from the love of our Lord." He (Paul) lists sixteen separate things, all of which about cover everything, every situation that has, can, or ever will confront a child of God in his journey from the cradle to the grave, and if anything were left out in these sixteen things, or situations mentioned. Paul completely covers it when he uses this expression: "Nor any other creature," which is the seventeenth thing mentioned. And to clinch that, we find in Ecclesiastes 3:14: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him."

Finally, St. John 6:29 says: "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." So, all this put together shows God's work in causing and making a sinner believe the statement that what He does is done forever; and the seventeen things and conditions stated by the Apostle Paul, plus the declaration of Jesus Himself that "They (His people, the church) shall never perish;" to me means, our hope is secure, our salvation is sure, and if any other scriptural proof is needed, here it is again in the language of Jesus: a promise that cannot, and shall not ever be broken, when He said: "and I say also unto thee, that thou art Peter,

and upon this rock (The Christ, the Son of the Living God) I will build my church; and the gates of hell shall not prevail against it." St. Matt. 16:18. "The gates of hell, meaning any, all, and every opposing power or element, including the devil on earth, in hell or anywhere else. None of which nor all combined shall ever overthrow the faith of, nor prevent the fulfilling of the hope of any, all and every member of that blessed church of God which was chosen in Him before the foundation of the world." See Eph. 1:3, 4.

Jesus Christ is the Rock of our salvation upon which the whole church is built, standing, depending on, trusting in, believing in, leaning on, loving and hoping in; each and all to and in whom He reveals Himself, from the dawning to the end of time. The basic reason we believe in, and on Him is: God decreed it from eternity. The manifest reason is our experience into which we are brought.

May the Lord continue His mercies, and may His love continue to flow upward as a great, majestic river. Farewell.

Your brother in hope,
(Elder) Layton Wingfield
Ridgeway, Va.

THE LORD WILL SEE US THROUGH

My Dear Carolyn,

Your letter came this afternoon; the third one in which you acknowledged my explanation of this duty. You were very sweet about it and very brave and encouraging about it all. My Dear, if we can know that the Lord will see us through — but O, He must also

give the strength to live that one day at a time! Psa. 91:15, "He shall call upon me and I will answer him" — is a beautiful thought. First, who is "He" that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Yes, it is He that dwelleth in the secret place; He that abideth under the shadow of the Almighty! What is the "Secret place"? Where is the secret place? David said, "Until I went into the sanctuary of God; then understood I their end." Psa. 73:17. The secret places of God; the dark recesses of the heart where the laws of God are written; the mercy seat and the meeting place where God opens the sealed fountains and feeds and comforts and speaks unto His own. He that dwelleth in the secret places. To dwell means to abide for a time; not just to visit or to occasion, but to live and to abide, and to dwell there as one's home and place of abode. It is not he that is religious in his Sunday School once a week and is a demon the days between; it is not he who attends early mass, so that he may have his day unbroken for playing poker! but rather the little "He" that bears the "Fear of God" in his bosom every minute of the day, and cries out his sorrows every night, ever calling upon his God for his daily bread and for his very breath of existence! It is he that abideth under the shadow of the Almighty!

This "He, shall call upon Me;" that is the way that the Lord God and Savior has willed the matter. "He shall call upon me, and I will answer Him." There is a statement consisting of two parts, the one

part is just as certain as the other part; the one part follows the other part; the one is the condition and the other is the consequence; the one is the crying condition and manner of approach; the other is the blessing and the answer. To get the blessing, we must be brought into the condition and made to cry; we must be brought "in the way" to receive that blessing.

"He shall call upon me:" Does the strong man cry for help? Does the well man call the physician? Does the Pharisee call upon God? No, his is the full soul that loatheth an honeycomb; he has all that heart can wish. Psa. 73:4; "For there are no bands in their death, but their strength is firm. Pride compasseth them about as a chain. Their eyes stand out with fatness: they have more than heart could wish." Then when does he call upon Me? Is it not when he has come to the very end of the earth? When he has come to face the very claws of death because he is unable to pay the debt that he owes; when he is facing the very clutches of the evil one, and just ready to plunge into the bottomless pit, because he cannot stand in his own strength; yea, he has no strength and is utterly stripped and helpless. It is then that he shall call upon his Lord. It is only when he is brought into this condition that he is made to cry and to call upon his Savior.

"He shall call upon me." The Almighty Jehovah God decrees that he shall call upon his Lord and Savior. There is a shall, and there is the fixed certainty; therefore he must and will be brought into the

certain condition and tribulation to cause him to cry and to call upon his Lord and Master. He shall be brought into the wilderness, for he shall call upon me, for I will answer him, and it is all one sure set and fixed procedure.

"I will answer him;" I will not leave him, nor forsake him, nor desert him, nor forget him, nor fail in any wise to supply all of his needs. How will this be done? I will relieve him of his burden, I will bring him out of the horrible pit, and from the clutches of the evil one. "I will deliver him" unto me, and hide him within my garments; "I will honour him;" That is, I will claim, recognize, hear him, I will call him my own, I will honour him and pay all the charges against him and set him free upon a Rock and establish his going; for he is Mine, and he dwelleth in the secret places, (the secret places belong to the Lord) and under the shadow of the Almighty.

I could possibly go on with that, but I must do some other things and get to bed. Tomorrow, Friday, night I want to run over to visit Elder Nash a bit — my time is limited I feel, and I desire to move along, the Lord willing.

This morning, the words rolled to me and I could speak to the empty car, but alas! in the church, I am but dumb. Then why can I not sit still? He commands and He cuts down; I am as a ball thrown back and forth; as putty kneaded back and forth, back and forth.

Thanks for your letter, I love you so much, my love, my sister, my spouse!

Douglas
A. D. Alston

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. 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

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 Solomon's 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.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVI

No. 3

Entered at the Postoffice at Wilson
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Wilson, N. C.

DEC. 15, 1962

VIEWSON 1ST COR. 15: 28-31

Elder T. F. Adams

Dear Brother in the Lord Jesus Christ. I am sending you five dollars, three of which is to renew my subscription to Zions Landmark. You may use the other two anyway you desire. I enjoy it so much. I look forward to seeing it twice each month. I find it tells my feelings better than I can tell it myself. Through its pages I get lots of good preaching. I do not get out anymore. My health is run down. Pray for me, that I may be submissive to His will. I know the good Lord never makes a mistake.

Brother Adams, I would like for you to give your views on 1st Cor. 15:28, 29, 30, and 31 through the pages of Zions Landmark, if I am not asking too much.

With all good wishes,
Mrs. J. H. Herring
RFD 2, Selma, N. C.

The 28, 29, 30, and 31st verses read as follows: "And when all

things shall be subdued unto him, then the son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily."

The fifteenth chapter of 1st Corinthians treats on the resurrection of the body from the grave. According to this and other scriptures, Jesus was buried and rose from the grave and was seen by Cephas, the twelve disciples, then all of the Apostles, and many other brethren; and last of all by Paul as one born out of due season. Then Paul said: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Now, Paul says, "Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they

then baptized for the dead?

If we were acquainted with the customs of some of those in ancient times, we perhaps could better understand why Paul spoke the above words. It is said by an ancient writer that "A custom prevailed amongst some that when a person died; a living person went under the bed. The priest then asked the dead person if he were willing to be baptized, (as a sign of his resurrection) and the living person under the bed answered for him in the affirmative. Where upon he forthwith came out and was baptized as the representative or substitute of the dead, and as a sign of his resurrection." of course the Apostle did not believe in such superstitious customs. He referred to this custom to reach those who practiced this custom and show the inconsistency of those who argued that there was no resurrection of the dead.

The Apostle was here speaking to those among them who said there is no resurrection of the dead. Now if there is no resurrection of the dead, why have they practiced this custom that points to the resurrection of the dead? Thus proving that to be the accepted idea of many people among them. If they follow this custom as a symbol of the resurrection of the dead, how inconsistent it would be to say there is no resurrection of the dead. Paul adds: "But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in

Adam all die, even so, in Christ shall all be made alive." — 1st. Cor. 15:20. He puts to silence the foolish talk of those who say that there is no resurrection of the dead when they have a custom symbolizing the resurrection of the dead. It appears that the Apostle exposes their ignorance, by saying "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Paul was a firm believer of the resurrection of the dead. He preached Jesus and the resurrection. (See Acts 17:18). He said to the Roman Brethren, "But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11. Jesus taught the resurrection of the body. He 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." Jno. 5:25.

In the 28th verse of this chapter He said, "Marvel not at this: For the hour is coming, (future tense) in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

His power was manifested and witnessed by those who were present and saw Him raise the dead body of Lazarus from the grave. The doctrine of the resurrection of

the bodies was one of the cardinal principles that was taught by Jesus and His Apostles. It is too plain to escape the eye of an impartial reader.

T. F. Adams

**IN MEMORY OF OUR DADDY
ROBERT LEE TILLEY**

It pleased the Lord to remove our Father, from this life, October 15, 1961. He was the son of the late Lee and Tempy Carter Tilley.

He was born April 11, 1876, in Patrick County, and was deceased October 15, 1961, making his stay on earth, 86 years, 6 months, and 4 days. He was married to our mother, Sally Ruth Martin, December, 1900. She was deceased May 26, 1946.

To this union was born eight children: Homer, Lem, Noel and Hughes Tilley; Mrs. Lena Wood, Mrs. Emma Martin, and Mrs. Mattie Via, which survived him. These children all live within ten miles of each other. They are very close in their feelings for each other, as well as in distance.

We miss our Daddy very much. He was a good neighbor and friend to all. He was good to visit the sick and poor, and to administer unto them. He was a strong believer in the Old Primitive Baptist Doctrine. He had a hope for many years, and sincerely desired to join Center Church, but apparently it was not God's will. He visited Center Church on the day of his death. He visited the churches and associations far and near and it seemed that the children of God loved him and had fellowship for him, which was to him a great joy.

The funeral was conducted at Center Church, October 17, 1961 by Elders H. D. Prilliman and G. P. Harris with a large congregation of friends. His body was laid to rest in the church cemetery beneath a beautiful mound of flowers there to wait the great resurrection day, when he together with all the saints of God will be raised and fashioned like his own glorious body.

Written by request of the family,
Noel Tilley,
R.F.D. 1, Box 350
Fieldale, Va.

OBITUARY

Obituary of Sister Bettie Parrish, where-as it has pleased our Heavenly Father to remove from our midst, a faithful and devoted sister in the Lord.

Sister Bettie was born September, 1881 and died February 20, 1962, making her stay on earth 81 years. She united with Primitive Zion Church the second Saturday in October, 1951. Sister Parrish was a faithful member to her church, attending when her health permitted. She was afflicted for

several years before her death and was seldom able to meet together with those she was made to love for Christ sake, but always rejoiced in the Brethren, Sisters and Friends visiting with her during her afflictions.

Having her conversation in the Lord with everyone, she was held in high esteem by her church and all that knew her.

She leaves to mourn her loss, one son, Dwight Coats, Valdese, North Carolina; four daughters, Mrs. Aldridge Parrish, Dunn, North Carolina, Mrs. Wayron Gardner, Angier, North Carolina, Mrs. Marie Tsathas of Philadelphia, Pennsylvania, and Mrs. Clayton Johnson, Coats, North Carolina.

Her funeral was conducted by Elder B. L. Godwin, her pastor, assisted by Elder A. H. Morgan of Smithfield and the Rev. Louis Morgan of Coats, N. C., after which her body was laid to rest beneath a beautiful mound of flowers in the Coats Cemetery.

We, the members of Primitive Zion Church, are grieved at the loss of this dear sister, but have consolation in the belief that her spirit is free from the chains of death, and has entered the portals of glory.

Therefore be it resolved that, first, we the church extend our deepest sympathy to the family. Second, that a copy of this be sent to the family, one placed in the church records and one sent to Zion's Landmark for publication.

Elder B. L. Godwin, Mod.
Sister Sarah Godwin

OBITUARY NOTICE

Sister Nettie May Broach was born May 13, 1886, and passed away at Person County Memorial Hospital July 18, 1962, after several years of declining health. She was received into the fellowship of the Church at Wheelers at the October Meeting 1908, and remained loyal and attentive even during her illness.

Her funeral was conducted by her Pastor, Elder J. M. Mewborn, and Elder T. Floyd Adams at Wheelers Church and her body was laid to rest in the Church Cemetery. Both were blessed to speak in a comforting way to her loved ones.

She is survived by three Sisters, Mrs. Joey Allen, Mrs. Addie Poole and Mrs. Fannie Smith; one Brother, W. E. Broach and a number of nieces and nephews. Auntie as she was affectionately known to all of us, was wonderfully blessed to be cared for by her family and they did all humanly possible to make her comfortable. This was her reward while on earth, for we realize that in order to be loved, love has to be demonstrated; this was proven by the life she was blessed to live. It is our hope that this was only a foretaste for her and there is laid up for her a crown of righteousness of which she has now come into possession. This is our comfort in her passing and the members of Wheelers Church wish to make known our sympathy to the

family and all that loved her so dearly.

Done by order of the Church in conference July 21, 1962.

Reuben Bowes, Committee

"OBITUARY"

Sister Martha Almira Weeks Ennis was born April 15, 1876 and passed away August 25, 1962, making her stay on earth 86 years, 4 months and 10 days. Her funeral was conducted by her pastor Elder T. Floyd Adams and Elder J. M. Mewborn.

She was united in marriage to Alonzo Franklin Ennis January 28, 1896. To this union were born nine children, three of whom preceded her in death. Surviving are four daughters: Mrs. Nettie Sorrell, Dunn, and Mrs. Esther Nordan, Benson Route 1, Mrs. Vada Cobb and Mrs. Hazel Wood of Angier, and two sons: Grady and Sexton of Angier, 25 grandchildren and 35 great grandchildren.

Sister Ennis united with the Primitive Baptist Church at Coats the 2nd Sunday in September 1912 and was baptized by Elder Tom Coats. She moved her membership to Angier Church by letter February 2, 1937.

The Church at Angier and all nearby churches which she so faithfully attended will sadly miss her presence and her pleasant smile. To know her was to love her. She was blessed to attend church almost regularly until she was suddenly called home.

We can not mourn her passing for we feel assured that our loss is her eternal gain. We just hope to meet her in that home where there is no sickness, pain nor sorrow.

Therefore be it resolved:

1. That the Church at Angier has lost a most faithful member, her children a loving mother, and that we extend our love and sympathy to all her loved ones.

2. That a copy of this obituary be recorded on our Church record, one sent to the family and one sent to Zion's Landmark for publication.

W. A. Dupree
Vada Cobb
Edith F. Young

OBITUARY

The subject of this notice, Deacon W. Arthur Lanier was born August 31, 1883, and departed this life, Feb. 12, 1962, making his stay on earth 78 years, 7 months and 12 days. He was married on May 10, 1917, to Miss Katie Raynor, who survives him, together with four children, viz, three sons William L. Lanier, Wilmington, N. C., Ashley T. Lanier, Tampa, Fla., Harvey Lanier, Maple Hill, N. C., two sisters, Mrs. Merena Wooten, Maple Hill, N. C., Mrs. Mamie Lanier, Maple Hill, N. C., six grandchildren together with a host of friends.

Bro. Lanier united with the Church at Maple Hill many years ago, and was ordained deacon a short time later. He was a firm believer in salvation by Grace alone

and had a wonderful experience. He never failed to attend his meetings unless providentially hindered, and was well known among the Churches of this Association as well as many of our sister associations. We miss him so much, but feel that he as Paul said, had fought a good fight, he had kept the faith, and had finished his course, and there is therefore a crown of righteousness laid up for him, and not for him only, but for all who love the appearing of the Son in his Kingdom.

Therefore be it resolved: that we the Church at Maple Hill, bow in humble submission to the will of our Heavenly Father, and can say sleep on, dear brother and take thy rest, we loved you, but the Lord loved you best.

Resolved further, that we extend our deepest sympathy to the bereaved family, and that we place a copy of this memorial in our Church book, and send a copy to Zion's Landmark for publication. Funeral service was held at his home Church Feb. 14th; in the presence of a large congregation by Elder H. A. Young and the writer.

Done by order of the Church in conference Saturday before the first Sunday in March, 1962.

J. B. Pollard, Mod.
Sidney Lanier, Clerk

GEORGE WASHINGTON CLAY

George Washington Clay, the son of William and Emily Freeman Clay, was born October 24, 1875, and died May 17, 1962. He spent his entire life in Granville County, North Carolina.

On December 27, 1905, he was married to Miss Emma Florence Jones who survives him. Four children were born to this union, of whom three survive. His oldest son preceded him in death by eight months. The three surviving children are Mrs. W. C. Sutherland, Sutherland, Virginia; Leonard W. Clay, Stem, North Carolina; and Lt. Col. Marvin J. Clay, Dayton, Ohio. Beside his wife and children, seven grandchildren also survive.

On the fourth Sunday in September, 1927, he was baptized into the fellowship of Dutchville Church by Elder J. A. Herndon. He was soon ordained a deacon, and executed his duties faithfully until that church disbanded recently. He dearly loved the doctrine of salvation by grace and until the infirmities of age prohibited, his greatest pleasure was to attend church services.

His funeral was conducted by Elder Harvey Smith, pastor of J. H. Gooch Memorial Church, who spoke comfortingly to the bereaved. Then the remains were laid to rest in Elmwood Cemetery, Oxford, N. C., to await the resurrection when soul and body will be reunited and fashioned after the likeness of Him who liveth and reigneth forever.

Written by his devoted daughter.

Maude Clay Sutherland

**IN MEMORY OF
BROTHER GEORGE W. ALLEN**

It pleased God to remove from us at Lamm's Grove one of our Charter and most precious members on April 11, 1962. Brother Allen was born in Surry County, April 28, 1866 making his stay on earth 95 years. He was a faithful member for 43 years and was always willing to give a helping hand for the welfare of the church. He loved and defended the doctrine of Salvation by Grace and to know him was to love him.

Funeral services were conducted by his pastor Elder S. T. Atkinson and Rev. Roger Thompson at Lamm's Grove and his body was laid to rest beside his wife in the Church Cemetery.

We hope the loss to his family, church and friends will be his eternal gain.

Done by order of Lamm's Grove Church in conference May 5, 1962.

Written by his niece,
Sister Maggie Denny

**RESOLUTION OF RESPECT
FOR SISTER MARTHA ANN LONG**

Whereas, it has pleased our Heavenly Father to call to her heavenly rest our highly esteemed and dearly beloved Sister, Martha Ann Long. We, the members of Storie's Creek Church, desire to be submissive to the one who does all things well. She joined the Church at Storie's Creek, May 1933. Her age was 82 years. She married Grant Long of Person County, N. C. Six children, three daughters and three sons survive. Her daughters are, Mrs. Mary Wilson, Mrs. Bessie Black, Mrs. Bryant Bowes, and her sons are, Thomas Long, Edgar Long, Clemon Long. There is also one step-son, William E. Wrenn, one step-daughter, Ethel Reaves, one sister, Hallie Mae Solomon, 39 grandchildren, sixty great-grand children and twelve great-great grandchildren who survive. She filled her seat at church when health permitted.

Ordered that three copies be made, one to the family, one to Zion's Landmark, one spread on our Church records. Elder A. B. Barham preached her funeral at Storie's Creek and her body was laid to rest in the Church Cemetery under a beautiful mound

of flowers.

Done by the order of Storie's Creek Church, July meeting.

A. B. Barham, Moderator
L. B. Fox, Church Clerk

ELDER WADE PASSES

Elder E. R. Wade, Loganville, Georgia, of the Yellow River Association, passed away December 14th, 1962. He was pastor of Nancy's Creek, Sweetwater, and Shoal Creek Churches. We join with the readers of the Landmark in expressing our sympathy to Sister Wade and her family in their sorrow.

Editor

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

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCVI

JANUARY 1, 1963

NO. 4

PSALM CXIX.

SCHIN.

Great peace have they which love thy law; and nothing shall offend them.

Lord, I have hoped for thy salvation, and done thy commandments.

My soul hath kept thy testimonies; and I love them exceedingly.

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

TAU.

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

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

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

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

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

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

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

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

PSALM CXX.

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

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

What shall be given unto thee? or what shall be done unto thee, thou false tongue?

Sharp arrows of the mighty, with coals of juniper.

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

My soul hath long dwelt with him that hateth peace.

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

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

**\$3.00 PER YEAR
TO ELDERS \$2.00 PER YEAR**

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THE LORD IN OUR MIDST

Dear Sister in Christ, I hope,

We received your good letter and was indeed glad to hear from you, and to learn that you enjoyed your visit to California, and your communion with our Brethren. We expected to see you at Bakerfield, but the Lord, in His goodness and mercy, willed it otherwise. However, we were glad you came among us, and took note of our order and practice.

Our little band, as noted, are badly scattered in this state; and as stated in my first letter, there are but few of us. We have only three little churches and as we are all poor people, we cannot all meet together often, because we are so scattered. Therefore, the churches came together and agreed that the Union Meetings of each church be consolidated into one and meet at the most convenient point, the Bakerfield Church being chosen as the most centrally located of the three. Elder Jefferson is our pastor and we think him an able gift in his line of thought.

In our Bakerfield church meeting, we had as visiting Elders; Hughett of Washington State and Elder C. U. Landers of Texas. Elder Landers was only with us one day. He received a message from home to return at once to conduct a funeral. He and his wife left the evening of the first day, of which, we must confess we were very sorry. Nevertheless, if not de-

ceived, we were to feel the presence of the Lord in our midst. We were moved by the singing of a hymn, "Taking The Parting Hand," and we departed in the blessed assurance that we had been blessed in a good meeting. In peace, love and fellowship, we hope we were made to feel the sweetness through the medium of our ever blessed Redeemer that came down from heaven, was born of a woman, born under the law, to do for us what we could not do for our selves. Nor was it expected of us to do it.

We never did do anything for the Lord and never will but the little hope of every little child of grace is that He did it all for them. He was sent to redeem all whom the Father gave Him, from under the curse (sin) of the law, thereby becoming their eternal redemption, the consequence being in the fulfilling of the law. He finished the work the Father had given Him to do. That is, the giving of eternal life unto as many as the Father had given Him. Then He bowed His head and said, "I have glorified Thee on the earth. I have finished the work which Thou gavest me to do, and now, Oh Father, glorify Thou Me with Thine Ownself with the glory which I had with Thee before the world began." Jno. 17:5.

The word finish is one of the most glorious terms or words our Lord ever uttered. It was to and

for this end and purpose that He was sent into the world. It was the climax unto eternal salvation for all that was embraced in the covenant of the Three-in-one God. This one word sets forth the fact that all the Elect of God was eternally saved, whereas, prior to this, they only stood saved in the mind and purpose of God. Not actually saved, for in the Covenant of Redemption, there was a declaration (determination) that He was to come and die on the cross and shed His blood for the remission of sins, and in so doing, it actually saved everyone the Father gave Him. He has never saved another one since, and there is no more to save.

"She shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. He saved no more than the church—His people constitute the Church—nor did His saving them make them His people. He saved them because they were already His people, His Church. This Church was a gift unto the Son from before the foundation of the world. (See Eph. 1:4.) Jesus said: "I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them Me: and they have kept Thy word." Jno. 17:6.

He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven, and which are on earth;

even in Him: 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: that we should be to the praise of His glory, who first trusted in Christ." Eph. 1:8-12. He sojourned with them thirty odd years, being ever present with them (the Church) and nowhere absent. He took it to the cross and, as He was crucified, so was the Church. As He was resurrected, so was the church. As God was, from the beginning, even so in the mind and purpose of God, was the church.

The church of the true and living God was never young nor old, but has ever been one and the same age. Nor has it ever grown. "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow." II Sam. 23:5. Its number is the same today as it was when chosen in Christ before the foundation of the world. See Eph. 1:4. Is it not wonderful that His church is guarded against all evil by the eternal wills and shalls of the Almighty God? It is said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44. A den of lions failed to crush it, the fiery furnace failed to scorch it, and even "The gates of hell shall not prevail

against it." Yes, the church of the true and living God was never created nor made, therefore is not a piece of His handiwork. True enough, Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." What is this rock? It is the doctrine that Peter preached: "Thou art the Christ, the son of the living God." Even so, it is equally true as regarding salvation. Salvation was never formed, created nor made. All things thus made cannot be made other than upon a plan and since salvation was for ever and eternal, it is self evident, then its existence is void of a plan. The same as to say, there is no such thing as a plan of salvation. The God of Heaven is not so little as to be forced to plan things. Salvation ever walked before the Father, salvation never became salvation but was always salvation. Salvation is like unto Saviour, nor did He ever become a Saviour but He was ever present with the Father, a Saviour. In addition, as such, He was sent down from Heaven, all things necessary for the church, for it is of Him, to Him and through Him are all things relative to the church. In this He is to be seen as our wisdom, righteousness, sanctification, redemption; prophet, priest and king. He is our law giver, yes, our attorney at law. He is ever at the right hand of the Father making intercession for the saints according to His will, for He had no will in the matter, but all was according to the Father's will. Yes,

and more, He gave all things to the church. Faith, hope and charity; peace, love and fellowship; its order, rule and practice; its discipline, its all in all. The church may want for many things but only receives its needs.

He includes every little child of grace in this comfort, consolation and satisfaction; this meat and drink. He is their teacher that came down from heaven as their instructor. This great teacher that teaches all of His namesakes in a one room building (their heart) and only one and the same lesson, salvation by grace. There is no book used in His school. This lesson is taught by a divine revelation through the medium of our Lord and Saviour by an experience of grace; being born again of God's Holy Spirit, not of a corruptible seed but an incorruptible. By the word of God that liveth and abideth forever. He is the propitiation (satisfaction) for our sins and not for ours only, but for the sins of the whole world, mark you! the world, that He came into is the Spiritual Kingdom, which has no relation to this terrestrial world but altogether to the celestial. He says in Jno. 18:36, "My Kingdom is not of this world,—", and in Luke 12:32, He says, "Fear not, Little Flock; for it is your Father's good pleasure to give you the kingdom .

Yours in Bonds,
(Elder) W. A. and
Martha Little
Galt, Cal.
General Delivery

SALT OF THE EARTH

This letter was submitted to us for publication, for the benefit of our readers — Editor.

Mrs. Tom Salter
Atlantic, N. C.

Dear Mrs. Salter:

We received your very nice and kind letter. You all are often in our minds, and we have hoped to visit and to be in your good home once again. We regret to learn that your good mother is not so well. We think of everyone of your family as the best. We know of no home as near an ideal home as that of yours. It is one of the high privileges to be blessed to be able to visit and to associate with such good people. Our Saviour, when on earth, referred to such as your mother, as the salt of the earth. Another in speaking of the church, says: "Not one of her cords shall ever be broken, not one of her stakes shall ever be removed. He further states: "Thine eyes shall see the King in His beauty: They shall see, or behold the land that is very far off."

What a great and glorious privilege to be given to know and to understand these things, and not to be classed with the wicked. The prophet Daniel 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." God's humble poor have their trials here in this life. After death they shall never sorrow again. "The wicked have their portion in this life." God leaves in the midst of the earth an afflicted and poor people. It is they that trust in the name of the Lord.

They see and know the way of the Lord. They are filled with spiritual understanding. The eyes of their understanding is enlightened. Eph. 1:18. The Lord when on earth, opened their understanding, and said unto them, "It is given unto you to know the mysteries of the Kingdom of God." It is a great and high privilege to behold this land that is afar off. The poet says: "Tis by faith we can see it afar." What a gracious and glorious thought to behold the King in His beauty. Everyone of the saints has the promise of seeing Him in His beauty and to see Him as He is. David said: "I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness. Psalms 17:15.

The poet says,

"I love Thy church, O God,
Her walls before Thee stand.

To see all the ransomed
church of God;

The city of our solemnities."

The poet in another place calls or refers to it as a solemn, sacred place: and thanks his Lord there is a Throne of Grace. He says of his Beloved, "My beloved is mine and I am His." In this connection the Poet in another place, breaks forth, and says;

O, the rich depths of love
Divine!

Of bliss a boundless store!

Dear Saviour, let me call
Thee mine;

I cannot wish for more.

His great bountiful and boundless store will never fail. He hath said, "I will never leave thee nor forsake thee. He will be our Guide until death. Death will be a blessing to His saints. Immediately

upon their death the soul goes to God who gave it. The body returns to the dust from whence it came. The soul will never die! It will rest in the Paradise of God. God keeps the feet of His saints here in time. He watches over and keeps both soul, body and Spirit until His coming again. Praise His Holy name forevermore.

Our love to every one.

(Elder) J. B. and Emma
T. Mewborn
Snowhill, N. C.

FAITH UNTOLD

Elder J. W. Mewborn,
Willow Springs, N. C.
Dear Brother Mewborn,

I enjoyed so much the good sermon you were blessed to preach yesterday. I agree with you that our faith has to come from God, the Giver.

I believe the faith I have in God was allotted to me before the world began. When I was yet a child, I had the faith that someday God would in time reveal to me the truth of salvation by grace and grace alone. I know and trust that the God I hope to worship does nothing wrong, and I know that He had a purpose in choosing some from Adam's race that His Son would have to die for on the cross, thus paying the debt for their many sins. How good it is to feel that Jesus Christ has paid the debt for you when you know that you have nothing with which to pay.

It is consoling to know that God still sits on His throne in the heavens, beholding the evil as well as the good, and I also know that if I am among the number for whom Christ died, it is only by

the Grace of God, because there is nothing good in sinful me.

I want to say that I love all the brethren and sisters. The church is a dear place to me. I trust all your family is well.

A sister, I hope,
Leila West,
Fremont, N. C.

A KINDNESS SHOWN

Dear Bro. Adams,

Just a few lines this morning to let you hear from us. We just hope you and Sister Adams are well, along with your nice family. We do not remember any of the names of your sons and daughters, but we do not forget the kindness you showed us when we visited you.

We think much of the Zion's Landmark and the answers you give to inquirers! We wonder if you give sample copies? We have some church brethren we want to give them to. The dollar I am sending is to help with the expenses! We realize you have a heavy burden and we would like to help a little, if we could.

We really enjoyed the good article, "How Great Thou Art," by Sister Nancy Johnston McDaniel of Vandervoort, Ark. She certainly is a good writer and a wonderful gift; a child of God, to be sure.

There is much trouble and confusion in the world today. Oh, if people would read more papers such as Zion's Landmark. If we laymen studied the Bible more, we would know when we are being fed a poison diet. Our blessed Savior said, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My

yoke is easy, and my burden is light, Matt. 11:29. I believe He meant just that— "learn of Me." We can never learn enough, but the time is here when "They will not endure sound doctrine." "II Tim. 4:3.

Well, I am not a letter writer and never was. I just feel things in my heart. I will close for now and may God's richest blessings rest on you all. Pray for us.

In Christian love,
Mr. and Mrs. E.B. Vest
Beckley, W. Va.

A RENEWAL

Dear Brother Adams:

Inclosed is our renewal for Zion's Landmark. We trust this finds you and Sister Adams well and enjoying good health. We are well. Our daughter is doing real well in her studies. She is taking nursing, and likes it fine. I am inclosing an address of a friend who seems to be interested in subscribing for the Landmark: Mr. T. H. Wallace, R. F. D. 1, Athens, Texas.

I cannot recall the beginning of my experience of grace, and I truly do not believe one's experience has an end while here in this low ground of sin and sorrow. If I have an experience of grace, God first began to reveal Himself to me when I was in my early teens, when He caused me to realize my sinful state. Because of a troubled mind, I would slyly slip the Bible, and I remember searching to find some justification for my sinful ways.

I felt ashamed for Mother to catch me reading the Bible, and if I were caught, I would feel guilty and humiliated. I have learned

through the years that it is not justice I desire, but it is mercy, because I so feel the need of it!

I tremble to think what it would be like if God should see fit to put on me the justice that I truly deserve, instead of the abounding love and mercy He daily bestows on me.

Please pray for me when at the throne of grace. I am your most unworthy sister, saved through the shedding of the precious blood of our Lord and Savior, Jesus Christ, if saved at all.

Mrs. R. L. Gilley
R. F. D. 1, Box 124
Gilmer, Texas

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. 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,
WILLOW SPRINGS, N. C.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

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REJOICE IN THE STRAIT AND NARROW WAY

Dear Brother Adams,

A scripture has been on my mind for sometime and I would like for you to give your views on it through the pages of Zion's Landmark. The scripture is Exodus 32:32-33: "Yet not, if thou wilt, forgive their sins; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

In Revelation 3:5 is recorded; "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before My Father and before His angels." Also in Revelation 22:19: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which

are written in this book."

We have a people down here that believe you fall from grace, and that your name is taken out of the book of life if you do not hold out faithfully to the end.

J. T. Hollingsworth

R. F. D. 2

Ellisville, Miss.

Moses was commanded by the Lord: "Come up unto the Lord thou, and Aaron, Nadab, Abinu, and seventy of the elders of Israel; and worship ye afar off, and Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go with him." Exodus 24: 1-2.

Moses told the Israelites what the Lord had said, and they said, "All the words which the Lord hath said will we do." The Lord said unto Moses, come up to me into the mount, 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. And Moses went up into the mount and a cloud covered the mount. And the glory of the lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud, and the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel, And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." Ex 24:12, 15 - 18. "Moses said unto the Elders, Tarry ye here for us, (Moses and Joshua, his minister) until we come again unto you: and, behold, Aaron and Hur

are with you. If any man have any matters to do, let him come unto them." 24:14.

"When the people saw that Moses delayed to come down out of 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." Ex. 32:1. "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. And all the people break off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be our gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tommorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. And the Lord said unto Moses, Go, get thee down; for they 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, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt."

The Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?" After conversing and pleading with the Lord in behalf of the Israelites, Moses turned and went down from the mount, carrying the two tables in his hands which were written on both sides, "And the writing was the writing of God, graven upon the tables."

"It came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." Moses reprimanded Aaron and asked him what this people did unto him that he had brought so great sin upon them? Aaron explained that they desired other gods that they might worship, not knowing where Moses was. "Then Moses stood in the gate of the camp and said, Who is on the Lord's side? Let him come unto me. And the sons of Levi gathered themselves unto him. And he said unto them, thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate

to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day, about three thousand men." Ex. 32: 26-28.

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people because they made the calf which Aaron made." Ex. 32: 31-35.

Moses in his pleading to God in behalf of the Israelites, saying, "Yet now, if Thou wilt, forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." The truth is that those who were blotted out, were blotted out from the beginning, because Paul was inspired to say: "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. But even God's people are included in such testimonies as: "So then every one of us shall give account of himself to God." Rom. 14:12 and, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12:36.

The day of judgment with a child of grace is when they commit the wrong; not at the end of time. David said: "Examine me, O Lord, and prove me." And Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. When our wrong doings and idle words rise up before us, how guilty we feel before an avenging God! We are brought down in repentance, and made to beg for mercy. How often I am minded to examine myself, and wonder if I am truly in the faith! How thankful my salvation is not determined by my works of righteousness, yet I hope I have a righteousness within that prompts and enables me to see my wrong, and enables me to examine myself, even though it brings me to the throne of grace and causes me to beg for mercy. Sometimes we are enabled to really pray when in this condition, this brings relief. But I find that I have digressed from my subject.

The children of Israel were a stiff-necked people. See Ex. 32:9. They were rebellious. They had little or no respect for the word of God nor for Moses, whom God had sent to deliver them from the Egyptian bondage. This was not true of all of them for there were a few who revered the word of God

and walked in His statutes. It was the false prophets who deceived the people and led them astray to worship false gods. To this Peter adds, "But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies; even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." II Peter 1: 2-3.

When Moses was called by the Lord to go up into Mount Sinai to commune with God, he received two tables of stone, on which the law was written, this was the law of Moses — known as such — which contained the ten commandments, this law was in effect until the coming of Christ, when this law was reduced to two commandments: "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." Matt. 22: 37-40. Solomon said: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whither it be good or whither it be evil." Eccl. 12:13,14. The inner man keeps the commandments of God. I John 3:9 says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin,

because he is born of God." The same writer says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I Jno. 1:8. This sounds like a contradiction to those who have not experienced both the above scriptures, but it is not a contradiction. Paul said: "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. 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 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. 7:15-25.

In making and worshiping this golden calf there was a breach of God's just and holy law. The Lord said, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in earth

beneath, or that is in the water under the earth. Ex. 20: 3, 4. This breach of God's law by the children of Israel left them naked. (Not for lack of clothing to cover their bodies.) But their souls were naked with no covering for their shame and disgrace before God. See Ex. 32:25. Moses said this was a great sin, but he was endeared to them because they were his people. He therefore made intercession to God in their behalf. "Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32: 31-32. This is a hyperbolic expression, or an exaggerated expression. But it was or is expressive of his great love and concern for the children of Israel. Three thousand of them had been slain and if the remainder were to be consumed by the wrath of God, the serious concern of Moses must have so disturbed and aroused him to the point that he exclaimed "Blot me out of Thy book," meaning there would be no comfort for him if he were the only survivor to enter Caanan land. In his beseeching of the Lord, Moses implied that if the children of Israel should perish, then he felt to perish with them. He appears to be willing to give up his life for the sake of his people. Jesus laid down His life because of the great love He had for the chosen vessels of His mercy. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friend." Jno. 15:13. Paul had and portrayed a like interest in his

brethren, his kindred after the flesh. A similar expression by him to that of Moses is recorded in Romans. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Rom. 9:1-5.

Did Paul mean that he was willing to be eternally separated from Christ for the sake of his brethren after the flesh? I think not. This is also a hyperbolic expression. It conveys the anxiety he felt for his kindred after the flesh. They were his natural but not his spiritual brethren. They were all Israelites, and of the same nation. Paul saw that the greater portion of these branches would be cut off. This gave him great heaviness and continual sorrow of heart.

When Moses said, "If Thou wilt, forgive their sin—; and if not blot me, I pray Thee, out of Thy book which Thou hast written;" (the words may be rendered "kill me", or rather "Let me die." Numbers 11:15 says, "If Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favor in Thy sight; and let me not see my wretchedness." These were the words of Moses speaking in reference to himself and the Israelites.)

The Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book." Ex. 32:33. It appears in Rev. 13:8 that all of their names were never written in the Lamb's book of life. Speaking of the dragon which gave power unto the beast, it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. This beast "whom all that dwell upon the earth shall worship, whose names are not written in the book of life of the Lamb slain from the foundation of the world", is the false doctrine that denies the power of God and blasphemes His Name.

Our brother said, "We have a people down here that believe you fall from grace and that your name is taken out of the book of life if you do not continue to be faithful to the end." I understand him to mean that there are those who believe that it is left to the volition or will of the creature to hold out faithfully to the end and be saved or failure to do so, would be an eternal separation from the love of God. Is this works or grace? Paul said, "For it is impossible for those who were enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6:4-6. By this the Apostle means that it is impossible for a

child of grace to whom God has manifested his love and salvation, to be eternally separated from God; because they were chosen in Him before the foundation of the world, so say the scriptures. See Eph. 1:4. Paul, in writing to Timothy, said, "Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner: but be thou a partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2nd Tim. 1:8-9.

Peter said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." I Peter 2:9 This chosen people of whom Peter speaks, is in Christ Jesus. They will never fall away, His election has predetermined that, and "They are kept by the power of God through faith unto salvation, ready to be revealed in the last time." I Peter 1:5.

In reference to Rev. 3:5, it is recorded, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." This people that is in Christ Jesus cannot overcome sin, Satan nor the devil, themselves. Their victory is won through Jesus Christ, the One of whom Paul said, "—was delivered for our offenses and raised again for our justification."

Rom. 4:25. These are the people who "SHALL be clothed in white raiment and I SHALL NOT blot out his name out of the book of life, but I will confess his name before My Father and before His Angels."

With reference to Rev. 22:19, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and the things which are written in this book." This passage of scripture is like many others which appear to meet with an objection, or appear to some to be contradictory to other scriptures. The false prophets and false teachers, who worship the creature and not the Creator, is under consideration here. They are professors and not possessors of eternal life. They seem to be religious. Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 8-9. These false prophets, false teachers, false scribes, pharisees and hypocrites never had any part in the book of life; it was only an outward appearance. As before stated, by Christ Jesus, "For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he SEEMETH to have." Luke 8:17, 18.

It was not the purpose of God to blot the name of Moses out of His

book. Many of the Israelites were slain. Their carcasses fell in the wilderness. They were external and not internal hearers of God's law. They were natural-born Israelites. They were born through the law but not through the righteousness of faith. Paul said, "They are not all Israel which are of Israel: (that is, spiritual-born seed) 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 promise are counted for the seed." Rom. 6-8. Again the Apostle said, "For the promise that he should be the heir of the world was not to Abraham, nor to his seed, through the law, but through the righteousness of faith," Rom. 4:13.

God was provoked by those who sinned against His law. Not all of them; it was those whose carcasses fell in the wilderness. God preserved a remnant among them who were saved "according to the election of grace." See Rom. 11:5. Then as well as now, God had a hidden (so far as man is concerned) purpose in all this. The people (church) of His choice is kept poor, needy, and few in number through troubles and conflicts, which weed them out, leaving a remnant who are saved according to the election of grace.

Paul said, "For some, when they had heard, did provoke; howbeit not all of them that came out of Egypt by Moses. But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that

they should not enter into His rest, but to them that believed not?" Heb. 3:16 - 18. They possessed a stony heart. They could not believe. The question may be asked, When do men believe? This question is answered by the Prophet. "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 an heart of flesh." Eze. 36:26. A man cannot believe on the Lord Jesus Christ until He (God) performs this work. Jesus said, "This is the work of God that ye believe on Him whom He hath sent." Jno 6:29. When God puts within a new heart, He then believes in God. Paul said, "For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvaton." Rom. 10:10.

Moses continued his journey toward Caanan with the remnant that escaped the edge of the sword. The way was rough. The road was hard and stony. Their feet became sore and tired. They were rebuffed by their enemies. They were forced, at times, to retreat. The journey was long. This is set forth in types and shadows which portray the travels of spiritual Israel today. Paul, who said, "We must, through much tribulation enter into the kingdom of God." Acts. 14:22.

How true with the saints of God in all generations! They have many fears and doubts. God promised to the children of Israel, the land of Caanan, a land which "Flowed with milk and honey" (plenty). His promise was sure and certain. He (God) did not promise their journey to be smooth and without diffi-

culties. The same is true of spiritual Israel today. They have the promise of the Kingdom of heaven at the second appearing of Jesus. But the way is attended with many doubts and fears. It is well expressed by one who said, "Comforts are often suspended that convictions may be deeper impressed." Yet the sweet communion in Spirit with the Brethren (both sexes, male and female) all of whom have essentially like experiences; and the many soul inspiring promises, and assurances contained in the scriptures, and expounded from our pulpits and religious publications, inspire and encourage His people to rejoice in this strait and narrow way that leads to Life Everlasting.

T. F. Adams

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

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pay our monthly printing expenses.

Editor

IN MEMORY

Sister Lucy Hobbs was born November 2, 1861, and our Saviour called her home October 4, 1954. She was first married to George King and from this union was born three daughters, Zada who preceeded her mother in death, Mrs. Fannie King Parker and Mrs. Nora King Everette who survive.

After the death of her husband she married Foster Hobbs and from this marriage one son Harvey Hobbs survives.

Sister Hobbs united with the Church at Stump Sound and was baptized by Elder C. C. Brown September 6, 1897. She was a faithful member and attended Church when she possibly could. She was in bad health in her last days. Sister Lucy was such a sweet, quiet, humble and uncomplaining person. We feel she is resting in that rest our Heavenly Father has promised to those who fall asleep in Jesus, who are awaiting that day when God shall gather His Jewels home to forever be with our Lord.

Written by request by an unworthy sister.

Bessie Hines

OBITUARY

I will endeavor to write a few lines in memory of our beloved Sister Jennie Marshall, whom it pleased our heavenly Father to take from our midst. We miss her presence but we believe and feel that our loss is her eternal gain, for we often could hear her speak of the goodness and mercies of the Lord.

Some twenty years ago she came before the church and asked for a home with the brethren and sisters. She related an experience of grace and was received in the church. She was a good and faithful member and was always present at meeting time unless sickness hindered.

She was born in Onslow County and spent her life there. She was 75 years of age. We feel now that she is resting in the paradise of God, there to await the second coming of the Lord, to call her from

the sleeping dust, when her body will be raised and fashioned like unto His glorious body and taken to that Celestial City when pain and sorrow will be done away. There to march around that great white throne to sing the endless praise of God in a world that knows no end.

Done by order of North-east Church in conference the 18th day of August, 1962.

L. L. Yopp, Mod.

J. H. Morton, Clerk

Written by E. D. Morton
Jacksonville, N. C.

OBITUARY OF MR. DAVID R. HOUSE

This is in memory of Mr. David R. House. We, the Church of Briery Swamp extend to his family and relatives our sincere sympathy in their hour of bereavement. He was faithful to attend church and always eager to assist in any way which he possibly could, although he never offered to the church for membership. His presence will surely be missed.

His funeral was conducted by Elder A. B. Ayers and W. E. Grimes. Surviving are his wife, Sister Lucy House, two sons D. R. Jr. and William A. House, one daughter, Mrs. Billy Wynne.

May the love that we had for him be magnified in love for each other, as we sojourn here, as we hope for a better life beyond.

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
325 S. 4th Street
Smithfield, N. C.

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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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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VOL. XCVI

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NO. 5

PSALM CXXI.

I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the Lord, which made heaven and earth.
He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.
The Lord is thy keeper: the Lord is thy shade upon thy right hand.

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

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

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

PSALM CXXII.

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

Our feet shall stand within they gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

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

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

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

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

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

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

PSALM CXXIII.

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

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

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

PERSECUTED, BUT NOT FORSAKEN

My dear Carolyn:

I am now on the Missouri Pacific Railroad. I wonder if I can write—maybe so if I go slowly, It is a beautiful, bright, sunshiny morning. I am sitting in a chair in the rear coach of the train— first class accommodations — I can turn around to face any direction. The country is pretty, rather flat of course. We are going westward along the banks of the missouri River.

Really, writing this way is slow, and my mind doesn't work well, accustomed to the typewriter now. We do become so accustomed to certain ways of doing things.

I just read first ten verses of the fourth chapter of II Corinthians. I was reading an article on 7, 8, 9th. verses of this chapter. There is so much wrapped up in these scriptures! They are so deep. Then we have the hymn, Cast down but not destroyed! On the one hand you see:

Troubled on every side but not distressed; Persecuted, but not forsaken; cast down, but not destroyed; perplexed, but not in despair; (heaving about in the body) dying of the Lord Jesus-life also of Jesus Death and crucifixion, (sufferings and weakness) — resurrection and ascension to the Father (power and glory) I cannot write about it now and under the present conditions, but that is the way the con-

trasting factors line up before me. As we are troubled, perplexed, cast down, persecuted, show forth weakness — so do we show forth the sufferings and death and crucifixion of our Lord Jesus Christ. Thus are we brought into fellowship with Him in weakness and obedience and submission to the will of God in salvation by grace

Again as we are not distressed (left without a door of hope or a way of escape), nor forsaken; not in despair, nor destroyed; so we do in this body show forth the resurrection and power and life of Jesus Christ, the fruits of the Spirit, and make manifest His glory. Paul said, "We have this treasure in an earthen vessel. There are again two things. They should be added to the contrasting list above. We have weakness in the earthen vessel, strength and everlasting life (Him and His life) in the treasure! We must, in our daily walk in this life, manifest both these principles. (1) Weakness, both naturally and spiritually and (2) strength. The Christian wonders, even naturally, as to his livelihood, he cannot give first thought to worldly gains, he must give up worldly pursuits, for his conscience demands he walk more circumspectly than he once did — the world cuts him off. Spiritually, he learns his weakness and dependence and nothingness and cries because of it in Godly sorrow. Yet again he has given strength, and he must manifest it. He manifests

given strength to "come out" and "be ye separate", (See II Cor. 6: 17 and "stand" and "dwell" "Without the camp" — he is enabled to bear the persecution for Christ's sake. If all the world — even this life is taken away, he shows he has something more — something that no one can ever take away, and on that does he rely and stand firm in.

It was in a body of weakness that our Savior came to redeem us — it had to be that way — for we are even in weakness here and He must come to us to redeem us, for should He say, "Come", without the "bringing power" we could never move and would finally go down in the pit of destruction. Through His "coming in weakness" and "rising from it in strength" have we our hope of salvation. So we must also in this life and body manifest that same weakness and strength (imputed) and be brought into fellowship with Him.

In his right mind who would ever complain at persecutions? Who could? For then — and only then — is he being brought into fellowship with His Christ. Think of that! In proportion to our sufferings for His sake, we are given knowledge and wisdom, communion and fellowship with our High Priest, Savior, Redeemer, Mediator! Let us take courage — as Paul says — "Rather glory in our infirmities that we may learn more of our Lord and Savior — be brought more into fellowship with Him — that we may more truly walk in His steps and learn of Him, take on His yoke — for He is our Yoke Fellow and maketh the burden easy.

So much could be said, but writ-

ing here is a strain and then hardly legible. But what a comfort! What a reward! what a treasure for the burden! What a treasure we do carry about in this earthen vessel!

We are in the same little city, still on the Missouri River. O My Dear! my prayer is that He may please to give both of us this understanding — this knowledge and thus make us obedient and submissive to all these little trials and burdens we meet with. May we have His strength to walk with and His "peace be still" spoken into our hearts. May He give us sweet meditations and feedings to keep alive our souls, and cause us to bless His Holy Name. What more can we ask for or desire. We are promised tribulations and "death" in this body, but also assurance of life — "His Life" in eternity to come. Let us know that and walk the path set before us in humility and prayer and submission and thanksgiving.

This is a sweet morsel of food, but the flesh is too weak to retain it, it must come and go and I must hear about, in this body, the death (which was in weakness) of my Lord and Savior, Jesus Christ.

My love be with you,

Douglas

(A. D. Alston)

3rd. December, 1949

MANY MEMORIES

Mrs. Isaac Jones,

Wallace, N. C.

Dear Sister Jones,

Reading your good letter in Zion's Landmark, brought to my mind many precious memories. I was born and raised in Allegheny

County, N. C., near Sparta, also near Independence, Va. My Father's land bordered on New River. This river was swift and crooked, but the state line was straight. At that time there were eighteen churches in the Mountain District Association. Most of the churches were named for different creeks.

My Father's land was in Pevos Batts Mountain and was in twelve miles of Blue Ridge mountain. Elder Isaac Jones, most every summer would make trips in our country and preach in all the churches. Elder Jones was in our home many times and my Father and Mother loved him. My Grandfather, Enoch Reaves, was a Primitive Baptist preacher, and died on his birthday, in 1870. That was about seven years before I was born, but I do remember Aunt Macey, his wife.

In those days most every family had a family graveyard. My Grandfather's Bible was placed under his head, and most likely contained records, and information about our family. I had clippings from papers that a Reaves family was in Camerl County Virginia, and this family of Primitive Baptist had lived on this farm for more than two hundred years.

On one occasion Edler C. A. Davis came with Elder Jones and he also preached in our churches. Elder Davis visited his son's children here in Texas, and they also attend our church, Ephesus, here in Houston. Elder Jones, on one occasion, was chosen to deliver the inaugural address at the close of Sparta, he called Professor Brown a great scholar and leader. He was also a Methodist preacher, but a good man, and young men from

different states attended this school. It was said, Elder Jones spoke nearly two hours to many thousand persons, who were held spellbound.

Another occasion I will mention. The association was held at Pears Bate Church near Independence, Virginia, and on Sunday Elder John R. Daily of Indiana, Elder Isaac Jones and D. Smith Webb did the preaching. I have heard it said there were three of the greatest sermons that were ever delivered.

My wife passed away January fourth, 1959, Perhaps you have heard of it. Her obituary was published in several of our papers. She was raised by a Presbyterian family and had never heard a Primitive Baptist preach, till attending Corners Grove Church near Mt. Airy, N. C. Elder D. Smith Webb did most of the preaching at that time. I believe the Lord revealed to her where the church was. She soon joined the Old Baptist Church and was baptized by Elder J. C. Morgan of Madison, N. C., and she proved faithful until death.

I was afflicted with tuberculosis at one time; but I had a good doctor who visited me about three times each week, and gave me shots. He says I am now cured, if I will lie and rest a portion of every day, and take care of myself. I only attend church on Sundays, where my children carry me. If my health will permit, I hope to attend the June meeting at Luling, Texas. It will be the first Sunday in June.

The Landmark has been coming to some of our family for as long as I can remember. I think Elder

Bodenhammer first published it; followed by Elder P. D. Gold, and then followed by Elder P. G. Lester. My father was acquainted with all those old preachers, including Elder Collier; Lunday; A. J. Taylor and others. My nephew, Lon Mac Reaves of Sparta, is clerk of Mountain District Association.

Sister Jones, I hope you will excuse all mistakes, for I can no longer write plainly. May the loving kindness of our dear Lord abide with you, and bless you, is my prayer.

In hope,
Mack Smith Reaves

THE CHURCH WILL ENDURE

Dear Sister and Brother Adams: I hope you and all your family are well. I have just finished reading the last issue of Zion's Landmark. I enjoyed it very much. I just wanted to tell you what a coincidence I saw in it. I have all along enjoyed this little Sister Gray's letters from Texas. Last week I felt so much that I wanted to write to you and tell you how grateful I was for the Landmark, and I wrote one day and tore it up in disgust. I found in her letter the very thoughts and some of the same words I had used in my writing.

I do not only appreciate the Landmark for myself, but I am still afforded the sweet privilege of attending church most every Sunday, and when I am brought to consider, I do not feel worthy of such a privilege, and am brought to compare myself with those who are deprived of this opportunity. I feel such pathetic sympathy for these dear saints of God, and I

realize how much the Landmark means to them.

I sometimes wonder who will carry on such needed services when it pleases the Lord to remove from our midst those who now do, but if it is His will that there be a need of this service, I believe He will continue to provide and qualify the necessary ones to accomplish His purpose, for we are told by Paul that "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17. This food and gladness will continue as long as we have that witness within.

I have been much strengthened with our young gifts in the ministry - Brother Mewborn; Brother Wray; Brother Hawkins; Brother Staley, and others who have been sent forth to defend His cause and feed his humble poor during the last few years. It proves to us the Lord will never leave Himself without a witness. I am reminded of an incident a few years ago, when I was going home with our son, Frank. We passed an Old Baptist Church, and he said, "Mama, you and I will probably never see this, but I believe my children will see the day when there is not a Primitive Baptist Church in our midst." I told him, "When that time comes, the end will be here." I believe as long as time lasts there will be a people called Primitive Baptist worshipping together. I would have our children believe this if I could, but I have no confidence in my own teaching. I love them well enough. I would have them enjoy the doctrine as I do,

if I could. I have done a lot of thinking along that line; wondering why I attend church so regularly. Being a preacher's wife, I am sometimes made to wonder, Am I just following along for the loaves and fishes? Do I appreciate every kind deed or word that has ever been afforded us from our many friends?

I am sometimes made to feel I would love to go, even if I could not go into the church. It means so much just to be in the atmosphere of our people, to see the ones who love the truth and trust in the name of Jesus; to hear them sing and to talk to them. That is one of the sweetest parts of our service to me.

I sincerely appreciate your effort in behalf of Zion's Landmark which brings so much comfort to the household of faith, and especially to the shut-ins, and the many who can attend church only occasionally, or not at all, such as Sister Gray. May the Lord bless and be with her and those of His witnesses who are in a like condition. May He comfort and commune with them in Spirit in their lonely hours.

From one that loves you,
Ada Hill or
Mrs. George Hill
929 Glenwood Ave.
Greensboro, N. C.

A DREAM

Dear Brother Adams,

Last night I dreamed a dream that does not look favorable in my sight. I awoke only to lie there and ponder this dream and the more I pondered it, the more I seemed to understand and the more

I realized the natural way of mankind is to cover up the evil that is in our lives and plaster it over with a mulch of self-righteousness. This mulch, even though it appears white and clean, is easily washed off, or the mulch may be so sparingly applied that it soon is visible, and one with spiritual knowledge can readily detect the blackness beneath the mulch with which it is supposed to be covered.

Oh, how some endeavor to hide their guilt and appear innocent and clean, but our sins, even though they are hidden sins, will betray us, and there is one above who is not deceived, before whom we stand or fall. In that great and dreadful day of judgment, only His people will be able to stand, the self-righteous will not be able, and except for the righteousness and exceedingly great mercy of our heavenly Father, none of us could stand the test. Our sinfulness and unworthiness are only blotted out by Him, because He imputed His righteousness to us and took upon Himself our sins. He alone could pay the price. He died that we might live, and he arose that we too might be resurrected from the grave. Jesus said: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20.

My Lord, My God, I do not wish to be

Among that throng who follow not with thee,

But how, Oh how I long to be
Among that throng who follow
Thee.

Oh! Saviour Dear, reveal thy
 path so plain,
 And cause this heart so cold! so
 vain
 To bow in humble love sublime,
 And worship thee in love divine.

Oh! keep these roving feet of
 mine.
 In paths of righteousness to shine;
 Yes, keep me, trembling though
 I be,
 Wrought through the blood of
 Cavalry.

And when I reach the end of life;
 Oh! let me flee from sin and
 strife!
 Oh! let me mount and soar ...
 away,
 To that fair land of endless day.

There let me gaze upon Thy face,
 And praise Thee for Thy match-
 less grace,
 Which saved me from a burning
 hell,
 And brought my soul with Christ
 to dwell.

Mrs. Isaac Jones
 R. F. D. 1
 Richlands, N. C.

TRUST HIS WORD

Dear Brother Adams,

I have a desire to write a few words of my experience, and of what the Lord has done for me, I hope. He called me at he age of eleven years. I would cry and worry and wonder what was going to become of me. Sometimes I was afraid to lie down at night, because I was afraid I would die in my sleep. Though I would try to pray, it seemed like every breath was crying deep down in me, saying,

"Lord, have mercy!" One night in a dream, I saw myself dead and buried and I was shouting and praising God all around my grave. I went on sorrowing until one day when I was on my way home from work and it seemed like a voice spoke so plainly to me and said, "Your soul is free, at last." I had to look around, the voice was so distinct and clear, but I could see no one. This lightened my burden and I rejoiced, for I knew it was the Lord who spoke to me.

Since that day, I have been trusting His word for I know His word never fails. I am still clinging to the sweet hope I received from His word that day, for I was delivered from the burden and fear that was crushing my heart. How beautifully the poet expressed what I daily experience:

"Father, I stretch my hands to
 Thee,
 No other help I know;
 If Thou withdraw Thyself from
 me,
 O, whither shall I go?

What did Thine only Son endure
 Before I drew my breath?
 What pain, what labor to secure
 My soul from endless death?

Author of faith, to Thee I lift
 My weary longing eyes;
 O, let me now receive that Gift,
 My soul without it dies.

Surely Thou wilt not let me die,
 O speak and I shall live:
 And here I will unwearied lie,
 Till Thou Thy Spirit give."

Brother Adams, I take great comfort in God's words. When He spoke to me saying, "Your soul is free, at last," my burden vanished,

and while I am needy, and feel it so much of my time, yet that burden has never returned. I believe all of God's children are on a battlefield and a battle is waging within between the flesh and the Spirit, but I hope not to run when the battle gets hard, but stick closer.

Please pray for an humble soul that I may have more grace.

A sister in Christ, I hope,
Mrs. James Cummings
1230 R. I. Ave. N. E.
Washington, D. 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

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. 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.

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.

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

NOTICE

To all who have contributed towards the erecting of a memorial to our beloved Elder and Mrs. D. G. Staples. I wish to state that there have been sufficient funds received for this work. Also there will be, or is now, in possession of Elder Adams a photograph of the memorial. We wish to further state that we truly feel thankful for all the interest that has been shown in word and actions for this cause.

Humbly submitted,
A. B. Barham

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVI

No. 5

Entered at the Postoffice at Wilson
as second class matter.

Wilson, N. C.

JAN. 15, 1963

VIEWS ON LUKE 15:11-32

A friend requests my views on
Luke 15:11-32.

This parable begins by saying, "A certain man had two sons." Of these sons, each is a representative head of his posterity. The natural and the spiritual. We find many passages of scripture in which a certain number represents an uncertain number. King Herod was the representative head of his nation. It is said that he sought to kill the young child — Jesus. When he died, he is spoken of in the plural, which we assume included those Herod had used in his effort to destroy Jesus. It is said, "They are dead which sought the young child's life," (Jesus).

The five wise and the five foolish virgins are certain numbers which are typical of uncertain numbers. The rich man and Lazarus were both the offsprings of sons of Abraham by nature. One of them is the representative head of those who are born through the

law; the other is typical of the head of those who are born through the righteousness of faith. The rich man was born through the law. The poor man, Lazarus, was born through the righteousness of faith. It is true that all the Jews were born through the law, yet, it could not be said that all of them received the promise of eternal life. Paul said, "For the promise, that he would be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." Romans 4:13.

In substance, the apostle wrote the same to the church at Galatia, as he did to the Roman brethren. He 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. Christ is the promised seed. He is the seed of the woman. God put enmity between the seed of the woman and the seed of the serpent. See Gen. 3:15. Paul sets forth a discriminating doctrine. He makes a separation between law and gospel, the self-righteous Pharisees, Publicans, and sinners. The law worshipers trusted in their own righteousness. They boasted that they were the seed of Abraham. Hence, they did not (in their own estimation) stand in need of any repentance, for they had not been convicted of sin. They were born through the law and not through the righteousness of faith; for when one is born through the righteousness of faith he sees himself exceedingly sinful. This he is never aware of until then. The publicans and sinners of whom Jesus

spake, are born through the righteousness of faith. They are helpless, poor, lost and needy creatures. They are at the mercy of Jesus. They are dependent upon Jesus Christ for life and salvation. Through necessity, they are forced to look to Him, who is their husband and head for both their natural and spiritual blessings.

The two parables spoken by Jesus in the preceding verses from our text (Luke 15:4-10) set forth the law and the gospel worshipers. This is portrayed by Jesus who spoke a parable to the murmuring scribes and pharisees. They were indignant because Jesus ate with sinners. Jesus said unto them, "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost." Jesus said, "I am not sent but unto the lost sheep of the house of Israel." When Jesus sent forth His apostles to preach the kingdom of heaven, 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." Matt. 10:5,6. The purpose of Jesus' coming into the world was to save those that are lost. "For the Son of man is come to save that which was lost." Matt. 18:11.

The one sheep belonged to the owner before it went astray. It

was his while it was lost. It belonged to the owner when it was found. The same was true of the woman having ten pieces of silver. What woman, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? The rejoicing was over the piece that was found. Jesus said, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

Jesus now proceeds with another parable which runs parallel with the two mentioned above, all of which sets forth law and gospel worshipers. "And He said, A certain man had two sons. The younger of them said to his father, Father, give me the portion of goods that belongeth to me. And he divided unto them his living." Luke 15:11,12. The portion of goods was evidently earthly gifts. David said, "The heaven, even the heavens, are the Lords; but the earth hath he given to the children of men." Psa. 115:16. If this parable sets forth the legal worshipers under the law, it will be seen that the younger son could not receive the heavenly things until he lost his earthly goods. The younger son gathered his portion of goods and took a journey into a far country. It was there that he wasted his substance with riotous living. "And when he had spent all, there rose a mighty famine in that land; and he began to be in want. And he joined himself to a citizen of that country. And he sent him into his field to feed swine." This younger son portrays in type and shadows those who endeavor to justify themselves by the deeds of the

law. His possessions are self-works, self-righteousness and self-confidence. He spends all of this. He is in want. He is a long way from his Father. In an effort to satisfy his hunger, he joined himself to a citizen of that country. The citizen sent him to feed swine. This citizen would well qualify as a law instructor who teaches for doctrine, the commandments of men. This is food for swine, not for sheep. The scribes and pharisees feasted upon works of their own righteousness. It no longer satisfies the hungry souls of those that have come to the end of their strength. Here is the turning point of the younger son. He is a representative head of those who are led from law to gospel. Paul said, "Wherefore, the law was our school master to bring us to Christ, that we might be justified by faith." The gospel begins where the law ends. The law and the prophets were until John. Since that time the kingdom of God is preached and every man presseth into it." Luke 16:16. "Christ is the end of the law for righteousness to every one that believeth." Romans 10:4. The law strips the sinner and leaves him helpless. The gospel supplies his needs and exacts nothing. This will be seen as we further approach the subject of the younger son. When he came to himself he remembered his father's house. Even the hired servants had bread enough and he was perishing with hunger. He is now a poor, repenting sinner. Faith moves him to arise and go to his father and make a full confession of his sins, and transgressions. He does not feel worthy of any favors. He said, "I have sinned against

heaven and in thy sight, and am no more worthy to be called a son." This expresses his sinful and unworthy feelings. (Verse 21.) He had thought to say, "Make me as one of thy hired servants." Verse 19. But this he did not say.

The father could never grant this request. A spiritually born son is always a son. If such a request had been granted, he could never abide in the house forever. Jesus said, "And the servant abideth not in the house forever: but the Son abideth ever." John 8:35. He arose and came to his father. Even before he reached the house, his father saw him. He ran and fell on his neck and kissed him. He was full of compassion and love for him. Not one word of reproof, nor an unkind word, did the father use by way of reprimanding him for his previous sins and transgressions. Instead, he said to his servants, (the apostles, servants of the most high God,) "Bring forth the best robe and put it on him." This robe is an emblem of the robe of righteousness and the garments of salvation. These are worn by those who are meek and humble and can be seen by those who are born of the spirit of God and heirs of salvation. "Put a ring on him." This ring is a seal which signifies that the younger son is a spiritually adopted son.

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. They were the favored people of God. Paul said, "To whom pertaineth the adoption, and the glory

and the covenant, and the giving of the law of the service of God and the promises. Whose are the Fathers' and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel that are of Israel; neither, because they are the sons of Abraham are they all children; but in Isaac shall thy seed be called." That is, they which are the children of the flesh, are not the children of God: but the children of the promise are counted for the seed." Rom. 9:4-8.

The ring is also an emblem of the endless love of God. A ring signifies that the receiver is loved by the donor — a love that has no end. When Joseph was taken from prison and became the second ruler in Egypt, "Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck." Gen. 41:42. "Shoes were put on his feet." The shoes are an emblem which signifies that he is shod with the preparation of the gospel of peace. See Eph. 6:15. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Jno. 14:27.

The Father said, "Bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead and is alive again; he was lost, and is found. They began to be merry." Luke 15:23, 24. This was a fatted calf. A fatted calf is tender and palatable. It was like the one which Abraham set before

his guest. "Abraham ran unto the herd and fetched a calf, tender and good." Gen. 18:7. Jesus is tender and good. The fatted calf was made a sacrifice to feed the Father, the servants, and the son; that they might eat and be merry. Jesus was made a sacrifice. He gave His life that the chosen vessels of His mercy might eat His flesh and drink His blood. A greater preparation has never been made for the saints of God than to feast upon a crucified and risen Saviour; those who have the evidence that He was delivered for their offenses and raised for their justification.

May it be observed that the robe, the ring, the shoes and the fatted calf are not things that could be purchased with corruptible things as silver or gold. They were gifts to the younger son, who is the representative head of all the spiritual family of God who were lost in the ruins of Adam, but found in Christ. They are in Him. He is made unto them wisdom, righteousness, sanctification, and redemption. See I Cor. 1:30. This embraces both Jews and Gentiles who are born through the righteousness of faith.

In verses 25 and 26 it is recorded, "Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant." In submitting my views, relative to the elder son, I do so with no thought of having superior knowledge over my brethren who may hold to other views than that which I purpose to present. It appears from the reading of this parable that it, as well as

many parables which were spoken by Jesus Christ, sets forth the law and gospel worshipers. The elder son was in the field, which signifies that he was at work. His disposition manifested an angry spirit towards his younger brother, murmuring and complaining about the way in which his younger brother had spent his living, portrays his position as being between the natural and spiritual. The love and mercy exhibited by the Father was repulsive to him. In the above, the elder brother portrays the evil spirit manifested by the Scribes and Pharisees who murmured at Jesus when they saw him eating and drinking with Publicans and sinners. They did not approach Jesus, but chose rather to make their complaint to His disciples. (See Mark 2:16-17). "When the Scribes and Pharisees saw Him eat with Publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with Publicans and Sinners? When Jesus heard it, He saith unto them, They that are whole have no need of the Physician, but they that are sick; I came not to call the righteous but sinners to repentance." The elder brother called one of the servants rather than the Father, to know "What these things meant." Verse 26.

The elder son refused to go into the house. He manifested his displeasure to his father for bestowing such love and compassion upon the younger son, whom he no doubt, felt should have received a just punishment for wasting his substance in riotous living. "His Father came out and entreated him." And he, answering, said to

his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment and yet thou never gavest me a kid, that I might make merry with my friends." Verse 29.

It appears by the words of the elder son that he was self-righteous like the scribes and Pharisees who labored in the law (not in the gospel). He was righteous in his own conceit. He said, "Neither transgressed I at any time thy commandment." He bears the mark of the certain ruler who said that he had kept all the commandments of God from his youth up. See Matt. 19:20. Scribes and Pharisees are known and identified by their belief in their own righteousness — their standard of righteousness. They could see the imperfections in Publicans and sinners, while they themselves were perfect in their own estimation.

The father entreated the elder son, thus: "Son, thou art ever with me, and all that I have is thine." These words were true, according to the reading of the twelfth verse, which says: "He divided unto them his living," meaning that he divided unto them all of his property. So what he did not give to the younger, he gave to the elder son. That is why the father said to the elder son, "All that I have is thine." Both of these sons were their father's sons by creation in the flesh, but the elder is a type of those who are born through the law; and the younger is the type of those who are born through the righteousness of faith. This makes plain the difference as indicated by Paul between the righteousness of the law and the

righteousness of God and Christ, for Paul said: "The promise that He (Christ) should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. The Israelites were brothers in the flesh to Jesus, in that they were Jews, and Jesus was born of a Jewish mother, Mary, therefore by nature He was a Jew, so the Jews were the favored people of God. Paul said: "—who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises; whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Rom. 9:4,5.

The Apostle Paul now proceeds to set forth the difference between the nationally adopted sons and those who receive the spiritual adoption. Beginning with Romans 9:6, he said: "Not as though the word of God hath taken none effect. For they are not all Israel (meaning they are not all spiritual 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. That is, they which are the children of the flesh, are not all the children of God; but the children of the promise as was Isaac, are counted for the seed." Romans 9:6, 7, 8.

To make sure that there be no misunderstanding as to what the apostle had under consideration in regard to those who are born through the law and those who are born through the righteousness of faith, he gives an example of both

Isaac and Jacob, "For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:9-13.

The father said to the elder son, "Thou art ever with me." The word ever, and forever, do not always convey the same meaning as the word eternal. (In many passages of scripture they convey the same.) In Leviticus we find recorded, "The fire shall ever be burning upon the altar." Lev. 6:13,14. This continued through the legal dispensation, at which time it terminated at the end of the law. Jonah, said, "I went down to the bottom of the mountains; the earth with her bars was about me forever." See Jonah 2:6. This sets forth a duration of time.

The father said to the elder son, "All I have is thine." When the father divided his living with the younger and elder sons, all he had, he gave to them; (See verse 12,) which is a type of the law service. It could not mean that he had all the perfection of God, for that is something one cannot give. God alone can give eternal life, for He said, All that My Father has given me shall come unto me, and him that cometh to me I will in no wise cast out. The father had all the outward ordinances of the legal dis-

pen-sation which belong to National Israel, or the Jews, which are num-bered by Paul, who said, "To whom pertaineth the adoption and the glory, and the covenants, and the giving of the law and the serv-ice of God, and the promises." Rom. 9:4. This was not an internal but an external performance by the Jews of whom the Scribes and Pharisees so much boasted.

This also embraces the circum-cision of the flesh; the passover and all the ordinances and statutes em-braced in the law. Those things be-long to the Father, (God.) He gave them to the Jews. Being natural born children, this was all they could receive. This was all they desired; therefore, the father said, "All I have is thine." They reject-ed the Messiah and the gospel promises. These are the better things which belong to the lost sheep of which the younger son stood in relation to Christ and not the self-righteous Scribes and Phar-isees, who need no repentance.

T. F. Adams

OBITUARY OF SISTER LILLIE WYATT

Sister Lillie Wyatt was born September 4, 1878, and died July 17, 1962, making her stay on earth almost 84 years. She was united in marriage to Joseph B. Gardner, March 27, 1895. After his death, she mar-ried Frank Brown in 1923, who was de-ceased sometime later, (a date we are unable to determine) and on May 26, 1941, she was married to Elder J. W. Wyatt, who preceded her to the grave December 16, 1945.

When just a young lady, Sister Wyatt became a member of Moore's Church and later moved her membership to Otter's Creek Church at Pinetops, N. C.; and in June 1945 both she and Elder Wyatt moved their membership to Willow Springs Church by letter, where they remained faithful members until death. Elder Wyatt was a fearless and able defender of the doctrine of election and predestination. Sister Wyatt was also a firm believer of the same doc-trine, and was faithful to accompany him to his appointments.

Although she was afflicted and in de-clining health several years before she died, she bore her afflictions with patience and

ferbearance, and we feel to say of her as Paul said of himself, she fought a good fight, she kept the faith, she has finished her course, henceforth there was laid up for her a crown of righteousness, which the Lord, the righteous judge, shall or has giv-en her at that day: and not to her only, but to all them also that love His appear-ing. See II Tim. 4:7. She loved to con-verse on the scriptures and hear them ex-pounded. Not being able to attend church in her later days, her greatest pleasure was to have the ministering Brethren hold services in her humble home, which was done occasionally.

Willow Springs Church has lost a loving and devoted member, but we believe our loss is her eternal gain. Funeral services were conducted at Johnson Funeral Home in Rocky Mount, N. C. by her pastor, Eld-er T. Floyd Adams, assisted by Elder J. M. Mewborn. Her body was laid to rest in the Pineview Cemetery in Rocky Mount, N. C.

Surviving are four daughters, Mrs. Nora Knox, Winston-Salem, N. C.; Mrs. Bertha Daniels, Pinetops, N. C.; Mrs. Emily Tre-vathan Fayetteville, N. C.; and one son, Joseph Gardner, Baltimore, Md.; fourteen grandchildren, thirty-one great-grandchil-dren, and one great-great-grandchild.

Bro. E. B. Pearce,
Sister Eva Pearce,
Sister Pearl Williford,
Committee

**IN MEMORY OF
SISTER FLORENCE MASSINGILL**

We, the members of Mt. Zion Primitive Baptist Church bow in humble submission to the will of our Heavenly Father who saw fit to remove from our midst, sister Flor-ence Massingill, age 74, April 11, 1962.

She joined our church several years ago and was faithful in attendance and other duties as long as her health permitted, which we have missed so much. To know her was to love her. Her health failed her a few years ago and about two years ago she was taken to a rest home and remained there until death came. She was a strong believer of salvation by the Grace of God.

She leaves one brother, two nieces, five nephews, and a host of friends to mourn their loss, which we believe is her eternal gain.

Her funeral was conducted by her pastor, Elder W. D. Barbour, in the presence of her many relatives and friends and laid to rest in the family cemetery under a mound of flowers.

Be it resolved, that a copy of this obit-uary be placed on our church book and one sent to Zion's Landmark for publication.

Done by order of our church in con-ference.

Elder W. D. Barbour,
Moderator
Ella Whittington,
Clida Langdon, Committee
Bessie Denning, Clerk

**OBITUARY OF SISTER
MINNIE WORRELL EDWARDS**

The death of our dear Sister Minnie Worrell Edwards brings the painful duty of writing an obituary of her death. She was the daughter of the late Lacy and Susie Anna Horton Worrell. She was born January 22, 1894, in Carol County, Virginia, and was deceased August 25th, 1962.

On August 16, 1919, she was married to Mr. W. S. Edwards, who is her survivor, as are two brothers, Elder J. R. Worrell of Florida, and Wiley Worrell.

Sister Minnie and her husband have lived in Raleigh the last thirty-three years. She was received by experience and baptism into the fellowship of Willow Springs Primitive Baptist Church the fourth week-end in August, 1936. She has been a most faithful member; her seat has seldom been vacant at our meeting times, during the twenty-six years she has been a member of our militant body.

Few believed the doctrine of election, predestination, and the resurrection of these our mortal bodies more strongly than she; and she was a great lover of the doctrine of salvation by the grace of God. 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.

Sister Minnie was much endeared to our people, and she proved this by her faithfulness to the cause. Her devotion was outstanding, and very obvious.

Her body was laid to rest in the Willow Springs Church Cemetery, there to await the return of Christ to this earth, when He will claim these, our mortal bodies in the resurrection when the mortal shall put on immortality, and this corruptible must put on incorruption.

It is agreed that a copy of this obituary be recorded on the records of our church book, a copy sent to Mr. Edwards, her husband, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference the fourth Saturday in October, 1962.

Sister Virgie Dean,
Sister Nora W. Helms,
Sister Pauline W. Adams,
Committee

**LIST OF APPOINTMENTS FOR
ELDER A. B. BARHAM AND
ELDER J. C. DUNBAR**

Mill Branch Association

1. Mill Branch Church — March 4 — 11:00 O'Clock
2. Tabor City Church — March 4 — Night
3. Simpson Creek Church — March 5 — 11:00 O'Clock
4. Pleasant Hill Church — March 5 — Night
5. Pierway Church — March 6 — 11:00 O'Clock

White Oak Association

1. Wilmington Church — March 6 — Night
2. Northeast Church — March 7 — 11:00 O'Clock
3. Southwest Church — March 7 — Night
4. Cyprus Creek Church — March 8 — 11:00 O'Clock
5. Muddy Creek Church — March 8 — Night
6. Sand Hill Church — March 9 — 11:00 O'Clock

Black Creek Association

1. Goldsboro Church — March 9 — Night
2. Lower Black Creek Church — March 10 — 11:00 O'Clock
3. Contentnea Church — March 10 — Night
4. Creeches Church — March 11 — 11:00 O'Clock

Little River Association

1. Little Creek Church — March 11 — Night
2. Clement Church — March 12 — 11:00 A. M.
3. Fellowship Church — March 12 — 7:30 P. M.
4. Middle Creek Church — March 13 — 11:00 A. M.
5. Willow Springs Church — March 13 — 7:30 P. M.

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FEBRUARY 1, 1963

NO. 6

PSALM CXXIII.

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

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

PSALM CXXIV.

If it had not been the Lord who was on our side, now may Israel say; If it had not been the Lord who was on our side, when men rose up against us:

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

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

Then the proud waters had gone over our soul.

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

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

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

PSALM CXXV.

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

As the mountains are round about Jerusalem, so the Lord is round about his people from hence forth even for ever.

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

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

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

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MATTHEW, CHAPTER 24

Views requested by Brother and Sister W. S. Watson, Logansville Ga.

It is my understanding, relative to the above chapter, that it sets forth the day of transition the close of the old, and the beginning of the new era, and Jesus "departed from the temple, and His disciples came for to show Him the buildings of the temple," and to them Jesus said, "See ye not all these things?" Think of the astonishment with which His disciples were faced when He told them, "There shall not be left here one stone upon another, that shall not be thrown down." I feel they must have marvelled in disgust, for the structure to them was complete in every detail, and the beauty of the temple unexcelled by the hand of man.

It is my understanding that the throwing down of the temple, prefigures the downfall of our earthly temple, by the power of God. Please note the temple was to be thrown down. It was not to fall of itself, but was to be subjected to a vital power, a power sufficient to throw it down, and again, the temple was not questioned, whether it would or would not fall, being within itself passive. The temple had no power to resist being thrown down, our earthly temple in which we dwell possesses no successful power of resistance against the power of God.

Please note Jesus sat upon the the heights of peace. His disciples came unto Him privately, and asked of Him that He tell them when these things should be. It seems that His disciples believed what He said about the temple being thrown down, but the thing that interested them now was, "What shall be the sign of Thy coming, and the end of the world?" His disciples evidently felt that if the temple were thrown down, that would end the matter with them, and the world would end; now the question was, when would the world come to an end?

I here leave for the time being, the text matter, to say it was the end of the world, the end of the world of law, that is the law of Moses, never again to go to the old temple, the structure of flesh and blood, and look to, or even expect, the worship therein, for God is a Spirit and they that worship must worship in Spirit and in truth and not in the oldness of the letter, for old things are passed away, behold all things become new, a new world indeed! wherein dwelleth righteousness and God is not ashamed to be called their God.

Back to the text. We note the spirit of deception still prevails, and Jesus very ironically warns His disciples against the deceptions of men, and it is well enough that we heed that warning even in our day, for it is given for our instruction" that we through patience and

'comfort of the scriptures might have hope.' The claims of deceivers are very bold, even claiming to be the Christ of God, by that I think Jesus means in principle are their deceptive claims, but you, Gentle Readers, are given to know the Spirit of Truth, and the spirit of error, and are thus enabled to make the right decisions.

In respect to the sign of His coming, Jesus assured His disciples they would hear of wars, and rumors of wars, but He told them not to be troubled, for all these things must come to pass, but the end is not yet, the news of war, along with the rumor of war, is not so real as war itself. War indeed is horrible, the battle pitched of God in the hearts of His children, is the one where a clean victory is won. The Prophet says in fore-telling of these matters, that every battle of the warrior is with confused noise and garments rolled in blood. Evidently that is true of literal wars where they are fought with shot and shell, but in this war pitched of God in the heart, the fuel and burning of fire, accomplishes the victory, and the victory is a child is born, (in the heart) a Son given, the government abiding upon His shoulders, assures His presence, and His lofty approach, naturally there would be nation against nation, kingdom against kingdom, no more kingdom against nation, neither nation against kingdom, but King Jesus ruling in love and power, in the new era, when the law is no more looked to for life and salvation as heretofore.

Now sorrows and afflictions, famines, pestilences, earthquakes

in divers places, all of which a child of God is visited with and called upon of God to endure, now Jesus is dealing in part with principles, and possibly some application can be made relative to person, however in our day, it is strictly principle, none seeks our natural life, but only to kill off such principles as salvation by grace and grace alone. The trouble with such contenders is they are living in that old temple, they are not to be blamed, for the temple has not yet been thrown down in their hearts, and Jesus did not say they should throw it down, but said, it would be thrown down, the temple can not throw itself down, it did not build itself. There prevails a hatred for the principles that are established of God in the hearts of His children, because carnal man has ever been enmity against God, not subject to the law of God, because the law is of a carnal commandment, and God is a Spirit. His people are not void of hate, neither void of offense, neither void of deceit; deception has led many astray, false teachers, false prophets come under this category, all of this is because of the abounding of iniquity, and the love of many has waxed cold because of it .

Now we approach endurance. Endurance to the end, is the safe course, away from all these beggarly elements, or as Jesus put it, shall be saved, saved from deception, saved from the sins and snares of Satan. Jesus here is dealing with live subjects, who possess a sensitiveness to touch, and not at the dead who know not anything. Now Jesus comes to deal with the

gospel preached in all the world. It is not my understanding that Jesus had in mind this universal world, but the world of law and order under which Israel had labored so fruitlessly! It seems Jesus put a great price upon the gospel, making it a witness unto all nations. May I say the gospel witnesseth for God at all times when it is preached, whether it is by Jew or Gentile, but all men do not believe the witness. To me the gospel is the power of God, beyond question; recalling the Prophet who hath said: "Who hath believed our report?"

Now we come to the desolation of Daniel, accompanied with the abomination, indeed desolation is serious, as spoken by Daniel, but the abomination of the desolation did not lighten the burden nor lessen the decree, but if you will note in the most desolate moments, which were shortly before he was to be thrown to the most vicious beasts on earth — Lions. Daniel never forgot his God, but approached Him in prayer through an open window daily. Shall we learn from this desolate experience, that God yet liveth? And His listening ear is at the window of our hearts, when God wills to open the window and listen in? Daniel was standing in the Holy Place. Could we expect to be heard of God standing in an unholy place? From this we are taught that all perishable things flee away, and we become still in the stocks of God, our own house not considered, not even shall we come down to take anything out of the house. In the field we are commanded not to turn back to take clothes. No, the garments worn

prior to this time will not do now. I am amused when I learn of men going to seminaries to be clothed with authority, or garments fitting to the ministry; or a child being sent to Sunday School preparatory to being made ready to accept Christ; putting on the garment that will qualify them as Christians, they fail to read and most of all fail to understand.

Now we come to the most critical of all: verse nineteen. To this one designated, there is a woe, a stop room for meditation, dread and fear; a happy outlook for peaceful, and healthful days to come, when pallor hours will be over, and the fondling and loving moments will begin, for the joy that was set before. Jesus endured the cross, despised the shame, and sat down at the right hand of God. Here there is room for prayer that praying the journey will not be in that cold distasteful state, neither in order to but because of, Jesus is adhering close to the fundamental facts of the dividing line between law and grace, even ignoring the pharisees Sabbath day, a day they hold for service, and consider, because it is the Sabbath day with them. God would recognize their efforts, and excuse their errors.

The separation from law necessarily brings about a day of tribulation, that tribulation is so horrible no man ever attempts it. Jesus says such was not since the beginning of the world; no, nor ever shall be; words were never truer than those spoken by Jesus. We only have one trip from law to grace, one call, one hope; no second trial settled once for all time. Jesus

knew the heart aches, and said except those days should be shortened there should no flesh be saved. "But," says Jesus: "For elect's sake those days shall be shortened." Again God proves His love for His people, in not suffering them to be tempted above that they are able to bear, but at the same time take the very thing with which they are tempted, and make a way for their escape. We see our experience is all we have to prove to us that we have escaped the horrors of condemnation; and in escaping these horrors, we are established in fundamental facts; to us, there is no need for law worshippers to say, "Lo, here is Christ, or there is Christ, for we do not believe it. False Christs and false prophets are all around no doubt, shewing signs, shewing wonders, and Jesus said; "If it were possible, they shall deceive the very elect." Matt. 24: 24.

Relative to the elect, and the very elect, note the close relationship, and now the far away kin. Please note, the heirs chosen of God in Christ before the foundation of the world are the elect of God, also note the choice precedes the election, the elect of God are people chosen from the race of Adam, by reason of such, they are much more human than divine, subjects to be deceived, and to deceive; but not so with the Son of God, who is the very elect, but if it were possible the deceiver would deceive the very elect, the Son of God; but there is not a possibility of deceiving the very elect, the Son of God.

"Behold, I have told you before," says Jesus, so if it should be said, "He is in the desert, Go not

forth;" or "In the secret chambers; believe it not." These words spoken lead me into the light of the fact, no man can find Jesus, any more than a man can find God, but God found Jacob, Jesus found Saul, a slight deviation from the text matter, for which please pardon, but I am hovering around a sweet hope that a little more than fifty years ago Jesus found me in the blackest of black darkness, and but for Him, the blessed Son of God, my Lord, my All, who was, and is as the lightning that cometh out of the east, and shineth even unto the west, I would be in my sins. His coming was in reality, as the rumblings of mount Sinai—rolled away, and His power left the scars, as does the lightning today, beside leaving the scars, it killed every inclination and characteristic of human endeavor to go to Him, for He had come to me.

Oh, what depths, and what lowliness, Jesus assumed here! In word and application, Jesus becomes a carcass, and His people become eagles; and though they soar high in humanity, and stray far away into the deep, deep blue horizon, hunger brings them back again and again, to pick and nibble on the carcass, for wheresoever the carcass is, there will the eagles be gathered together. Just yesterday we commemorated His last supper with His disciples at Bulah Church in Troy. It was a sweet communion, but sad indeed: "Though," says He, "except you eat my flesh and drink my blood, ye have no life in you. We, as a people, have no other source for food but Him, a carcass.

Now we are beginning to get into

the light of why an Arminian world does not care for the truth and the doctrine of the church. They do not like our food.

Immediately after those days, which were days of tribulation, which for the sake of clarity, I shall call the days of transition. As said in the beginning, it was the day of transition — a complete change over from the law of Moses, to a new and better day, wherein dwelleth righteousness, where abides a living sacrifice, no more to look to dead cattle and their blood; neither the butchering of birds over running water neither pigeons for sale. The terribleness of this transition shook the heavens. Note, "the heavens," (plural) but the stars did fall from heaven, the moon refused to give light. There is no going back under the law, once delivered; that is why old Baptist cannot fall from grace, it is dark back there, that I know so well.

You will, of course, note Jesus is here submitting a little prophecy, which He was capable of doing, when He so willed. It is thought and preached by some, that verse thirty teaches the final judgment; the end of this universal world. I am of course agreeable to their views, but I do not agree with them; neither do I think it has any reference at all to the final judgment, but to me the final of the law of Moses for life and salvation is what Jesus brings to an end; although it cost His life; the spirit of the law remains, as applied to the heart, but the letter was cancelled by the death of the Son of man. Please note the child born to Mary grew to manhood and died

that we might live. The Son of God was given of God and was raised of God, and went back to God, for God refused to see His HOLY ONE see corruption.

It is a fact that the sign of the Son of man does appear, but the sign of the Son of man is one thing and the Son of man is something else indeed! I saw the sign of an alligator on the river bank last week, but I did not see the alligator. That is, it appeared to be the sign of an alligator. The sign of the Son of man just appeared. Do you not suppose at least that the mourning of the tribes of the earth could have been a fake? Here where we live the tribes of the earth have what is called by them, a mourner's bench, and you know the mourners by the bench they are on, or the one they are knelt around. The tribes of the earth here are afraid of these clouds, the sign of the Son of Man, they have not yet been taught that it is the Son of God who has the power, and the glory forever and ever.

Now for sympathy's sake let us assume the day of transition is over. (See verse 31.) Here Jesus is talking about preachers called of God as was Aaron. It is they, His angels, not angelic to men but angelic to God, His ministering servants, their voices raised with the music of the sweetest sweet trumpets, as it warbles and reverberates and shakes the very arches of heaven in every quarter of the heaven of heavens; and from sea to sea and from coast to coast. Oh! the joyful sound of the gospel!

Verse 32: Here Jesus relates a short but beautiful parable, using the fig tree as the subject; reckon-

ing this verse directly with an experience of grace; proving the day of transition is over. Hear Him when He says: "Now learn a parable." The subject is now capable of learning. You can not teach a person who is enshrouded in law religion. Note the beauty in which Jesus went about this parable, when his branch is yet tender, and putteth forth leaves, ye know summer is nigh: no creature of all the creation of God with a heart so tender as a child of grace passing through this beautiful ordeal, and no tears so sweet. No wonder there is music in a groan and beauty in a tear. "I am the vine ye are the branches," says Jesus, the tenderness of the branch, then come the leaves, signifying summer is near, and as the fruit comes forth, with its bloom on the inside of the fruit, the fig blooming on the inside,) teaching that the heart is the container from which originates the luscious fruit to God.

There is a warm season, indeed, in Zion, when these evidences prevail. Even at the doors; (not door) reaching the hearts of all constituents open for that sweet fellowship, of the poor penitent herbs whose leaves are yet tender, and the bloom is young and tender inside, but luscious fruit is in the making, all by the handiwork of God wrought in the heart; a sinner saved by grace, exclusive works. "This generation shall not pass till all these things be done." Mark 13:30. This is the generation of Jesus Christ. "Heaven and earth shall pass away: but my words shall not pass away. Mark 13:31. I am inclined to feel with one of old, when He said, The heavens declare the

glory of God; and the firmament sheweth His handywork." Psa. 19: 1. His word is back of it all and His word will not pass away.

No man knows the hour of the day, when God will reveal Himself; the angels do not know. Angels being ministering Spirits, sent of God to minister to His own. I would like to know why some that I know and love do not offer to the church, but I cannot know, only God knows. Jesus uses Noah as an example, teaching more of our not knowing. Since the ark is a perfect figure of the Church, we will have to wait for the flood to waft away, but to be sure, not until the Lord shuts them in, as He did Noah.

We will go on eating and drinking, marrying and giving in marriage, and wait for the end. Here we have two in the field, one taken and the other left. This is strictly a law and grace proposition, here are two women grinding at the mill, one is taken, the other left. (More law and grace, but plainer than before,) the church under the law and the church under grace. Under grace is taken because there abides the elect of God, so the remainder of the chapter is given to watch. Only those who can see need or can watch. I never saw a blind watchman in my life on duty. It must then be one with good sight. Words of caution are used also: "Watch and pray lest we enter into temptation."

Some impatience seems to also be manifested, therefore patience must have her perfect work, for faith worketh patience, and patience experience and experience hope.

F. A. Collins Hartford, Ala.

**ELDER LEFFERTS, FRYING
PAN - DEC. 10, 1933**

Isaiah 24:15 - "Wherefore glorify ye the Lord in the Fires".

There are some words which have been on my mind quite a bit lately and they are these. "Wherefore glorify ye the Lord in the fires". There are things written in this chapter which are very much like the state of the world at the present time. We have had for sometime now what we call hard times, or the depression, though not quite in the destitute state spoken of in this chapter: but as the fifth verse says. "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning of grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore, glorify ye the Lord in the fires." This is what Isaiah says of a time of desolation in the earth: but when such times come, there is a small remnant of the people who aren't swallowed up by the distress, a few who are just like a few olives that still adhere to the tree after it has been shaken and most of the olives have fallen, or like a grape here and a grape there left hanging to the vine after the crop has been gathered; a few who are not overcome, because they belong to the Lord. These shall lift up their voice and sing to the Lord, they shall cry aloud from the sea. The sea in the Scriptures is often

used as a figure of the restlessness of humanity. In Revelation it says, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues": and out from this sea there shall be this remnant that shall sing unto the Lord, and Shall glorify him in the fires. It does not follow that because some are the Lord's children that they are exempt from the troubles that are abroad in the earth. They are to suffer in common with the rest of the people. In this present depression some of the Lord's people have had to have their farms sold because they were not able to pay the taxes, others lost all the money they had in closed banks, and we cannot escape loved ones becoming sick and dying, but in all these things the Lord's people are told to glorify him. How do they glorify him in these things? Well, one way in which God is glorified is that it causes us to examine ourselves. The first thing in God's purposes is his own glory, and then the good of his people. When trouble comes upon us one of the first things we do is to turn our eyes within: we begin to wonder if this or that we have done has brought this trouble upon us. Trouble does not always mean that the frown of God is upon us: persecution comes because of standing firm for the truth; nevertheless, whom the Lord loveth he chasteneth, and it is good for us to examine ourselves. Disorders had come into the Corinthian Church and Paul writing to them tells them "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the L o r d,

that we should not be condemned with the world." The judgment of his people fell on Christ; but in our experience when the Holy Spirit opens our eyes to our condition we judge ourselves; we feel the chastening of the Lord, we know we are condemned before him. There is a judgment to come for the world, from the condemnation of which none can escape, but for those who judge themselves their judgment is already passed and they shall not be condemned with the world. In so judging themselves they do glorify God in that they confess he is just in the c o n d e m n a t i o n they feel upon them. They are ready to confess that God has punished them less than their iniquities deserve, which keeps them from murmuring against him. That is another way in which God is glorified by his people, by not murmuring against him in the troubles which befall them. God has said that in quietness and confidence shall be our strength. Some of you remember Elder James Adams. He told of being impressed at one time to call on an old sister in the church who was very poor, and had things in life hard. He thought she needed sympathy and that he would visit her and try to comfort her in her trials, but when she opened the door to him she began immediately to tell of all God's goodness to her. Elder Adams said he came away ashamed; he had gone as he thought to console with here, and here she was praising God for all her blessings.

Gods people also glorify him by not fainting in the day of adversity. It is written, "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". Sometimes we get to a place where we feel our religion is vain, things seem to go against us, and we are ready to throw up our hands and give it all up. Oh, but faint not, wait on the Lord, be of good courage and he shall strengthen thine heart. We make mistakes, all of us; we don't like to have them brought to our notice, it hurts us; but it is good for us: we know there is no excuse for them, but shall we give up and quit because we make mistakes? No, we must press on, and having our mistakes brought to our notice is better for us than for them to be passed over; it will make us to walk more carefully before the Lord. There are other things in which we might faint. Some of you might easily have found excuses to have stayed home this morning; the weather is cold, and some of you are getting along in years, you might have felt you would better stay home, but you didn't. You came here. Paul says to forsake not the assembling of ourselves together. Sometimes the minister feels he has nothing to bring before this people, he would much prefer to stay away, but can he do it? No, he must go, and it may be the Holy spirit will give him something to speak. We know of a sister, faithful to her meeting, but she was growing old. One meeting day it was cold, snow on the ground, and the others thought she surely would not come; but she did, and when some of the members expressed surprise, she told them she had nothing to do with the weather, it was her business to be at

her meeting. God is glorified by the exercise of faith. It is not that we can exercise this faith of ourselves, but faith works in the heart of a believer, so that he can trust in God in the deepest trials. Satan told God that it was no wonder Job served him, for he had put a hedge around him that nothing could hurt him, and he had reason to serve him. So God removed the hedge, and allowed Satan to sorely afflict Job; but what happened? Job did not curse God as Satan said he would. No, but by faith he could say. "I know that my Redeemer liveth." God did not need to put Job to the test to find out what Job would do; he knew what Job would do, but it was for the exercise of Job's faith; and to prove Satan a liar, for he is a liar, and abode not in the truth. "Glorify ye the Lord in the fires". This means patiently enduring our afflictions. What is it to patiently endure? It is not mere toleration, it is more than that. We have to feel the fires of tribulation, feel the heat of them. The three Hebrews were cast into the burning fiery furnace. They felt the heat of it, but they came out of it without being burned; and why? Because there was a fourth in the furnace with them, the Son of God. Then there was the burning bush which Moses saw. It was a strange sight to Moses, a bush all on fire and yet it was not being consumed. This burning bush was a figure of the children of Israel in their bondage in Egypt. They were enduring much cruelty at the hands of the Egyptians, but they came out of it with great substance. Abraham also had a sign from God of the

same thing. God took him out and told him to look at the stars, and that his children should come out with great substance. Then Abraham was given a sign. Three animals cut in pieces, and when it was dark Abraham saw a burning lamp in the midst of a smoking furnace passing between those pieces. This vision foreshadowed the nation of Israel, the burning lamp, in the smoking furnace of Egyptian bondage: the pieces of the animals were the Egyptians which were broken up when the children of Israel were delivered from him.

"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 shalt not be burned; neither shall the flame kindle upon thee." We must pass through these trials, and feel them. You know, if a man puts on a life-belt to save himself when the vessel is sinking, the life-belt will hold him up, but it will not keep him from feeling the iciness of the chilly waters. He will feel it until he is taken out of the water.

James says, "Blessed is the man that endureth temptation: for when he is tried" (that is, when he is delivered from it) he shall receive, the crown of life. Then there is thanksgiving and praise to God. We have the low level of duty and the high level of privilege. The Lord's people always have cause to bless and praise him, even in their deepest afflictions, for no matter what our circumstances they could always be worse: and remember this, whatever the Lord takes away from us, he never takes away Himself. He said "I will nev-

er leave thee nor forsake thee". So you see there are all these ways by which the Lord is glorified by his people in the fires of their afflictions, by honest self-judgment and examination, by not murmuring, by not fainting, by the exercise of faith, by patient endurance, and by thanksgiving and praise. But there is another thing which we must not forget and that is by cheerfulness. We don't need to go around with long faces. In the Psalms it tells us that they looked unto him and were lightened and their faces were not ashamed. We have seen people who were loaded with trouble and we have wondered that they could be so bright and cheerful under it all; but here it says they looked unto him and were lightened. You remember when Moses went up in the mount and received the two tables of the Ten Commandments from the Lord and had talked with him, that the glory of the Lord reflected in Moses face, that Moses had to put a veil over his face before the children of Israel could stand to look on him. There is a scripture which reads like this, "We all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." This word glass means a mirror, not looking through a clear glass, as a window light, but as a person looks into a mirror and sees his reflection there. In the olden days ladies had mirrors of highly polished metal, and according to the kind of metal so there would be that color reflected on the face of the one who looked into the mirror. For, instance, if the mirror were of sil-

ver, a grayish reflection would be cast on the face, if of brass a yellowish reflection, if of gold a golden reflection and so on. So the Lord's people when they look into God's word, when they are under conviction of sin, they look into the mirror of God's holy law, and they fall under its condemnation. The mirror of God's law shows up to them their shortcomings, their sins and iniquities: but they do not always have to look into this mirror of the law. God puts another before them, the mirror of his love. Oh! what glory is reflected then, they see their guilt all put away by the sacrifice of Jesus, they see him as their obedience, and the love of God sheds its glory in them. This glory is reflected in them, they can rejoice in him. Yes, cheerfulness is not the least way by which the Lord's people glorify him in the fires.

"And if our dearest comforts fall before His sovereign will, He never takes away our all, Himself He gives us still!"

753 Beebe's Collection.

UNION NOTICE

The Lower Country Line Union was appointed to be held with Surl Church, beginning Saturday before the fifth Sunday in March, 1963. Elder Charlie Thomas was appointed to preach the introductory sermon, Elder L. P. Martin alternate.

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

Clyde Satterfield
Union Clerk

UNION NOTICE

The next session of the Skewarkee Union is to be held, the Lord willing, with the Briary Swamps Church, Pitt County, N. C., 5th Sunday and Saturday before, in March 1963. The Church is located 1 mile east of Stokes, N. C., on Highway 33. Elder Leon Harrison was chosen to preach the introductory sermon, Elder E. C. Harrison, alternate.

E. B. Peele, Union Clerk
Williamston, 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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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ORDER OF THE CHURCH

Elder Adams, should you have a mind, I would that you write an article concerning the order of the church.

My reason is that some good brethren seem to think that the order of the church was gotten up by men, and should not be adhered to as a rule of the church. This idea never has appealed to me since I believe the true order is spiritual and only manifests the spiritual guidance in maintaining good order. Without good order, how can you or anyone else, tell where the church is?

In hope,

(Elder) Sanford Bradshaw
Florence, Miss.

I agree with Brother Bradshaw that the true church of Jesus Christ is recognized by the doctrine set forth by the Apostles and Prophets. Paul, in writing to the church at Ephesus, said to the Gentile Brethren that they were "Built

upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20 - 22.

The visible church is composed of baptized believers, those who have evidence of pardon and peace through Jesus Christ for their sins and transgressions. "Him (Jesus) hath God exalted with His right hand to be a Prince, and a Saviour, for to give repentance to Israel, (spiritual Israel) and forgiveness of sins." Acts 5:31.

Baptism by immersion was the mode which was practiced by the Apostles. John baptized those who brought forth the fruits of repentance, in the river of Jordan. John baptized Jesus. It is recorded, "And Jesus, when He was baptized, went up straightway out of the water." Matt. 3:16. Philip baptized the eunuch. "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the spirit caught-away Philip that the eunuch saw him no more." Acts 8:38, 39. The above scriptures are sufficient proof that baptism by immersion was the example laid by Jesus Christ.

The Lord's Supper (that is, the bread and wine) is an ordinance to be observed by all baptized believers from the crucifixion of Christ until He comes again, the second time. Paul said, "For as often as ye eat this bread, (symbol of the body of Christ) and drink this cup,

symbol of the blood of Christ). ye do shew the Lord's death until He come." Ist. Cor. 11:26. Paul said, "But now once in the end of the world, (the end of the legal dispensation) hath he appeared to put sin away by the sacrifice of Himself." Heb. 9:26. "And unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

The Elders of the churches were ordained by the Apostles. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts 14:23. A presbytery of two or more performed this service. Paul said to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." I Tim. 4:14.

The Apostle penned down the qualifications of those whom the churches should recognize as true servants of God. See I Tim. 3: 1-7. Much care and precaution was to be taken before ordaining a man to the work of the ministry. He said to Timothy, "Lay hands suddenly on no man." I Tim. 5:22. It was sometime after the organization of the churches before any deacons were appointed. Perhaps it would be better to say, "And in those days", collecting for the poor of the flock and distributing to the needy, serving tables and preaching the gospel became too strenuous for those who administered the word. For this reason it seemed necessary that they should have some relief.

It is said, "And in those days when the number of the disciples

was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:1-4. The seven were chosen whose names are recorded in verse 5; "And when they had prayed, they laid their hands on them."

In I Tim. 3rd. chapter, beginning with the eighth verse, the Apostle was more specific in giving the qualifications of deacons than ministers. After setting forth the qualifications of bishops, or elders, he began by saying "Likewise must the deacons be grave, (which means men who are serious minded, solemn, not having men's persons in admiration, (that is the natural man) See Jude 16; but rather those who believe in upholding the true principles that govern the church, and know no man after the flesh) not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience." I Tim. 3:8,9. In verse ten, He said, "Let these also first be proved." In verse 14 and 15 he continued, by saying, "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in

the house of God, which is the church of the living God, the pillar and ground of the truth." Deacons who possess the above qualifications purchase to themselves, as Paul said, "A good degree and great boldness in the faith." They render an invaluable service in holding the unity of the church, in the bonds of peace, advising brethren (in the spirit of love) should there be any discord or divided opinions in local matters. By so doing, they relieve their pastors of many burdens.

Paul did not overlook the importance of making mention of the deacons' wives, and their qualifications. He said: "Even so must their wives be grave, not slanderers, sober, (meaning subdued, humble, sedate or modest and careful of what she says,) faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well." Tim. 3:11, 12. The Apostle drew out at length on the qualifications of Elders and Deacons in I Timothy, knowing that good counsel is of utmost importance to the well being of the churches in maintaining good order and keeping the unity of the spirit in the bonds of peace. In urging further precaution in ordaining ministers, the Apostle wrote to Timothy saying: "Lay hands suddenly on no man." His reason for this is that "Some men's sins are open beforehand going before to judgment; (not before the judgment of God, who knows the thoughts and intents of the heart of all men) but going before the judgment of the church. Of course, Timothy nor the church would approve of ordaining

a man whose sins are open beforehand; but there is danger in this: "some men they follow after." That is, some profess to have a call to the ministry, but they may have secret sins which do not appear on the surface, but are made manifest after they are ordained, and give the church trouble, like Hymenaeus, and Philetus as well as Alexander, men of corrupt minds, whose words the Apostle said, "Will eat as doth a canker — who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some." II Tim. 2:17, 18, also I Tim. 1:20. Where the evidence is clear, there is no reason for delay, but "They that are otherwise cannot be hid." I Tim. 5:25. Their secret sins will soon or late be made manifest.

The above is good order to be observed in churches, all of which is based on scriptural records. The true church of Jesus Christ is seen or recognized by following the precepts which were taught by Him and His Apostles. Those who follow the pattern and adhere to the true principles are compared to a city that is set on a hill that cannot be hid. See Matt. 5:14.

Quantity is not preferred at the sacrifice of quality. Those who are gathered together in the name of Jesus, are the manifest children of God. There may be many or few. Jesus said, "For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20. A tree is known by the fruit it bears. Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The fruits of the spirit, are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. See Gal. 5:22. The works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revelings. The Apostle said, "And such likes of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God." Gal. 5:19, 20, 21.

Paul separates the meek and humble followers of Jesus Christ who endeavor to live a Godly life in honoring the profession which they have made by an orderly walk and a holy conversation, from those who bring a reproach upon the cause of Christ and His church by engaging in evil things to satisfy the lust of their flesh. With reference to the above, He said, "But now I have written unto you not to keep company, if any man that is called a brother, (Paul did not say that he is a brother, but if he is called a brother) be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." I Cor. 5:11. That is: Have no dealings with such an one.

Again, we are not to overlook the gospel rule when one brother trespasses against another. Jesus said, "Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone: (to pursue any other way

would be dishonoring to the teachings of Jesus.) If he shall hear thee, thou hast gained thy brother." Matt. 18:15. If he will not hear thee, then follow the procedure in verses 16, 17.

Accusations against an elder must be proven by two or three witnesses. Paul said, "Against an elder receive not an accusation, but before two or three witnesses. I Tim. 5:19.

(Continued In Next Issue
Of Zion's Landmark)

IN MEMORY OF MOTHER

Loving memories never die,
As years roll on and days pass by.
In our heart a memory is kept
Of the ones we love and will never forget.

In the grave she is sleeping,
But our loss is her gain;
For her soul is with Jesus
For ever more to reign.

Let us not wish her back again,
To suffer pain untold;
While she with Christ forever reigns
Where sickness, sorrow, pain and death
Are felt and feared no more.

Written by her daughter.
Fannie Parker

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?

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

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Bethany, the fifth Saturday and Sunday in March, 1963. Elder Calvin Harward was chosen to preach the introductory sermon and Elder T. F. Adams, alternate. The church is located on the west side of Hwy. #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
Princeton, N. C.

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Mill Branch, Saturday and fifth Sunday in March, 1963.

Mill Branch Church is located in Columbus County, N. C., about six miles East of Tabor City. Visitors coming on 701 Eastward to Vinegar Hill turn right on 2nd paved road continue to Union. Visitors coming by Whiteville, N. C., leave Whiteville Southward on 701, about 15 miles turn left at Sidney Service Station about one and one half miles to Union.

E. L. Vaught, Union Clerk
Loris, S. C.

LAUREL SPRINGS UNION

The next session of the Laurel Springs Union Meeting is appointed to be held with the Church at Fishers Gap, the fifth Sunday and Saturday before, in March, 1963.

Elder Garland Payne was chosen to preach the introductory sermon, Elder Sam

Flippin, alternate. Fishers Gap Church is located one mile off Highway 89 at Lowe Gap, N. C. Turn on gravel road, No. 1413 near the Cemetery at Lowe Gap.

We extend an invitation to our brethren, sisters and friends to visit us in our Union Meeting.

G. L. Badgett, Union Clerk

UNION NOTICE

The next session of the Black River Union will be held with Seven Mile Church, Sampson County, N. C. The Church is located about four miles west of Newton Grove, near Hobbs Shop. All lovers of the truth are invited to attend, especially our Ministering Brethren.

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

BLACK CREEK UNION

The next Black Creek Union is appointed to be held with the Church at New Chapel. The Church is located on highway 70, about five miles from Goldsboro on the right side of the road going west in the direction of Raleigh. The Union will begin, the Lord willing, on Saturday before the fifth Sunday in March, 1963. We wish to invite our Brethren, Sisters and friends and a special invitation to the Ministering brethren.

J. B. Williams
225 Braswell St.
Rocky Mount, N. C.
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.

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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WILSON, NORTH CAROLINA

VOL. XCVI

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NO. 7

PSALM CXXVI.

When the Lord turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them.

The Lord hath done great things for us; whereof we are glad.
Turn again our captivity, O Lord, as the streams in the south.
They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM CXXVII.

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Lo, children are an heritage of the Lord; and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM CXXVIII.

Blessed is every one that feareth the Lord; that walketh in his ways.

For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

COMFORTING TO MY SOUL

Mrs. C. W. Adams

My dear Sister in Christ, I hope, Your very good and comforting letter came Saturday. I was glad to hear from you again. I enjoy reading your good letters. They are indeed comforting to my hungry soul, and if I could write as comfortingly as you are blessed to do, I would not mind writing. But I realize I cannot do that and still I am given a mind to try to write; hoping that I may be blessed of the Dear Lord to say a few words of some comfort, at least. I feel convinced that you are one of the Lord's little ones. I am satisfied you are one of those that Jesus was speaking of when He said, "I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord." Yes, Dear Sister, we have learned by experience that there is none other in whom we can trust. Thus saith the Lord: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5. We have also learned that all our blessings come down from above. From the Father's bountiful storehouse. We do not have the power to reach up and cause a single one to come down, and we are just as helpless as a new born baby in its mother's arms to bring about any such blessings, and we, in ourselves, are not worthy of the least of the many

blessings which the dear Lord bestows upon us. It is only through God's worthiness that we attain to these blessings. Yet, He is so Good, Merciful and Kind to us. He knows what we have need of long before we ask Him, and no good thing will He withhold from them that love Him. "But as it is written eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, Yea, the deep things of God." I Cor. 2:9,10.

Jesus said, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber — I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Jno. 10: 1, 9. I do not suppose you were ever a thief? I must confess that I tried to climb up some other way, by trusting what I thought at the time was my good works; but as Paul said, I verily thought I was doing the will of the Lord; until I was arrested and made to see what a vile and corrupt sinner I was. I saw that from the top of my head to the soles of my feet, I was sin. Sin and nothing but sin! I began begging God to have mercy and not justice on me, a poor hell deserv-

ing sinner, and at His own good time and pleasure, I feel to hope, He heard and answered my cries, and now I earnestly desire that the few days I have to live, may be devoted to His praise for what He has done for my soul. Those of us who have felt His great mercy, can witness with the poet as he sings:

I love my Saviour God,
Because He first loved me,
Because He shed His precious
blood,

To set my spirit free. See 490
Loyd's Hymn Book.

There is a people spoken of which "Have eyes and see not; ears and hear not." See Jer. 5:21. They are called a foolish people without understanding. Do you remember Mark 8:18? Here Jesus was speaking to His disciples, when He said: Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, when I brake the five loaves among five thousand, how many baskets full of fragments took ye up? And they said, Seven. "And He said unto them, How is it that ye do not understand?" None of us can see, hear or understand until it pleases the Lord to open our eyes, ears and hearts, and then we have dark seasons, in which we doubt the reality of it all. We are as was John when he was in prison, when he sent two of this disciples to inquire if He were the Christ, "Or shall 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. And blessed is he whosoever shall not be offended in me." God's children in this day, know what it is to be in prison, and to inquire if this is He or shall we look for another? But how reassuring are the expressions He made to John's inquirers — the two disciples — when we are enabled to receive them significantly, that is being convinced they apply to each of us in a personal way. Then we feel to be drawn by His everlasting love to His only begotten Son who is the door to the sheep fold and also the light of the world and in Him is no darkness. He lighteth every man that cometh into the world-meaning Spiritual World.

"So we being many are one body in Christ, and every one members one of another." Romans 12:5. If we be in Christ, and Christ in us, the hope of glory, behold we see new creatures. "Old things have passed away; behold, all things are become new." We now hate the things we once loved, sin and things of a sinful nature, and we are made to love the things we once hated. The attributes of God and every one whom we feel the Dear Lord hath taught to know Him, whom to know is life eternal; and if we are in Christ we can see the truth as it is in Christ Jesus and we can hear the joyful news of salvation by grace. We have been given a new and understanding heart and the Spirit of the Lord placed within us (we feel to hope).

As He leads us in and out and we find pasture we are enabled by the Spirit of Christ within us to understand the difference between the gospel, when it is preached and, the commandments of man. When one comes before us telling of what great and mighty things he or she is doing for the Lord, we have to turn a deaf ear, for this is not the certain sound, it is not in accord with our experience. But when one is blessed and made able to tell of the mercy, goodness, and love of God and how God who is rich in mercy hath delivered and blessed him or her all the days of his life, which has been altogether unprofitable, it touches a responsive chord in our poor hearts, and we can rejoice with them in their joys and sorrow and with them in their tribulations. "And not only so, but we 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." Romans 5:3,4,5.

Dear Sister Adams, my sympathy goes out to you as well as to others who are deprived of an opportunity to attend church services as often as you would like to. I do enjoy so much going to church each Saturday and Sunday, mixing and mingling with the Lord's poor and afflicted people; and hearing the Word preached; and too, I enjoy writing and receiving letters from those I have learned to love for Christ's sake, I hope. There are three other dear Sisters, yourself,

and Elder L. B. Hylton of Princeton, W. Va. that I try to write to.

I attended the Laurel Spring and Little River Associations and I am planning to go to Wilmington Thursday, to be at the White Oak, and then on to Rocky Mount, N. C. to visit with Sister Gardner and my two nieces and then to the Black Creek Association. Our Association is on the first Sunday in November or the Sunday following the Black Creek. I hope it is the Lord's will that I may be privileged to attend all these Associations.

I, of course, very much enjoy being associated with the brethren in this capacity, but may I tell you, Dear Sister, that some of the sweetest moments of my life have been spent over my dishpan as I was waiting on my dear companion. Sometimes I would begin to sing some good old hymns or recite by memory a portion of God's Holy Word, and Heaven would come down, my poor soul to greet and a joy would crown the mercy seat. So if we be in Christ, and Christ in us, we do not have to go abroad for joys, for we have a feast at home.

No, Sister Adams, I have never seen the book you spoke of, I take the Old Faith Contender, The Signs of the Times, and best of all, Zion's Landmark. I am gone so much of my time, and write so much, I do not stay up with my reading as much or as well as I would like to.

I do not feel much impressed to write more at this time, so please excuse this dull letter. I will try to do better next time. Remember me in your prayers and write again

when you are given a mind to do so, for I do enjoy your good letters so very much.

Mr. and Mrs. Joseph Blunt are counted among my best friends. Mrs. Blunt's mother and my late wife were first cousins and I went to see Sister Blunt a few times before she passed away. I also attended her funeral and burial, and will say for your comfort, "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. The Lord rejoiceth at the death of His Saints.

Your little brother in bonds of love and need of mercy.

Mack K. Alford

R. F. D. 1

Loris, S. C.

October 15, 1957

This is the last of the letters written by the late Brother Mack Alford, and submitted to us for publication by the recipient, Sister C. W. Adams, 643 Mt. Vernon Ave., Portsmouth, Va., for which we are grateful. We hope and believe our readers have enjoyed them. They have been comforting and inspiring, and we believe they have met with a ready reception by those who have the witness within. Bro Alford has gone to his reward. He loved the things of God, and attested to this fact. — Editor.

Reprint From Zion's Landmark:

Dear Brother Gold: — If one so unworthy as I feel myself to be may address you by that endearing name.

I feel to be impressed by the

Spirit to attempt to write a portion of my travels in this dark world. From early childhood I had serious impressions of death and judgment. I knew I was a sinner and that there had to be a change before I could see God in peace. I was raised by Methodists and in a Methodist community, and I grew up in the belief they were the right church. I loved them and loved their doctrine. When about fifteen years of age I attended a great revival and under the influence of their preaching I joined the church. It was not long before I saw I was a worse sinner than ever before. I felt I had committed an unpardonable sin against God. I came to hate the Methodists for I felt that they were the cause of my great sin. I would not commune with them nor even go to hear them preach. I gave myself up to the world and entered in its sin and faults with all my heart. I felt I had sinned unto death and — must have my part of the world. But for all I was so hardened I had great respect for the Primitive Baptists, though I tried hard not to believe in their doctrine. In my 18th year I was married. I had then reached the climax of earthly happiness, had soon to fall, unable to rise, but to grovel in dust and ashes until picked up by a merciful Redeemer. Trouble and affliction, both in body and mind, poured in upon me thick and fast, until I saw myself a lost, ruined and undone creature without a true friend on earth or hope in heaven. Dear brethren and sisters in Christ, if you can witness with me you can have more idea of the horror of that time than I can give you by

words or pen, both fail when I review the awful time. But thanks be to my blessed Saviour he sent me a ray of comfort to bear me up under trials I then felt to be too great to bear. Sickness and sorrow had taken all my strength and felt I must soon sink under the heavy load. These words were impressed on my mind so forcibly that I could not get rid of them. When I am weak then I am strong. I could not tell what they meant. I asked my dear old mother-in-law who was a Baptist if she knew the meaning of the words. She said no, but it is scripture. I sought in the Bible until I found it; and oh, dear brethren and sisters, I cannot tell what a great comfort that was to me in my great darkness, but it did not last long before I got as low down as ever. I was not able to hear preaching and did not feel worthy to go if I had been. I was cast off from Christian society. I felt sometime I should be bound to run away go to see some one that I felt would give me some consolation, but then I knew it was beyond the power of human beings to give me what I wanted and needed, and that was relief from the heavy burden of sin. I have never felt that conviction of sin was the cause of all my troubles, but that trouble brought on a deep sorrow for sin. It seemed to me sometimes I was losing my mind and it was said by some that I was deranged. I was taken with heart disease in February of '75, and suffered terribly, but the worst blow of all my husband professed a hope in Christ. I felt indeed cut off from all hope of earthly or heavenly pleasure. It seems there was a great gulf between us that

I could never cross. I felt unworthy to eat at his table or sleep by his side. But in the fulness of his time he was pleased to make himself manifest to me in a dream. I dreamed that I had seen a light but I did not know what kind of light it was, whether I had seen it with my natural eyes or was it a spiritual light, but I prayed to the Lord to show me what kind of light it was. It seemed to me that I was before a door opening in a dark room and in the midst of the door there was a square of white and on it was written in three lines in letters that shined out against the white, and this was the writing. The first line was, Here is a light. The second was, I am here, and the third was I am thine. Oh the joy, the inexpressible happiness of that time. I rejoiced and praised the Lord, and I wanted my husband to rejoice with me. But it seemed he did not rejoice with me as I wished him to and it caused me to fear and tremble that after all I might be deceived, but that burden was gone. I loved my children and everybody in the world, but of all things I felt I loved the church the best. I would go to the church sometime and I would sit and look at the members and feel O what would I give to be with them. My mother-in-law was the only one I would talk to. She would tell me I ought to go to the church, but I felt too unworthy to go. I went with her to the church at Conoho one day and one of my old friends offered to the church and was received. I felt that I was bound to go but for my life I could not leave my seat. It seemed revealed to me that if I did not go

then I never would go to Conoho. But I could not, the evil one told me my evidence was not bright enough to be received in the church. After that I got in a cold state and could not mourn, I could not rejoice, I could not pray. I did not want to hear preaching and for five or six years would not go to hear any kind. I had seven small children and felt if I had any love in my cold heart it was for them, and sometimes I wondered whether I loved them or not. I sometimes tried to pray to the Lord, put the same old burden back on me that I once had, but I had not the power to pray and for the sin of joining the Methodist church I was never going to have anything but a cloud upon my mind. I had lost one child, my oldest son, in a short time after I had resisted the Spirit at the time I have before mentioned. I now lost two more in quick succession. My darling babe was the first one taken and I knew it was for my disobedience, and felt the stroke to be just. The day after my babe was buried my second son was taken sick, and then I hope the Lord showed me how to pray as I never did before. I felt willing at that time to give up all that I had to him, all I wanted was an humble and submissive heart. He was restored to me and in a short time my next youngest was taken away, another infant a little girl was lent to me a little while and then taken back to the God who gave it. I felt indeed desolate but I tried to be humbly submissive to his holy will. I knew it was just and good. I would sometime feel like if I did not go to the church I should die, but the devil

said you are as good out of the church as you are in it, you know you cannot keep the church rules, you cannot go to church often, you are poor and can't get clothes fit to wear, and I would listen to his advice to my own sorrow. About three years ago the Presbyterians commenced peaching in Martin county and close to where I lived, it was sometime before I would go to hear them, but after a while I got to going and I liked them well enough. I finally concluded to join the church to see if I could not get food for my hungry soul. I felt the Primitive Baptists had it plentifully, but I was not worthy to eat the children's bread so I would be content with the crumbs, but I did not get them. Last January I moved to Halifax Co. in the midst of Missionaries and I thought I would hear them and see if I could not get food from them, but no, none of that for me. It seemed to me I should be bound to go to the monthly meeting at Kehukee in March and I went, and praise the Lord I found out that day where my home was. The most of the members were strangers to me in the flesh, but those drawing chords of love that bind us together caused me to cry out in my soul,

People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere
found.

Now to you my spirit turns,
Turns a fugitive unblest;
Brethren, where your altar burns,
O receive me into rest.

I had never seen Brother Moore
the pastor of the church before, but

I thought he looked the best and happiest I had ever seen any one before. I did not offer then for I felt I must first get my name taken from the Presbyterian church roll before I felt privileged to go to the church I loved so well. I waited until I could write to them but I have never heard from them yet. The third Saturday in April the blessed Lord enabled me to go before the church, and relate in an imperfect way what I hoped the Lord had done. To my surprise I was joyfully received and was baptized the next day, by brother A. J. Moore. It was the most beautiful Sabbath morning I ever saw. I felt calm, peaceful and full of love and joy. I felt like I was entering into rest after a long sad journey in the wilderness of sin. I did not think for a moment that my troubles were over, for I know that as long as I live I shall sin and sin shall not go unpunished. The Lord grant I may receive all mine here I am so weak, so vile and so far short of what I would be, that I am afraid I shall at last fall. I do not doubt my Saviour for one moment, but it is myself. I can seldom see *m y s e l f* as I would be if I could. Dear Brother, do not be weary with me for writing to you, for I could not help it: it has weighed on my mind for many years. I must make a thorough confession of my experience of grace if you can call it so. It may be there are some wandering sheep suffering in a desert land, hungry and thirsty, crying, Oh that I could come. O that my poor and imperfect attempt might be some consolation to them. I can feel in my heart but I cannot ex-

plain, my brightest evidence is I love the brethren. I can cling to that; but Oh can they love me. Dear Brother, excuse this unconnected and I call it unjointed account and do with it as you think best: if you throw it in the waste basket it is all the same to me. I am not clear-minded as I was when young and I know there is so much better matter than this. I leave it with you to dispose of as you think best. I earnestly desire the prayers of the dear *s a i n t s* everywhere. Please dear Brother, remember your poor, weak, unworthy Sister if one at all.

Mary J. Price,
Scotland Neck, June 1, 1891.

DON'T PRAY BLINDLY

Dearest Carolyn:

Well, here comes a letter from you, written Wednesday night. I really do not know where it came from for it is closing time for the day when it has arrived, and the afternoon mail comes around three o'clock. Guess it came then, but was delayed somewhere. I really just live (naturally) on your letters! It is you to me.

If you will read in the Gospels about the magistrate who asked Jesus to come and heal his daughter, Jairus, you will find that he told the Lord, that his daughter was near death, that He could raise her, and even He could do it by a touch of his hand. Did he need to tell the Lord what to do, and even how to do it? The Lord chose to do it in a different manner in a manner to show the man His glory and power and mercy and to bring the man into dire straits before it was done. But what I started to refer

to was your statement; following that was your remark: "When I start to pray for your return — it is all my desire — I just groan!"

My Dear, have I not told you the same thing, several times? I desire, yes indeed, O how I desire; but I can not pray flatly for "A transfer to Washington," for it could be granted and be made so miserable to the both of us, that we could not bear it. O let us not pray blindly! Let us not forget to pray Thy will be done; let us not forget to beg for submissiveness and reconciliation to all things that He wills with us and for us! Every prayer to Him, for a thing in life, must be a "dual-thing". We must remember that we are dual in ourselves; dual since the spiritual rebirth: there is the Spirit that lustest against the flesh, and the flesh that lustest against the Spirit, so that we cannot do the things that we would! O how true! Jesus (I was interrupted there with an administrative question concerning the office) lets see, I believe, yes. Jesus as the God-Man was of a dual nature; and as He prayed in the garden: "Father, if possible let this cup pass, nevertheless not as I will, but as Thou wilt". (Not the exact words)

It was the man who asked that the cup might pass, but immediately following the Spirit spoke, "Thy will be done!" It was Jacob who said: "All these things are against me." And it was Israel who said: "It is enough, that my son is alive! It was the flesh of David that took Uriah's wife and slew him in battle; but it was the Spirit dwelling within that cried in the fifty-first chapter of Psalm: "Against Thee,

and Thee only, have I committed this sin." And on and on. I saw these things stand out more clearly when I tried to cry: O Lord, let me go back and live among those people, walk with my lover, and about those churches — nevertheless, I must ask for Thy blessing in the matter, Thy will and Thy judgment in the matter. Not blindly to go back; but may it be Thy will for me to return, and wilt Thou bless that return, else, O Lord, I cannot ask for it. Even, wilt Thou prevent it, should it mean Spiritual persecution and Spiritual barrenness. Thou, O Lord, knoweth all of my needs, and all of my wants, every thought of my heart; wilt Thou be merciful and deal with us tenderly and in Thy love and in Thy judgments. Thus it is, the flesh prays and the Spirit within prays. We must cry for His mercy, and His loving kindness — we want more than justice; we must have mercy and pity and love, we cannot live without it! Lord save me, cried Peter, for I die. Esther went before the king to plead for her life — her very life was her petition! and the king heard her; and our blessed Lord will hear us, my Dear! O He must hear! and if we are His, He will hear. In Psalm, ninety-first chapter and the last verse: "He shall call upon me, and I will hear him." It goes on to say much more that He will do: "I will honor him" meaning that He will claim us as His own, as a man would honor his own check or his own statement or document in court or such; Yes, if we are His He will honor and pay every penalty and every debt that ever falls against His! Too,

He will hear our cry, and He will do that which is good for us.

Faith says that, and the Spirit proclaims it, even though the flesh is flinching because of it. Sometimes, I just know He will hear, and though I cannot answer, How long is a little while? I must proclaim to myself and to you also, that He does hear, and He is dealing with us according to His will which is for our good and our eternal salvation. All that we can say is O, that it might be His will, and then we are asking that His will be as our will. My Dear, we are so disposed to tell God what to do, and how to do it, according to all of our desires! How disposed we are!

Guess I should close; could just keep on. I am sorry that you are sick. I hope that it may be His will to make that throat well again soon. May it all be made a blessing in the end to the both of us, and may all the honor and glory be His — it is His of course, but may we be enabled to so proclaim it His!

My Dear, we are in His hands, standing in a sacred place indeed. May our fear be an humble submission to His will! Guide me O Thou Great Jehovah!

Yours in love and devotion, and in the hope of His mercy, love and salvation.

(Douglas)

A. D. Alston

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

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?

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

MEETING IN NEWPORT NEWS, VA.

Dear Brother Adams,

Please publish in the Landmark that we hope, the Lord willing, to have our fifth Sunday Meeting in March. Services to begin Saturday March 30th at 3:00 p.m., and Sunday, March 31st at 11:00 a.m., in the Parkview Community Center, Hylton Blvd. and Jefferson Avenue, Newport News, Va. We hope the brethren will keep us in mind here, and visit our little group in the near future.

Mr. and Mrs. Joseph Plaster
22 Forrest Drive,
Newport News, Va.

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVI

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Wilson, N. C.

FEB. 15, 1963

ORDER OF THE CHURCH

(Continued from Last Issue
of Zion's Landmark)

"Busybodies and tattlers" are condemned by the Apostle. See I Tim. 5:12. "Recompence 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. In the preceding verse, he said, "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." The above words, which were spoken by the Apostle were dictated by the Holy Ghost. Those who follow the examples which were taught by Jesus Christ and His Apostles are manifest children of God. They bear the fruits of the Spirit which is evidence that they are born through the righteousness of faith.

It is commendable in all men to obey the laws of our state and nation. This is good and acceptable in the sight of God. Paul said "Obey them that have the rule over

you, and submit yourselves:—" Paul said, "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 gentle, shewing all meekness unto all men." Titus 3: 1, 2. But how much more important to take heed to the precepts or law, that is written in the heart and put in the minds of those who profess to be and are followers of Jesus Christ. If a body of believers overlook the importance of dealing with offending members, it disrupts the peace and unity of the Church. This was true of the Church at Corinth, who was holding a member who had his father's wife. Paul said, "It is reported commonly (that is, it became a public talk among the people) that there is fornication among you." I Cor. 5:1. Paul was absent, but believed the report to be true. He wrote to the church to deliver such an one unto Satan, for the destruction of the flesh, that the spirit of the church may be saved in the day of the Lord Jesus." This he (Paul) commanded, that the peace and unity of the church should be preserved.

Adultery, fornication, drunkenness, cheating, and defrauding are forbidden by the law of God. Those who teach for doctrine the commandments of men are to be guarded against. John said, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed:

For he that biddeth him God-speed is a partaker of his evil deeds." 2nd. John 9, 10, 11.

Dispensing with disorder is good order. If a church persists in holding to disorderly members whose conduct ceases to be a virtue, I agree with our inquirer, quote, "Without good order, how can you or anyone else tell where the church is?" Unquote.

Much care and precaution should be exercised in dealing with offending members. Correct an erring brother and you manifest love and interest for his welfare. James said, "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, (not a corporal nor eternal death but a spiritual death relative to his church. That is, he is saved to the fellowship of his brethren,) and shall hide a multitude of sins." James 5:19, 20.

Our inquirer said, "Some good brethren seem to think that the order of the church was gotten up by men and should not be adhered to as a rule of the church." The order of the church and rules by which she is to be governed was written by men of God who were inspired by the Holy Ghost. It is true we have rules of decorum in which no specific scripture is made mention of and this may be what the brethren which he referred to, had in mind, yet these rules are essentially in accord with the laws governing the church and necessary in the transaction of business, while in conference. We must maintain and pursue an orderly course to be in keeping with what

Paul said, "Let all things be done decently and in order." I Cor. 14:40.

T. F. Adams

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INDIGENT LIST**

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MRS. LELIA REID HOOPER

Sister Lelia R. Hooper was the oldest child of Mr. Rufus A. Reid and Mrs. Malvena Susan Pope Reid, and was born September 7, 1882, in Orange County, N. C., and passed away at Burlington, N. C., November 2nd, 1962, at the age of 80 years, one month and 25 days. On November 19, 1902, she was united in marriage to Mr. William Hooper. Unto them were born the following surviving sons and daughters; Mrs. Albert Barnwell, Mrs. Edgar Lee Hughes, Mrs. Dewey Rice, and Mrs. J. C. McAdams, Mr. Lacy L. Hooper, Mr. Hubert E. Hooper, Mr. Wilbur W. Hooper, and Mr. Rainey R. Hooper together with seventeen grandchildren who mourn their loss.

It was the writer's privilege to know our dear sister for a number of years, and in our association I found her to be truthful, honest, humble, patient, kind and gentle, and she was not one who was accustomed to speak evil of others, and did no one any harm. She was plain in her walk, steadfast in disposition, and desired no praise from humanity. She had been a faithful member of the Mebane Primitive Baptist Church since July 3, 1929, and was baptized by Elder C. B. Hall with her sister in the flesh, Mrs. W. R. Roberts, which must have been for each of them a unique and happy occasion.

Sister Hooper, together with her late husband, labored hard to provide for their children and to have an earthly home for themselves. She was given a hope in the Lord several years prior to that of her husband, and many times, since he did not have the understanding of Salvation by Grace, according to her, he would say he could not understand it that way. She always said, "Wait on the Lord," and sometime later he was given understanding and a good hope when he came before the church at Mebane, and was received. Later, the church saw the gift of deacon in which office he served faithfully for several years. She bore many afflictions and severe trials with extraordinary patience and meekness, one of her last being the loss of a devoted son, Lewis, who resided near her just nine months prior to her decease. She seldom missed the meetings unless providentially hindered, and one of her great pleasures was entertaining the Primitive Baptists in her home.

Her funeral was held at Bethel Christian Church in Caswell County, near her old

homeplace on Sunday, November 4th, in the presence of many sorrowing relatives, neighbors, friends and brethren by the unworthy writer and Mr. Bill Traylor, after which her body was consigned to the nearby tomb beside that of her husband, as we believe, in peace with God and all justified men. She was a firm believer in the doctrine or teaching that all things (both good and bad) work together for good to them who love God, who in the resurrection, will take unto Himself, His Bride, arrayed in fine linen, clean and white. No spot nor stain can mar the perfect peace of those who are thus clothed, because death, sin, pain and sorrow will have been swallowed up in victory. We believe she bore the fruits of the spirit, and will be among the happy throng.

Submitted at the request of Mebane Church.

J. M. Mewborn

IN MEMORY

On this lonesome snow-white day, February 1, 1963, I bow in humbleness to the loss of my dear mother-in-law, Ida Bullins. It is with a sad heart I sit here trying to write a few words of this dear Mother Bullins, who passed away July 25, 1962. She was a loving mother and grandmother to her children and grandchildren.

She was received into the fellowship of Russell Creek Primitive Baptist Church in the year of 1955, and she was a faithful sister. She attended her church regularly as long as she was able to do so. She believed in the work of God by grace and grace alone.

To her and her husband were born seven children, all of whom are living now, except one son who was a victim of World War II. Mother Bullins was tender and kind to her children, grandchildren and all her many friends. She had many loved ones as well as friends; all of whom will greatly miss her. As a daughter-in-law I feel her absence keenly, and fully sympathize with her loved ones in this. I miss her so much at church; sometimes it seems my heart will burst from sorrow, yet I do not wish her back in this world of trouble. I can only say: Sleep on sweet mother and take your rest, some day I hope to meet you where we will have to part no more and where there is peace and love.

Mother Bullins has so many times come to my sick bed-side, but now she is gone and I am left behind; for what purpose, God only knows. I am made to sometimes wonder why God took her and left a cripple of no good to anyone as I am; and then I am made to understand that it is all for our good, God does not make mistakes. It was her time to go and my time is yet to come. I feel to be in the way but God knows best.

Now children, try not to worry over Mother, she is much better off than you or I. Much of Mother's interest was to her

church which she loved. I hope all of you are led to follow in her foot steps in love and interest for her church. There is nothing she would enjoy more if she were here to be aware of it.

I do not feel worthy to write this but for some reason it has been on my mind. "Father, I stretch my hands to Thee, no other help I know." Written by her daughter-in-law.

A little one in hope,
Trudie Bullins,
Lawsonville, N. C.

**WRITTEN IN LOVING MEMORY
OF SISTER**

MELDORA PALESTINE EDWARDS

(MRS. JOE EDWARDS)

WHO PASSED AWAY JANUARY 6, 1959

The dear Sister asked me to write,
So to her survivors, I will recite:
Why her request to a sinner so vile,
Unworthy and ignorant as is this child?

Sister Edwards was so highly esteemed;
For me to pay tribute, is foolishly deemed.
O Christ, will Thou speak for this unworthy one?

But as I humbly repeat, "God's will be done."

In memory of one so beloved and kind,
Words to describe — I fail to find.
We loved her so much — God loved her too,
For she was numbered with the very few.

She, who was so blessed of our Dear God
To often feast upon His word,
Her hospitality to so many given,
She is now in possession of God's love in Heaven.

Her decease has brought a void so bare
To be replaced by another heir.

Her smile was sweet, her embrace so kind,
T'would melt this hard heart of mine.
May we be enabled, our God to bless,
That we have known her sweet caress.

May the Christ she loved so very dear,
Dwell with the loved ones she has left here,
To comfort and to lead the way
That they may meet her some sweet day.

RESOLUTION OF RESPECT

By the request of Hannah's Creek Church, we hereby attempt to write the obituary and resolution of respect of our much loved and esteemed Sister, Ida Keene. She was born October 10th, 1889, and departed this life October 24, 1962, making her stay on earth 73 years, and 14 days.

She was one of our most highly esteemed and lovable members, and was loved and admired by all who knew her. That she knew Jesus was manifested by the life she lived. We recognized the fruits of the spirit in her life. This manifestation is only portrayed by God's little ones; therefore we feel that our loss was her eternal

gain, yet it seems so hard to give her up. We desire as much as is possible, to be submissive to His will, but it is heart rending to give up those we love so much.

Paul said, "But I would not have you to be ignorant Brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." 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." The life she lived will still live in our memories and all others who knew her.

Her funeral was held in her home by Elder T. F. Adams, assisted by Rev. Everett Eason, and her body was laid to rest by the side of her husband in the Keene Cemetery, beneath a beautiful mound of flowers showing the high esteem in which she was held.

Be it resolved that a copy of this resolution and obituary be spread on our church book records, one sent to the family, and one sent to Zion's Landmark for publication.

Elder Shephard Langdon,
Moderator
Sister Callie Johnson,
Sister Rena Langdon,
Committee

OBITUARY

Sister Bettie Wagoner Walters was born March 27, 1884 and passed away unexpectedly at her home in Mebane, N. C., on November 30, 1962.

She was married to Mr. Calvin Walters, who survives, almost sixty-two years. Also one daughter and four sons are left to mourn her passing, Mrs. Annie Belle Hawkins, Earn T., Ralph J., Robah and Lonzie Walters.

Sister Walters joined the Church of Wheelers at the July meeting 1933, and was baptized by Elder T. Floyd Adams, her pastor at that time. She proved to be a loving and faithful member as long as she was able to attend. Being strong in the faith, she was blessed to live a full and peaceful life among the brethren; seemingly, ever mindful of from where her help came. She always had a kind word and a pleasant smile for those she met.

We shall miss her and we want to express to her family our sympathy in their loss but we feel that she is asleep where none ever will wake to weep.

Her funeral was conducted at Wheelers Church by her Pastor, Elder J. M. Mewborn and Elder T. Floyd Adams and her body was laid to rest in the Church Cemetery.

Done by order of Wheelers Church in conference December 22, 1962.

Brother Reuben Bowes,
Committee

OBITUARY

Sister Bera Bradsher Moore was born May 17, 1891 and departed this life November 5, 1962. Sister Moore was united in marriage to F. L. (Hugh) Moore on December 11, 1910 and to this union was born ten children; five sons and five daughters, who survive.

She united with the Church of Wheelers at the September meeting 1922 together with her husband, and was baptized the following day by Elder J. J. Hall.

Her funeral was held at Wheelers Church, conducted by her Pastor, Elder J. M. Mewborn, assisted by Elder L. P. Martin and Elder T. Floyd Adams, her former pastors. They spoke so comfortingly to her family and the large gathering of friends. Her life was beautiful to behold for she was so free to express her love for the brethren and always ready to talk of God's love and mercy towards her. Her afflictions were many. She was an invalid for a number of years prior to her death; yet, it never seemed to daunt her hope and faith in the Lord. Even though she could not speak, one could see that she still enjoyed hearing others speak of His goodness and mercy. She truly proved to be a Deacon's wife and was always ready to help entertain the ministers and friends of the church that she loved so dearly. Peace was her motto and she strived more than everything else for peace among the church. "Her children arise up, and call her blessed; her husband also, and he praiseth her". Prov. 31-28. Her body was laid to rest in the Church Cemetery.

We extend to her family our sincere sympathy and feel that our loss is her gain where she will know no more earthly afflictions.

Done by order of Wheelers Church in conference December 22, 1962.

Brother Reuben Bowes,
Committee

**IN MEMORY OF
MATTIE ADAMS BAREFOOT**

We, the Church at Reedy Prong, bow in humble submission to the will of our Heavenly Father, who does all things well and who saw fit to remove from this life, our beloved sister, Mattie Adams Barefoot, September 12, 1962. She was seventy-three years of age.

Sister Barefoot united with the church at Reedy Prong by experience and baptism March, 1915. She was a devoted and faithful member as long as she lived.

Her funeral was held at Unity Church, Friday afternoon, September 14, 1962, and was conducted by Elder A. H. Morgan; Elder B. L. Godwin, and the Rev. Rufus Cromartie. Interment was in the church cemetery.

To mourn her passing are her husband, Brother Junius Barefoot, one son; and six daughters. May the family take comfort in the hope that she is at rest, for her

trials and troubles are over in this world. We desire to be humbly submissive to the will of our Heavenly Father who does all things well, and according to His will and pleasure.

Therefore, be it resolved:

That a copy of this obituary be sent to Zion's Landmark for publication, one sent to the family, and one recorded in our church records.

Done by order of the church in conference, Saturday before the fourth Sunday in October, 1962.

Elder B. L. Godwin, Mod.
Elder A. H. Morgan,
Bro. Alonza Barefoot,
Sister Edith Tart,
Committee

**RESOLUTIONS OF RESPECT
TO THE MEMORY OF
SISTER NORA SNIPES VAUGHN**

Be it resolved:

First, that the Clerk of the Church having overlooked the matter of recording the date of the reception into the church of Roxboro, and the baptism of Sister Nora Snipes, we are unable to say how long she was a member of the church, but she was deceased October 7, 1962.

Second, that Sister Vaughn was a good woman, she was very quiet and very much devoted to her family, which was so faithful in waiting on and caring for her during her last days. Solomon said, "Who can find a virtuous woman?, for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." She loved her church and always came when she had a way, but she lived a long distance from her church and it was not convenient for her to come regularly. We would like to say to the family that we feel your mother is much better off than we are. May the Lord reconcile you to His will and bless you to feel: "Thy will be done."

Third, that we send a copy of this to the family, one to church, and one to Zion's Landmark for publication.

Done by the order of the church in conference, November 3, 1962.

Elder L. P. Martin, Moderator
Bro. F. D. Long, Clerk

OBITUARY

It is with a sad heart that we try to write the obituary of Sister Marinda L. Hall. This dear Sister was a good and faithful member of North East Church, and she was faithful in filling her seat as long as she was able to go.

Sister Hall passed away at the age of eighty-nine years, July 16, 1962, her husband, W. E. Hall, passed away July 1943, at the age of seventy nine years. To this union were born seven children, twenty-one grandchildren, forty-two great grand-

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children, and five great, great grandchildren. We, the church at North East loved her and we miss her sadly, for we have lost a faithful member.

We sincerely extend our sympathy to her family, who loved her and did tenderly care for her while she was in ill health, and while she was in the hospital so long. Her youngest son, Lester, had a fatal accident while on his way home, after visiting her.

We do hope and believe our loss is her eternal gain. The church requests that a copy of this obituary be sent to the family, John Hall, R.F.D. #2, Jacksonville, N. C.

Done by order of the church in conference, Saturday before the third Sunday in August, 1962.

Written by Elder Eddie Humphrey and Wife.

BEAR CREEK ASSOCIATION

The Seventy-Eighth Spring Session of the Bear Creek Primitive Baptist Association will convene, the Lord willing, on Friday before the first Sunday in May, 1963, at Liberty Hill Church in Stanley County, N. C., and continuing through Sunday. The Church is located about eight miles West of Albemarle, N. C., on No. 27 Highway beside the road. All orderly Baptist are cordially invited to attend, especially the Ministering brethren. For further information contact Elder C. S. Mills, 911 Marie Ave., Kannapolis, N. C., phone Webster 3-6439 or undersigned.

Troy A. Williams,
Association Clerk
Route #7, Box 624
Monroe, N. C. Phone 753-1414

FIFTH SUNDAY MEETING

There will be an all day meeting at Crooked Creek Primitive Baptist Church in Union County, N. C., the 5th Sunday in March, 1963. Service to begin at 10:00 a.m. All orderly Baptist are cordially invited to attend, especially the ministering brethren. The Church is located about ten miles South of Locust just off Highway No. 218.

Troy A. Williams,
Church Clerk

WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the church at White Oak, in Jones Co., N. C., the fifth

Sunday and Saturday in March, 31-30, 1963. Those coming by the way of New Bern come to Maysville and turn right. Those coming by the way of Jacksonville turn left on Highway 17 go to Maysville and turn left. We extend an invitation to Brethren, Sisters, and friends to visit us in our Union Meeting.

H. A. Young, Union Clerk

A CHILD OF GRACE

Dear Brother Adams,

I am sending three dollars to renew my subscription to Zion's Landmark. I enjoy reading it so much! When I read the experiences the dear Brethren and Sisters write, I feel that I have witnesses. If I could I would tell how I feel, but I can not put my feelings in words. But the Lord has been good to me all the days of my life, unworthy though I be.

Brother Adams, do you ever feel that you do not have a friend on earth nor one in heaven? O, I feel that way so much of my time! I am so fearful that I am deceived in my claim of a hope, and have deceived the church-the ones I love most on this earth. It is a fearful thing to fall into the hand of the living God!

I do love and mingle with the Old Baptist, whether I am one or not. I can only hope. I hope sometime I can write more. With love to the people of God.

Rosa Page,
R. F. D. 1
Reidsville, N. C.,

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VOL. XCVI

MARCH 1, 1963

NO. 8

PSALM CXXVIII.

Behold, that thus shall the men be blessed that feareth the Lord.
The Lord shall bless thee out of Zion: and thou shalt see the good of
Jerusalem all the days of thy life.

Yea, thou shalt see thy children's children, and a peace upon Israel.

PSALM CXXIX.

Many a time have they afflicted me from my youth, may Israel now
say:

Many a time have they afflicted me from my youth: yet they have
not prevailed against me.

The ploughers ploughed upon my back: they made long their fur-
rows.

The Lord is righteous: he hath cut asunder the cords of the wicked.

Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the housetops, which withereth afore
it groweth up:

Wherewith the mower filleth not his hand; nor he that bindeth sheaves
his bosom.

Neither do they which go by say, The blessing of the Lord be upon
you: we bless you in the name of the Lord.

PSALM CXXX.

Out of the depths have I cried unto thee, O Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my
supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"TRIBULATION WORKETH PATIENCE"

This letter was submitted for publication by Sister Annie Belle Jones, Coats, N. C. The letter was written by her sister-in-law, Sister Metta Belle Rohrbaugh, October 22, 1962, whose husband-Bro. Paul Rohrbaugh is in an important branch of the Armed Services. — Editor.

Dear Annie Belle and All,

Even though I know I have been so abundantly blessed in so many ways, yet I am so depressed much of my time! It just shows that human beings are never satisfied long at a time. I get so ashamed of myself for complaining, but I can not seem to find a way to avoid it. The desire for patience is asking for more afflictions of heart and soul, because as the Apostle said, "Tribulation worketh patience." The patience and faith of the saints of God comes through and by the application of the word to cut them down, making them as Paul said, "Less than the least of all saints." No wonder He also said, "For we know not what we should pray for as we ought." No doubt many of our prayers are motivated by fleshly desires, but the Lord knows our hearts and all the selfish contents. He knows our needs even before we ask of Him. To know anything of His mercy and power we must be brought into His sanctuary. We must be con-

sumed by the fire of His grace which purges and makes us fit subjects for His Kingdom. Then can we say with David, "So foolish was I and ignorant: I was a beast before Thee."

We were sorry we could not be there for our Association, but glad to hear you had such good attendance, especially so many ministers. It seems like such a long time since we had the opportunity to hear preaching, to attend services or to be with the people so dear to us.

Did I tell you Beth and Doug spent a few days with us, on their way to the new assignment at Wankisha, Wisconsin? Clara and Vernell spent last week up there. They called us one night and it sounded like a happy group. Beth said, "Mommie, our house looks like a fairy-land." Those two kids are so happy to be back together in a place to call home, even though they are a long way from their families.

Tuesday night, October 23rd.

By this time you too, know of the dangers that face the entire population of the earth. Paul called me yesterday saying he was on his way home to pick up some necessary items and then go straight back to the Battery. I knew something had happened by the tone of his voice. He came in, packed a bag with extra clothing and shaving materials, and he also took our two cots with mattress-

es, extra blankets and his pillow. All the off-post personnel were called in for readiness alert, and they had to set up cots all over so they could catch some rest, in shifts. This is the most gloomy and perilous looking condition we have ever had to face, and we do not know what tomorrow will bring. This is true in the opinions and minds of mankind; but O! The great and merciful God who declared the end from the beginning, and from ancient times the things that are not yet done, saying, My council shall stand and I will do all my pleasure." Every word of God is pure: He is a shield unto them that put their trust in Him." Who but His elect puts their trust in Him? None can trust Him in Spirit and in truth except them, but they are Oh, so safe in Him! for "We know all things work together for good to them that love God, to them who are the called according to His purpose."

I am here alone, for how long, I have no idea. I do not feel afraid because of this world situation. Maybe, it is because of my ignorance, I can not truthfully say. But I do admit that I am disturbed and filled with wonder and pity. I feel pity for the many innocent and helpless people who must be brought to suffer and probably lose their lives because of the struggle for greed and power by some of the leaders of these warring nations. Surely the great Beast has raised His hand to strike out and bring destruction upon the land. The wills of man have corrupted the earth and filled it with violence. But all nations before God are as nothing and they are counted to

Him less than nothing and vanity. But He has preserved unto Himself an elect people and shall deliver them from the wicked and save them, and their inheritance shall be forever.

Even now, in the darkest times of the great threat and danger that hover over the people of the world, my heart is consoled with a sincere faith in our God as the Chief Ruler, and controller of all things. All things are in His hands, and will come to pass as He has purposed. Who then can prevail against Him? He who overthrew the cities of Sodom and Gomorrah and turned them into ashes because of their ungodliness. This is the God in whom I hope I have been blessed with a good hope, to trust and believe as the only means of salvation, who speaks and it is done, commands and it stands fast. We read, "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell. Matt. 10:28.

Since God 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, can we alter or make any changes, or hinder the development and fulfillment which He saw in the beginning of time? Oh the wretchedness and blindness of puny man who exalts himself to lofty heights! and like "The fool hath said in his heart, There is no God." Psa. 14:1. Oh! for grace to fall upon our faces and cry unto Him to spare us the wiles of evil men and devils and enable us to

follow Him in precept and example, looking over to Him as Lord of Lords and King of Kings.

I have just realized that day is breaking, and I have not been to bed. But somehow the night has not seemed long. I have enjoyed some sweet meditations of the greatness of the power and wisdom of God. I wish I could tell it as clearly as I feel its depth, but I know these things we see, and feel inwardly, can not be fully expressed by mortal tongue.

I have kept the radio on all night to hear the news bulletins and I wonder too, if Paul has been able to get any rest. I do not call him unless it is urgent, because the telephone lines should be kept open at the site. I do not know when, nor if he will get a chance to come home. I worry about him because of his condition, he seemed so upset about this Cuban situation.

I hope I have not worn your patience too much with this long scribble. I just felt like I must talk to someone, and I do feel better now.

I hope this finds all of you well. Let us hear soon.

We love you,
Meta and Paul

LOOK FORWARD, TO "LANDMARK"

Dear Brother Adams,

I appreciate very much, your good article in the February 15th. issue of the Landmark. The scripture, Luke 21:19 reads as follows: "In your patience possess ye your souls." For several years, at times, this scripture would be on my mind. I felt to have some light but it was not clear. Your views

and interpretation with the connecting scriptures and your plain presentation of the subject gave me the enlightenment I needed to better understand this scripture. I thank you.

I enjoy the Landmark and look forward each month to its coming. May the Lord bless and enable you to continue publishing and distributing this paper for a long time. I enjoy, and am greatly comforted by reading the many good articles in our church papers, including the Landmark, which has been coming to our home many years.

I cannot now read nor write long at the time. My eyes have become weak and my vision dim. I am now ninety-one years old and quite feeble. I get to hear preaching very little these days. I remember, several years ago, hearing you preach in Raleigh at a Union Meeting held in that Church. I have hope to again have this pleasure.

In my experience of grace, if indeed it was of grace, many times I have been so comforted by the felt presence of the Lord upholding and sustaining me in sorrow or preparing me for greater ones. Many have been my sorrows, trials, conflicts and afflictions. I have found Him an ever present help in time of trouble. His gentle Spirit and voice is all sufficient. The singing of His angels was the most beautiful singing I have ever heard. Oh, how wonderful and comforting to feel, without a doubt, we have been with Jesus for a while. We cannot continue to dwell there for long. We have to come down.

As I look within myself, I see so much I hate! My faith seems

almost to fail at times, but not quite. As Job said: I am weighed in the balance and found wanting. I go begging for pardon and forgiveness, and that He will create in me a purer mind and heart and deliver me from Satan's grasping influence. In the valley I dwell most of my time, though this is where we sometimes find our deepest experience and greatest deliverance. There are many and various ways in which Christ reveals Himself to His people. There is nothing too hard for God. Our hope is the anchor of the soul, both sure and steadfast.

Brother Adams, I must ask your pardon for writing so much, which I have done at intervals. I did not intend, at first, to express anything but my appreciation of your article, as I requested your views on this scripture. I hope, however, this will not seem to you an intrusion on your already much occupied time.

Unworthy though I feel, if your mind so leads you, I desire an interest in your prayers. May the Lord abundantly bless you and yours.

In humble hope,
Nona F. Brown.
332 North Center Sq.
Statesville, N. C.

This Sister has given beautiful testimony in the few lines above of a rich hope and experience of grace. God told the Israelites, when they had been brought out of Egypt after four hundred years, "The land whither ye go to possess it, is a land of hills and valleys,

and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord, thy God, are always upon it, from the beginning of the year even unto the end of the year," The land or travel of Spiritual Israel is a land of hills and valleys even in this day, and drinketh water of the rain of heaven as was true in natural Israel in that day; and this is a land "which the Lord thy God careth for." As our Sister mentioned, much of the time His people are in the valley, but this is where the water is and the productiveness of this soil far exceeds the hills which they are occasionally permitted to climb. There is truly more to be learned in the low ground of sorrow than on the mountain top. David said, "Day unto day uttereth speech, and night unto night sheweth knowledge." Through this knowledge, those who are led through tribulations, trials and troubles — deep waters — are taught great spiritual truths, which they utter in the day.

The Apostle said, "We must through much tribulation enter into the kingdom of God." He also said, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." — Ed.

SO MUCH IN COMMON

Dear Brother Adams:

Feeling alone and cast down, I picked up my Landmark, opened it and read a letter written by a dear sister, Dora Ledbelles, and my heart went out to her in love. She told my feelings so completely; (far better than I can tell them myself) that I felt like I would love to embrace her and share my feelings with her, for we seem to have so much in common.

I too, so often wonder, Am I a child of God? If so, why do I feel as I do? Why am I so much of my time, so cast down and lonely? I never seem to have anything to rejoice about. I truly am as the poet expressed:

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again.

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

I have tried, in my weak way, to beg the Lord to increase my hope and strengthen my faith and give me a season of rejoicing. But as I grow older and feel that my days are far spent, I feel so far from God that I am awfully lonely and desolate. I read much of my time, both my Bible and other religious writings. Some of the articles I read seem to give me light and comfort; others get me so confused that I hardly know what I believe.

I beg the Lord daily to give me wisdom and understanding that I

may be able to distinguish between the truth and the false doctrines that are so prevalent in the world today! How very much I do desire more knowledge and understanding of the scriptures and spiritual things of God! Solomon asked for an understanding heart and it pleased God that he did not ask for riches and honor. God gave his wisdom and enabled him to judge aright among so great a people as he was ruler over.

James said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." James 1:5. I know that I lack wisdom for as the poet said, "Sometimes I read my Bible and 'tis a sealed book. Sometimes, I find a blessing when e'er therein I look."

In John 14:14, Jesus said, "If ye shall ask anything in My Name, I will do it." And again, "Whatever ye shall ask the Father in My Name, He will give it you." Jno. 16:23. Therefore, when I try to pray, I always have an earnest desire to ask in the name of Jesus, but I fear I do not always ask as Jesus instructed, because I do not always get what I endeavored to ask for. However, it may please Him that my prayers may be answered at some future time. James also said, "Ye ask, and receive not, because you ask amiss, that ye may consume it upon your lusts." James 4:3. I fear I ask amiss, at least it is not in accord with the will of God, or it would be answered.

I have and do, beg the Lord so hard to raise my dear sister from her bed of afflictions, and especial-

ly to restore her speech but, so far, my petitions have not been granted. She is just as helpless as she was the day she had the stroke that has caused her to be the invalid that she is.

I am enclosing my renewal to Zion's Landmark. Remember me in your prayers.

One of the least,
if one at all,
Sadie V. Barnes
R. F. D. 1, Box 161
Columbia, N. C.

REACHING THEE IN PRAYER

My dearest Carolyn:

Your letter with Elder Ruston's — Bro. George's — was received this morning. His was so very sweet, and as I mentioned to him about his remarks at the close of our meeting, they were so sweet because they were in such simple terms, and so humble and so close unto our Savior; they hold savor and meaning and they reach down deep into the heart with simplicity and love.

Last night as I went to bed after the day of hurly-burly — the crowd and the celebration, after the successful program of dedicating an Armory, which amounts to so little after all except in the eyes of the world — as I retired with a confused mind, the feeling came to me, O Lord, enable me to reach out unto Thee in pleading prayers! Give me sweet access unto Thee, let me feel some of Thy spiritual love, and that I may have a way of touching the hem of Thy Garment. Enable me to plead and to beg of Thee, for that of which I stand in need of. I do not know my needs, but Thou

knoweth, O how well Thou knoweth the thoughts from afar off; knoweth my every need and my every want and what I must have. I did feel dry and dead in mind, heart and soul, yet I felt a longing desire to reach out and touch Him, Somewhere and in some way. I read of how Bro. Ruston speaks in prayer, even to himself, even as the occasion arises, whether it be day or night, at meeting or in the day's duties; and of his sweet answers to prayers for simple things of life, and for the heart throbs of his daily bread. I ask why cannot I cry unto Him in such a manner? Why is there such a barrier somewhere? Why can not I forget this flesh and this world and this life and let my soul cry out unto its God? Why so bound down and ties in and with the ways of this life and this flesh. "I long to soar" is a line that came to mind just then; it is a line in the hymn "Do not I love Thee O my Lord?" Behold my heart and see! That was the hymn that Uncle Horace gave out when he was ordained, do you remember? I guess I recalled that line, because I read the hymn after getting Bro. Fetter's letter about it. Yes, my Lord, I do long to soar in some way; I long to rise above something that ties me so tight and holds me so firmly. I long to reach out in some way and find my Savior, and cling unto Him; but I cannot get loose, I cannot reach anywhere; indeed He must come to me; He must do all the reaching, and all of the contacts must come from Him.

My following thought last night

was: But do I not know that before I can be made to cry fervently and plead with my Savior God, that I must be brought into desperate straits, into perplexing troubles, and trying afflictions and be made to feel the pricks sharply. It was the answer to that prayer that I so much desired. It was the sweet blessings, the giving answers to earnest desires that I craved; it was the sweetness and liveliness of feeling His presence and His love and His mercy that I so craved and desired. I had so long been cold and barren, and "forsaken" in my feelings; I wanted contact, so to speak, with Him, whom to know and to feel is to live! Then, I was made to ask: Do you pray for the sweetness of the answers to fervent prayers and groanings and pleadings? Then do you pray for trials and afflictions and persecutions and searchings of the heart in this flesh? Can you glory, as did Paul, in the tribulations in this flesh, in order that you may know more of His love and His mercies, more of Him? to receive the blessings according to the manner that He bestows them? If we would have the blessings according to the manner that He bestows them; if we would have the blessing, then we must be brought to the place where it is bestowed; we must receive it in the manner in which He has pleased to give it.

This, last night; and then this A. M. Bros. Ruston's letter. It seemed to tie right in with my feelings:

"Have ye like Him, to blood, to death.

The cause of truth maintained;
And in your heavenly Father's
voice,
Forgotten or disdained?

My Son, saith He, with patient
mind,
Endure the chastening rod,
Believe when by afflictions
tried,
That thou art loved of God?"

This morning I found myself blue and despondent and could see nothing promising; I do not now see anything any more promising, but I feel a little better about it all; I feel that the afflictions are to be borne. O my dear, I could say a lot more about these trials that we are in the midst of; they are not as they could be, they are not severe, they are tempered with much mercy and love; surely He is judging and leading and teaching and correcting us in "His judgment, not in His wrath." He is tempering the trial as He does the wind to the shorn lamb. O yes, it does behoove us to bear these little trials and burdens with silence; but I do hate to preach such doctrine, when my heart is crying otherwise, and I am so untrue to what I say is right! I do feel that we will never find the place where we shall be satisfied; it is just not to be; His must tread through the path of trials and searchings of heart, comforted by His promises that He will never leave them nor forsake them, but will surely keep them from evil and final destruction, and that He will in the end bring them without spot or wrinkle or any such thing unto the Father as heirs

and joint-heirs with Himself to the kingdom of Heaven! We have conflicts in this life and we are promised only such things; had we not these afflictions and thorns in the flesh, the flesh would triumph over the Spirit and we would be lost. The conflicts are to prick the flesh, for it must be pricked and cut and bruised and cut-off to be returned unto the dust; the flesh does not bring forth fruits that are acceptable to Him; that is, fruits of the Spirit. The flesh only houses the Spirit, and is the tabernacle of clay; is the world in which His little ones must live during this "forty years in the wilderness," and during this "Betrothal period" prior to reaching the "promised land" and the "Promised possession." So it becomes Lord give us strength to carry on with patience and obedience. Give us this day our daily bread. Thou hath promised this, and now we plead for it in Thy Name, we plead and in Thy promise, we plead!

Yes, the manner in which the Lily grows, is a beautiful thought to me; The mention of it this morning started it turning over again in my mind, though; it is a wonderful thought, considered spiritually. Think of the mud, black mucky mud (which is the good soil) out of which it grows; think of the spotless white blossoms; then think of the pure snow-white garment of righteousness, the garment, the wedding garment of our Savior; and think of the filth and sin and blackness of this flesh: Now think of the black-

ness of sin touching the spotless, snow-white garment of our Savior! What a contrast! How out of place! How unthinkable for Him to ever allow anything sinful to come to touch Him! He plucks His blossom when it is mature, but He never touches the soil (sin) out of which it grew! No He reaches down from Heaven and plucks only the snow-white blossom that He grew from the potency within the seed. It is in Songs, and the whole book of Songs is very sweet and full of love for His Spouse. Consider the lilies, how they grow!

I know I have written enough for now. Here is a clipping from Sunday's paper. This weekend is coming up, and I face it with much searchings of heart; what will He give us, what will He have said? What will He have done and how will it be with us? There should be no cause for great concern, for what ever He wills to have said and to have done and to have felt, surely will be done and said, and felt. There is no shadow of turning nor any change in His mind. Then why are we made to search our hearts, to wonder and to cry: Is it not for our own good, maybe our own preparation? Do we not have to be made fit to conduct a meeting in His Name? May He be with us in all our endeavors in His Name!

Love,

(Douglas)

A. D. Alston

Atlanta, Ga.

7 November 1949

THE LORD WILL SHOW YOU

Dear Brother and Sister Adams,

I have a mind to write to you good people, and I hope it is of the Lord. The Lord I hope I trust in, has shown me many times, His chosen race, but what worries me most of the time is, Am I in that number? I feel to be such a great sinner! I go mourning much of my time, and begging for more evidence that I am one of God's humble poor, but If I am one, surely I am the least of all. It seems to me, Dear Ones, that nobody is carried through this dark and gloomy world like this poor sinner is, who is trying to write to you Good People. I hope it is the will and purpose of God for me to be reassured that I am one of His Kingdom, because I stay so low in Spirit. I know I am so worthless that I mean nothing to the church, but Alas! what could I do without my church, the dear brethren and sisters, the people of God.

Some over a year ago, I had two dreams, and they are now on my mind: Just before Brother and Sister Amos Martin offered to the church, I dreamed they were traveling a rough and rugged road, and they came to a place where they mired into the mud, and they were so deep, they could not go any further without assistance, when the Lord appeared between them and brought them out of that horrible mire; placed them on a rock as white as snow and told them, "This is the firm foundation that faileth not. You shall be my people and I will be your God." In about a month after I had this dream, they offered to

the church and were received with great joy in the Lord. The day they were to be baptized there was a baptism at Spoon Creek also. Somebody asked me Saturday: "Which baptizing are you going to attend tomorrow?" I said: "To the one the Lord shows me." That night soon after I went to sleep, I dreamed I was at Collinsville and saw Brother and Sister Amos Martin, Sister Orie Martin, and Brother Harvey Prilliman go into the water. God led the way. I saw a light shine around them brighter than the noonday sun. My tongue will never be loosed enough to tell what a great love came into my poor humble heart for them.

Dear Saints of God, I believe and trust this was shown me by the almighty God, and that they were in His fold. Oh! if I could tell all the dear Old Baptist what a great love I have for them!

I desire to live at the feet of His people the remainder of the time I have in this world of sin and sorrow. I get so low, with a dark and heavy cloud upon me, that I sometimes wonder: O Lord, is this heavy load going to take my natural life? If so, surely hell will be my doom, but when it pleases my God to remove this great cloud and bring me up in his marvelous light and put praises in my tongue, it is loosed to sing His wonderful praises, then I can say I am glad I am born to die and leave this world of grief and woe. My Soul is so full of joy and praise, I have no desire for food or sleep, but just to sing praise to the Holy Name of My God, for what He has done

for my poor hungry soul, even my unworthiness ceases to haunt me for the time.

May His love and mercy continue with us that we may be overshadowed by His protecting hand.

Gladys Wray
Patrick Springs, Va.

ONLY A FEW IN CALIFORNIA

Dear Brother Adams,

There are but few of us here in California that fellowship the doctrine this paper was founded on one hundred years ago; and those few are "absolute Predestinarian Baptist." We believe God to be the first and only direct cause of all causes, and that He uses instruments of His own creation to answer as means to effect the end in view, and that God made for Himself all things unto and for certain and fixed ends and purposes, and that all things were ordained to His praise, honor and glory and that all praise Him, glorify Him, serve Him, and worship Him in some mysterious manner, including Adam; the Devil not excepted. That He works all these things in His infinite wisdom and purpose, that the results afford Him pleasure, regardless of what sort it be or the nature of same — good and bad, as we term it, but good in His sight in that it is conducive to His will, and His purpose is accomplished. The Lord is righteous in all His ways, and Holy in all of His works, therefore "Thou art worthy, O Lord, to receive glory and honour, and power: for Thou hast created all things; and for Thy pleasure they are and were created." And though He delivered the Holy

Child Jesus into the hands (of His own making) of wicked men and devils to be crucified and slain, it rendered unto Him praise, honor and glory: and in consequence it was a pleasure unto Him and His purpose was accomplished — the redemption and salvation of His people.

No, the Baptist in California do not believe that God promised Adam life if he would obey the law, but threatened him with death should he refuse. No, we do not believe that He made Adam able to stand but liable to fall. No, we do not believe that Adam transgressed the law of his own free will and accord. (But in this act he is a type of Christ who went into death for His bride, but not ignorantly.)

(Elder) W. A. Little
Gen Del
Galt, California

A GIFT

Dear Brother and Sister Adams,

I have been thinking for some time I would write you to tell you how I appreciate you sending me the Landmark. I enjoy it so much. I enjoy reading the letters which give me so much comfort. When I feel so low I love to read the experience of grace from the children of God. They make me feel that they have traveled the road I traveled for two years, but at last he spoke peace to me when I had so much doubt.

Brother Adams, when you are blessed at a throne of grace remember me.

Beatrice McGee
R.F D. 1
Willow Springs, N. C.

DREAMS

Dear Brother Adams,

I have been thinking for some time of writing two dreams that I had sometime ago and that mean so much to me; especially do they give me comfort in reviewing them when I am in distress.

My First Dream:

I dreamed there was a house to be built for me to live in. At first, I did not know where the house was to be built; then I suddenly realized it was to be built in My Daddy's flower garden and it was neither taller nor larger than a door. When I entered the door there was a large room. I was to live in that room, and my sister, Kate, was to live with me, but she was not in the room at that time. I went outside and looked around and thought it was too close to the highway and that I would be afraid to live that close to the highway. Then, within a matter of seconds the house just moved back to the desired distance. After I had entered the house the second time, I came and looked toward the west into the clouds and a great light flashed up into the clouds and lighted up an angel. It seemed that she was looking straight at me and her face was shining brightly. When she looked at me, I was made to realize that when I departed from this life I would go to rest. I was so happy! I wanted to shout and tell the whole world how happy I was, but I knew I could not because I could not find words to express my happiness. In my dream I ran out to my mother's home to tell her, shout-

ing within my heart. I then went back to my little house and my brother, Dorsey Meeks, came in and I told him about my dream. I was still in my dream and I thought I told him about the dream I just had, and we both cried with joy. Then I awoke into this troublesome world again and even though the happiness of the dream lingered with me for several days, I realized I had to face the storms of this life before I could come into possession of the joys, I hope are in store for me.

My Second Dream:

My second dream came sometime later. I dreamed I was going toward the south, up one side of the mountain and down the other side into the valley, and the whole mountain was covered in pretty green grass as smooth as if it had just been mowed. As I walked over the mountain, I was in deep thought, meditating over the things of this life, and wondering if I were a child of God. As I walked down into the valley, I heard a voice speaking. It said an angel was coming down from heaven to marry me. When I heard this voice, I looked up into the sky toward the south and saw a light that looked like a large star. As I heard the voice and saw the light, I was made to realize that what the marriage meant was that when I die, the Saviour is coming to carry me home. As I was still looking up, a wedding ring came down and slipped on my finger, and my happiness was so great I could never tell it in a life time, knowing that when I die, I will have a home in heaven. Then I dreamed my same

brother, Dorsey Meeks, came up and I told him what I had dreamed. We both cried for joy as we did in the first dream.

The doubts, fears and dark clouds that I have come through since that beautiful dream, have been unspeakable. The loss of my youngest son who died of wounds he received in the Korean War, and the loss of my husband in an accident, are some of the clouds that have darkened my life since I had these dreams.

I have often felt as David did: 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? Then I began to search myself for evidence of a hope, and my mind always goes to those dreams and many other things that have been shown to me. There are many things that I could tell that I have experienced, but I do not want to take up too much of your time.

I am afraid I have already taken up more space than I should have, but I am hoping and praying the Lord will give me faith and courage to endure to the end of life's journey.

A sister in hope of eternal life,
Mrs. Lillie Lawson
Reidsville, N. C.

Our hearts go out in sympathy to the dear Sister Lawson in her sorrow and troubles, but the burdens and sorrows of the dark road of her life must have been made more bearable, she having had the comforting assurances which must have been afforded her in

the two beautiful dreams, We would love to read a more complete account of her experience as a child of grace — Ed.

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Editor

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Editor

NOTICE

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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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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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

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

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MARCH 1, 1963

JABEZ

"Jabez was more honorable than his brethren: and his mother called his name Jabez, saying, Because I bore him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." I Chron. 4: 9, 10.

The Holy Ghost saw fit to record the birth of Jabez in the Holy Scriptures for the benefit of future generations. The birth of Jabez by his mother was attended with much sorrow, which is common to the birth of all children; for the sentence upon the woman after taking the forbidden fruit in the garden of Eden is: "In sorrow shalt thou bring forth children." Gen. 3:16. Some have more sorrow and pain than others, but here it is said that his mother bore him with

"much sorrow." Or it could have been sorrow of heart attending his birth, not revealed here. It was for this reason that she called his name Jabez. Rachel called her son Benoni (Benjamin) when she was dying with sorrow." See Gen. 35: 18.

The birth of Jabez was so extraordinary that an account is given of him, and put on record for our learning. 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. It is said that Jabez was more honorable than his brethren. In what way he was more honorable is not stated; however, it is most certain from his request and petition to God that the fear of God was in his heart. From the first record we have of him, he expresses the need of mercy and implores the blessings of God, desiring that his coast might be enlarged — that is, that he might have a greater understanding of spiritual matters, and that he be kept from evil "That it may not grieve me." His birth appears to be a type of every heaven born soul. Those who are only born of the flesh would never call upon God. Such would feel no need of God, for they know not from whence our blessings all come. It is those who are born of the Spirit that feel the need of God's mercy and his protecting arm. His people are brought to hate the sin that dwells in their bodies, but they find themselves helpless to rid themselves of it. This state of being brings sorrow and grief to us as it did to Jabez.

So often we are brought to beseech Him to keep us from evil, "that it may not grieve me."

Jabez called on the God of Israel, saying, "Oh that Thou wouldst bless me indeed." Who but God can bless? God said to Abram "I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12:2,3. The blessing of God accompanies every service that is acceptable to God by man. God gives the chosen vessels of His mercy faith to call upon Him. Without faith, the Apostle said, it is impossible to please Him for he that cometh to God must believe that He is, and is a Rewarder of them that diligently seek Him. Heb. 11:6.

It is evident that Jabez called upon God by faith. For he received the things he petitioned for. He asked God to enlarge his coast. What a striking experience of those who so often feel that they do not have standing room. You are dry and lifeless. There seems to be no spiritual moisture in your soul. You are shut up and in prison. You would sing praises to His good and great Name if you could. How helpless you feel yourself to be. You become low and dejected; and often wonder if God will ever send another shower of His love and mercy to renew your drooping soul. A silent prayer is put into your heart. As it was said by Jabez, so it is said by you. "Enlarge my Coast." The Lord put the prayer into the heart of Jabez, and He answered him. He enlarged

his coast. At an unexpected time the Lord answers your prayer. He enlarges your coast and enables you to again sing praises to His name. These seasons may be few and far between, but when they come, they leave sweet and precious memories.

"That Thine hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me." These are the words of Jabez in prayer to God. They are not the words of those who feel they can keep themselves. They are the words of those who feel their dependance upon God. They are helpless, poor, maimed and blind. They feel the need of Jesus to support and uphold them through all their trials in this world. The desire of the soul is like that of Jabez-to be kept from evil that it may not grieve the Holy Spirit that dwells within His people. The soul that is born of the Spirit of God pants for the goodness and mercy of God. David said, "As the heart panteth after the water brooks, so panteth my soul after Thee, O God!" Psa. 42:1. Our souls yearn for God's presence, they hunger and thirst for that bread that sustains our Spirits and the cup that giveth life — the flesh and blood of Christ.

God granted the request of Jabez as He does all of those who call upon Him by faith, not that Jabez was free from indwelling sins, for no man born of Adam's posterity is. Paul said, "For I know that in me, that is in my flesh dwelleth no good thing." God keeps His people from sin and satan. That is, sin will never have dominion over them to destroy them.

Paul said, "Sin shall not have dominion over you: for ye are not under law, but under grace." Rom. 6:14.

Jesus prayed to the Father and said, "I pray not that Thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Jno. 17:15. God keeps His people from the dominion of sin. They will never perish eternally. Jesus satisfied God's broken law by man, and put away their sins by the sacrifice of Himself.

T. F. Adams

MEMORIAL

In memory of my husband, I desire to pen a few thoughts if it be God's will to guide my feeble mind and trembling hands. O, my loving companion so forcibly employs my mind! He was so much to me. He was a precious husband and loving father. Oh how I have and do miss him everywhere I go, and every way I turn! I try to hide my sorrow, but it is with me in all that I do, and to keep the tears from falling from my eyes, is more than I can do. I face so many things that I am unable to compete with, without him.

I have to fall on my knees and try to beg the one that has all power both in heaven and earth for His merciful guidance and for power to carry on. But even with the deep sorrows and adversities that I have, I still feel so unworthy for the blessings he has given me, for I do have such a wonderful family of dear children. There were born to us fifteen children and one was deceased at birth. Five sets of twins, eight girls and six boys. My baby is eleven years old and they are all good to me. Oh, the precious voice that was so sweet to me is still.

My husband did not unite with the church, but he believed in salvation by the grace

of God. Only a few days before he passed away, he said, that God made the world and the fullness therein, and that man was the last thing made. That God did not need man's help and there was no way for man to help God do anything. He said he was glad that man had no part in God's work.

He was so interested in attending church. My membership is at Collinsville Church. It is a most precious place to me and it was to him. He never wanted me to miss a meeting, I feel we have the most precious and sound in the faith, moderator Elder H. D. Prilliman.

It seems sometimes that I can not go any farther, that the end has come. I try to go on begging the Good Lord to strengthen me and keep me near the path of duty and that I may keep my home for the sake of the children, that they may have a home to come to and a home that I can invite my precious brethren, sisters and friends to, who have been so much comfort to me in my loneliness and sorrowing hours, yet I feel that God does all thing well, even though I get so low in my feelings that I am made to cry out "Am I mistaken? Have I ever known anything of the goodness and mercy of God? Then I look back and think of Paul, who said, "O wretched man that I am, who shall deliver me from the body of this death."

My married life was so happy and now it is so lonely! I feel I must travel this lonely road alone. I visit the lonesome cemetery where my loved one is sleeping that peaceful sleep, never to awake to mourn, and I sometimes fall on the ground and say: Sleep on, Precious One, I hope some day to meet you on that shining shore, never to part any more. Oh, Darling! It is so sad alone here."

He passed away in my arms without a sound or an indication of any suffering, and all I could do was to say, "Farewell, Darling, Farewell. I hope to have a thankful heart for the kindness that all of my brethren, sisters and friends have shown me, I hope the Good Lord will give some precious one a mind to pray for this poor sinner.

Mrs. W. C. Brown,
Glade Hill, Va.

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VOL. XCVI

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NO. 9

PSALM CXXX.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

PSALM CXXXI.

Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

Let Israel hope in the Lord from henceforth and for ever.

PSALM CXXXII.

Lord, remember David, and all his afflictions:

How he sware unto the Lord, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to mine eyes, or slumber to mine eyelids,

Until I find out a place for the Lord, a habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles: we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness; and let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David; he will not turn from it: Of the fruit of thy body will I set upon thy throne.

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 WORD "WALL"

This correspondence was submitted to us for publication —Ed.
Dear Brother Eaton,

I hope this finds all of you well; we are reasonably so. Today in Danville, Va., at the home of Brother J. W. Cassell, one of the dear deacons at my home church asked me to be at his home in an appointment the first Saturday night in August. Is not that the same time I promised to be at your home? I am not sure, but I think it is. Please write and let me know. I do not want to get my promises conflicted.

We did enjoy being at Kerners Grove Church, also at Fisher's River. I felt truly welcome and free at both places. It is a wonderful way to feel when God thus blesses us. I sometimes tell Old Baptists when I visit their homes and eat with them that the grandest thing on the table is to feel welcome and wanted. The same applies to churches.

The second Sunday in this month (June) I was at Raleigh Church; the third Saturday and Sunday I was at Little Creek near Smithfield, N. C., supplying for Elder Adams, so that he might visit another church; and the fourth Sunday I was at upper Black Creek church between Smithfield and Wilson I travel extensively, I feel that is a part of my calling. Not that I feel worthy, nor do I feel to be of

any benefit to Old Baptist, but I can not help going. I love Old Baptist in every direction. I want to go see how they are getting along and see if they have to travel as I do, so much of the time; either in the desert, valley or wilderness, feeling to be a lone pilgrim — a stranger — so far from God and from Home. Mourning sometimes because I cannot mourn, grieving because I cannot grieve. Hard-hearted, unthankful, falling so far short in every way, wondering if I am really in the race at all or am I a poor, wretched, deceiver? But let me say here and now, if I am not already born of God, I never expect to receive any other change, this side of death and the resurrection, whatever I am. This is true before God and man.

Somehow, tonight my mind keeps dwelling on the word "wall". That word is mentioned several times in the scriptures. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." Song of Sol.4:-12. "As the mountains are round about Jerusalem, so the Lord is round about His people, from henceforth even forever." Psa. 125:2. "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." Isa. 26:1 Even though the actual word "wall" is not used, the meaning is the same.

A wall is a dividing line and an enclosure. As at present, that wall built by the Russians in Berlin divides the east portion from the west, so do the walls of salvation divide the church and the world though this is a poor comparison. To begin, the church was chosen in Christ before the foundation of the world. See Eph. 1:3,4. The dividing line drawn, the wall between, in God's decree ere time began.

A wall all the way around shuts somebody in and somebody out. So it was, in God's predestination, separating the church from the world. The church is walled in, a garden inclosed, by the wills, shalls and decrees of God. The walls of salvation — Jesus is that wall. Once we were in the world, dead in sin, alive to the love of sin and dead to God. We had eyes and could not see; ears and could not hear; heart, and could not understand. At that time, what the world loved, we loved. Their pleasures were ours, our pleasures were theirs. We all loved sin. We were by nature the children of wrath, even as others. (Eph. 2:3) But we were by grace, even then children of God by His choice or decree.

By nature, we were children of wrath, but by God's determinate counsel we never were children of wrath. We had the same nature the children of wrath have. God does not take goats and turn them into sheep. We have always been His children, in His decree, from eternity. "For I was alive without the law, once, but when the commandment came sin revived and I died." Rom. 7:9.

Without itemizing, describing each step in our travel and travail under the law, our suffering, the terror of death and hell, our conviction, condemnation, and then our deliverance (each pilgrim of hope has this in his own experience) may I say, an inward change has been wrought. We do not feel as we once did. Sufficient to say, II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (Read 18-20 verses also)

Now, here is the wall in our experience. What we once loved, we now hate — sin! What we once either hated or cared nothing for — righteousness and all things pertaining thereto, contained in the kingdom of God — we now love. So, now, what the world loves, we hate; what we love, the world hates. There is no common ground of compatability, understanding, loving the same things, anymore. We have nothing to draw the world to us, the world has nothing to draw us to them. The world is as we once were, dead in sin, alive to the love of sin, and dead to God. Now, we are dead to sin, dead to the love of sin and alive to and in the love of God. So, a wall of separation, the walls of salvation, shuts us in, away from the world, it shuts the world out, away from us. What the world loves we hate. What we love, the world hates. The poet sing:

Let worldly minds the world
pursue;

It holds no charms for me;

Once I admired it's trifles too,
But Grace has set me free.

As by the light of op'ning day
The stars are all concealed;
So earthly pleasures fade away
When Jesus is revealed.

Its pleasures now no longer
please,
No more content afford;
Far from my heart be joys like
these
Since I have known the Lord.

—Amen.

Brother Eaton, when I begin trying to write on such a subject as salvation it is so great, the theme is so high, wide and deep; I can not confine myself to a few lines, a page or two. As I once heard of a young girl talking to her boyfriend; she was an Old Baptist believer, and he was an Arminian. She had an operation for appendicitis, had come home, and was recuperating or convalescing. The boy-friend came to see her and was late, so he was apologizing for being late, and said he had been to church and that he liked to go to church, for their preacher got up, spoke what he had to say, it did not take long, then they all went home. But he added, he did not like to go to Old Baptist Churches, because the preachers did not know when to quit, and when they did quit, the members stood around talking and did not know when to leave. This girl listened till the young man finished then she said: "I can tell you the difference. When your preacher gets up, he tells what he has done for the Lord, and it does

not take him long to tell it. But, when Old Baptists get together, they try to tell what the Lord has done for them and they just can not get it told!" Brother Eaton, this is as true as the song, "Amazing Grace" is true. We just can not get it told. But we have to keep on trying. I labor for my natural bread and meat — my natural sustenance, but I have to preach for a living, my spiritual sustenance. This is what my soul requires.

It is wonderful to think: the Lord has seen fit to take Brother Bowles from you and Elder Walter Beasley has grown so feeble! but you have three precious young gifts coming on, together with your remaining Elders, Brother Johnny Belton, Brother Colston and the other Brother (I can not remember his name) whom I met and heard preach at Fisher's River. God has promised — and He cannot lie — to supply the need of His people. All my life I have heard: When all the Old among the Primitive Baptist die out, nobody much will be joining, so Old Baptist will soon be gone. But not so, thank God! There seems to be more of them now than when I was a child. I am indeed glad, for you dear people are the dearest ones on earth to me. There is nobody else on earth like an Old Baptist. None can understand them except another Old Baptist and God has to make them one, none can pick it up of himself or herself. All men including women, are what they are because they cannot be anything else. If one is a believer, he believes because God has revealed

the truth to him and caused him to love it; and the one who does not believe, does not believe because God has not revealed the truth to him, neither has he given him a love for it. One is just as helpless as the other; the only difference is: the believer knows and realizes his helplessness and his dependence on God; while the unbeliever does not. I once heard of a certain preacher who said in the pulpit: "There is no such thing as revealed religion." After the meeting an old colored believer who sat in the back of the church, went out and waited for the preacher to come out. When he came out the old darky walked up to him and said, "Sir! I believes I heard you say dars no such thing as revealed religion: is that right?" The preacher said: "Yes, I said that. Then the old darky said: "Preacher, you should have said: Dar aint no such thing as revealed religion, as you knows of."

Brother Eaton, somebody knows the difference. I hope this long letter has not wearied you.

Write, pray for, and come to see us.

A brother in hope,
Layton Wingfield,
R. F. D.
Ridgway, Va.

GOOD CONVERSATION

My dear Carolyn:

I must admit that it did my heart good, to hear and realize that the Brethren said what they did about coming to our house. There is no name that I would rather have, or nothing that I would have felt toward our house

and home, than that it be considered a place where good conversation is to be found. May the Spirit of our Savior be with us to keep such things there. I feel that I hunger for such conversation and I find myself rather intolerant of anything else; yes, possibly too intolerant and too impatient. I hate to be that way; yet, I am that way. It is like my feelings toward the neighbor; I get so impatient and so intelorant! yet I know that I am wrong and that I should be different. It seems that I write them (her) a letter of an apology, in a way; then the very next time, I become so very intolerant and peeved again, all the time knowing that I should not. How hard to learn patience and forbearance; realizing all the time that my own faults and shortcomings call for the same qualities on the part of the other.

The comforting thought in my mind tonight is that of Godly conversation. Such conversation is not ours to have, and not to have at our will, but rather at His will. It requires the presence of the Holy Spirit, and the exercising of the hearts and minds; it requires hungry and thirsty hearts, made so by the blessed Spirit of our Lord. Blessed are they that do hunger and thirst after the things of His Kingdom! My prayer is that He may keep us hungry and thirsty for His righteousness; and that His spirit may dwell with us, and exercise our minds to speak of His mercies. He promises that where two or three are gathered together in His Name (may it be in His name!) His Spirit will be in their midst.

My mind will not be still; I had a short visitor, a new thought a few lines back; and this thought and that thought comes breaking into my mind — After some delay:

Carolyn, why does the heart pray to be kept hungry and thirsty? Could the desire come from a heart that has not been made that way already? Newton said, even the desire is something; and I must admit that I believe it is. I must admit that I hope the Lord and Savior has made my poor heart alive, and brought it to long for the things of His Kingdom. No, I would not deny His Name; I would not deny His gift. The things that come in my mind sometimes — the things and thoughts that came into my mind just a moment ago: some thoughts that I tremble to even speak of. Some things that I dare to speak to anyone about; hard for me to even hint to you. Carolyn, do you know more about me than I know myself? Sometimes, when you call my attention to Uncle Horace's expression in his letters, sometimes when you look at me with that "Certain peculiar expression" as to say, OK, go on, or such; I wonder why you do it, or what you mean. I am so much in the flesh! I often think that to speak in His Name would be the farthest thing from me; the most absurd; the most impossible! I cannot see it at all. But tonight I spoke of Godly conversation; how sweet it is to me! You tell me that I enjoy it most when I do the talking; is that so? I do enjoy talking, when the Lord wills to give me a mouth to speak my

feelings. Tonight I felt an inexpressible sweetness in the very thought of Godly conversation! I almost felt a burning desire for it, why? I did enjoy talking with Frank on the way: I tried not to say too much; but every expression that he made I had one to follow it, and he had one to follow that; and we both added and added. It was an unexpected blessing. He nor I knew the other, or that we could be blessed to talk together on these precious things. But what I started to say, and forgive me for saying it, but I just as well; was that I realized that talking of these wonderful truths, gives me relief, and new hope and, it seems, new life. You say I want to do the talking, and it seems that I do. Is there something after all, burning within me that makes me hunger for and burn to speak of these things? find comfort and relief in speaking of them?

To have such a thought brought before my mind, makes my head go down and tears fill my eyes. there are no words to express such fears and such tremblings of heart. Oh how my cry is "O Lord, I am afraid!" What can these feelings mean? My prayer is but groans and sighs! and tears from a bowed head and a trembling heart!

Then I am again present in the flesh, and I say, "Why do you (meaning myself) say such things? Who could conceive of such things? I have to admit that it is a far-fetched thought with me, and I doubt all my feelings now. My statements now, sound as though I have misrepresented it all; that I am trying to fool

someone, and to claim something that is not mine at all. But I cannot completely deny what I feel must be a sweet visitation of the Holy Spirit and our Lord and Saviour. By faith, I cannot deny His presence; I must not, I dare not. By faith, I cannot doubt, but I do doubt. Such are the waverings of my heart. I would not write this to anyone else- but I try to speak my very heartbeats to you; try to keep them from being penned up within me. Possibility that an honest confession is good for the soul. Maybe you best not let anyone else share this letter with you. How foolish these things may look to someone with broader experience and understanding. How foolish I may be! Indeed it seems so to me now; but the thought built up in me and "C Lord, I was afraid!" and indeed I am afraid! How I must tremble in His presence — the presence of his Holy Spirit! Oh that He may take hold of me and direct my way in the path that He may set before me. I would be obedient, would be submissive, if I could, but I am so stubborn and so obstinate; nature and self is so ever-present with me, until I cannot for a single moment subdue myself; the Lord must do that. I still think of the sweetness — I can not begin to describe it — that I feel in God - given good conversation.

I did not realize it, but it is near ten o'clock p.m. I have taken a lot of time somewhere; I begun this soon after eating three hours ago. I wonder if I have said anything. I could hardly get past the first page; now I must stop on

page three. This is for you, you alone. It is full of this and that; many wonderings, possibly very many mistakes; but also possibly the Lord has a purpose in those very mistakes, and who can ask why or what concerning that purpose! Oh, if I had the strength, I would be obedient and submissive and go on to pray, Thy will be done, Thy kingdom come! but I am weak, I am flimsy, I can do nothing. I am afraid; sometimes so afraid that I hardly dare repeat the words, Thy will be done, even though I know, if I know anything at all, that His sovereign will, will be done in heaven and on earth, and no power can stop it nor hinder it. You have been, so continue to be, tolerant and forbearing and forgiving with me. I do love you for all that you mean to me!

Your devoted Hubby,
(Douglas)
A. D. Alston

TO KNOW THE POWER OF GOD

How wonderful it is to believe in the resurrection, the redemption, and the restoration of soul, body, and Spirit, and to know the truth of this as is supported by the inspired writers of the scriptures. The Lord will preserve blameless, every living and believing child of grace, unto the coming of the Lord. 'Thess. 5:23. The scriptures speak of a better resurrection. This better resurrection is the first one, and to those who die in the Lord. Yea, henceforth, sayeth the Spirit, they shall rest from their labors and their works do follow them. And again! "Blessed and Holy is he

that hath part in the first resurrection, upon whom the second death hath no power. Rev. 20:6. How good and well to know the scriptures and the power of God, and to believe on His Holy Name. God is not the God of the dead, but the living. Jesus said to the Sadduces, ye greatly err, not knowing the scriptures, neither the power of God.

To know the power of God, one must be blessed to believe. Faith and belief go hand in hand. "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." How wonderful to be blessed to believe! "He that believeth on Him is not condemned! But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Jno. 3:18,19.

To believe, a work must be wrought in the heart by the Spirit. The Spirit of life works in the heart or soul. Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." In keeping with this thought, the Apostle Paul has said, That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man. That Christ may dwell in your hearts by faith. Another says, "I will put my laws into their minds, and write them

in their hearts, and I will be to them a God, and they shall be to me a people." "They shall all know me from the least of them to the greatest."

Faith works by love and purifies the heart, or soul. To delight in the law of the Lord, it must be the effect and work of the inner man. One says, the hidden man of the heart, the New Man, the quickened heart and soul. To quicken is to give life and strengthen. It takes a renewing and strengthening each and everytime to know the Lord and the effects of the Spirit.

No man can say that Jesus is the Christ, but by the Holy Ghost or Holy Spirit. Except a man be born of the Spirit, he knows nothing of the kingdom of God. To be born of God, is to be made alive and brought to a knowledge of the truth of God as it is in Christ Jesus the Lord. To be born of God is to know Him after the Spirit, which is equivalent to eternal life. God's eternal purpose and wisdom embraced salvation for the ransomed church, such as He will redeem, restore and reserve unto Himself. His Word cannot be broken, His mind knows no change. He is the same today, yesterday and forevermore. He is of one mind and none can turn Him. What the Lord has done is according to the eternal purpose which He purposed in Christ Jesus, our Lord. See Eph. 3:11. His purpose is His intent, His determinate counsel. The word intent, means having a mind closely fixed. The salvation of the Lord is a great mystery.

The New Testament writer speaks of the fellowship of the mys-

tery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. And to this purpose, he further says, "To the intent that now unto the principalities and powers in heavenly places (in the church) might be known by the church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord. In Eph. 1: 4 we read, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." God has a will and He has a purpose and an intent.

The children of God are His by adoption. It is the pleasure and purpose of people at times and under certain circumstances to adopt children unto themselves; as it is written here, God in His own mind purpose, and right was pleased to say just who should adopt the children. It was by Jesus Christ, and that to Himself (His very self). To this, Jesus Christ was perfectly agreed. It was according to the good pleasure of His will. It was the will of His Father and of the Holy Spirit. The three agree in heaven and in earth, and it is all according to the good pleasure of the Three. Jesus says, I delight to do Thy will, O God! It was the will of God that not one of these little ones should perish. Jesus came to do the will of His Father, 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. (Those who see Him and do believe in Him, for this is not to be understood of a corporal sight of Christ) but to trust in Him for righteousness, life and happiness. It is the Spirit of God that opens the blind eyes and gives us understanding. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God, and eternal life." I Jno. 5:13, 20.

Verily, verily, I say unto you, He that believeth on me hath everlasting life." Jno. 6:4. This is a certainty, this is a truth, and to be depended on. He was in Christ, who is the head and representative of His church. "Your life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with Him in Glory." Christ is our life and He is the Bread of life. The natural man must have bread in order to subsist. The new or spiritual soul in his people, must have subsistence, and Jesus Christ is the bread of life which cometh down from heaven, and giveth life unto the world. (the spiritual world — the spiritual world is His people) "My Father giveth you the true bread from heaven. For the bread of God (is

the bread of life everlasting, and Christ is that bread) is He which cometh down from heaven, and giveth life unto the world." He is God's providing and giving, and which His subject must eat and live. He giveth life unto the world, spiritual life of which He is the Author. See Heb. 5:9. God supports and maintains every believing subject of His grace with this bread of heaven, the bread of life. Without this life all would be lost.

Without this bread and life - giving Word all would despair, for we read, "None can keep alive his own soul. A seed shall serve Him; it shall be accounted to the Lord for a generation. This seed is the bread of life, the Lord Jesus Christ. The generation is the true church. The generation of Jesus Christ. Matt. 1:1. The "Chosen generation, a royal priesthood, an holy nation." I Peter 2:9.

It is further recorded that they (the true ministers in the gospel dispensation) shall come, and shall declare His righteousness unto a people that shall be born, that He (Jesus Christ the Lord) hath done this. See Psa. 22:30,31. This life, this bread reaches beyond the grave. "If in this life only, we have hope, we are of all men most miserable." Our God has promised the life that now is and the life to come. The life to come is eternal life. Our Saviour said, "I give unto them, (the believing) eternal life, and they shall never perish, neither shall any be able to pluck them out of My Father's hand. My Father which gavest them me is greater than all, and none is able to pluck them out of My Father's hand."

It is written, "The Good Shepherd

careth for His sheep. When He puts His own sheep forth, He goeth before them." He watches over them all the way, by day and by night. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man (that which is born of the Spirit) is renewed day by day." But the things which are seen are temporal; but the things which are not seen are eternal. It is written, "They which live should not henceforth live unto themselves, but unto Him which died for them, and rose again for their justification. This belief and hope of salvation follows on to glory, eternal glory. The mystery of the gospel is a great mystery. The love and peace of God passeth all understanding. See Eph. 3:19 and Phil. 4:7. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:26,27. This great mystery is the truth of the gospel. This great mystery shall be finished (in the time world) in the days of the voice of the seventh angel, as He hath declared to His servants the proph-

ets.

The gospel is the glorious power of God unto (or concerning) salvation. There is a glorious liberty in it. "If Christ make you free, ye shall be free indeed." There is a Spirit of truth and a spirit of error. The Spirit of truth operates in the hearts of the believing. For greater is He that is in you, than he that is in the world. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him (to suffer with Him is true evidence that we are children of God) that we may be also glorified together. Like the Apostle, we "reckon that the sufferings of this present time (world) are not worthy to be compared with the glory which shall be revealed." In our hope of the blessed hereafter, there is an earnest and expectation that no creature can ever describe in this present state. But we rejoice with the Apostle, and say with him, "For the earnest expectation of the creature waiteth for the manifestation (the making known by actual experience) of the sons of God." This is one of the greatest promises known to mankind, because the creature is entirely dependent upon another, who also shall be delivered from the bondage of corruption — death with all its consequences — into the glorious liberty of the children of God. This glorious liberty will not be fully known in this time. The Apostles themselves, could only know in part. But we read, "When that which is perfect is come, that which is in part shall be done

away."

This will be a glorious liberty indeed. In this glorious day, the day of salvation, there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, and God shall wipe away all tears from their eyes. See Rev. 21:4. "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be His God, and he shall be My Son." Rev. 21:6.

With God's promises (precious promises) and the truth of His Holy Word, we join the Apostle in saying, "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 depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:38. "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. The Apostle John says, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life and that ye may believe on the name of the Son of God." I Jno. 5:13.

Elder J. E. Mewborn
Snow Hill, 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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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

Editor

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

Associate Editor

ELDER J. M. MEWBORN
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"BEHOLD I STAND AT THE DOOR"

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." Rev. 3:20.

Carnal reasoning has never been applied to interpret and to understand the scriptures. We read that Jesus opened the scriptures to the disciples, and before they could understand those things which were written in the law of Moses, in the prophecies, and in the psalms concerning Him, He first opened their understanding "that they might understand the scriptures." Luke 24:45. From the above quotation, one must have divine knowledge of Jesus to understand the scriptures. Any other attempt or endeavor would result only in carnal reasoning which is forbidden by the scriptures. Matt. 15: 8,9.

The text is not understood in terms of its literal construction, as

often is the case. The scriptures exemplify over and over the teaching of the truth that there is a cause and this cause produces an effect. The prophet Joel says, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2:28. "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32. This remnant are those people on whom is poured the Spirit above referred to. This remnant includes the ones who receive the promise by faith. They call upon the name of the Lord, and are delivered from the curse and condemnation of the law. The valleys of this remnant are exalted, and the mountains are made low. See Isa. 40:4. Carnal reasoning would fully leave the meaning of this scripture on a hit and miss proposition, but as we have already said, there is a cause and an effect. It would be an untruth to say the work of God through His spirit has in times past been in vain. The truth of this matter is verified in the language of Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not

return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10.

The question involved here is this — "Who is the one who knocks, hears, opens, and sups?" This supping, asking and knocking is all by the spirit of faith and faith alone. If we did it ourselves, then we would have whereof to glory as was written of Abraham, but not before God.

The prodigal could ask of his father to make him as one of the hired servants, saying, Father I have sinned against heaven, and before thee. He had called upon the name of the Lord by reason of great necessity, and may I emphasize great necessity after wasting his substance with riotous living. He had spent all (in vain his works could not satisfy the law) and now he comes through great weakness to his father. Through this weakness, his strength is made perfect. When this Spirit knocks (intercedes) for His people, the open door of utterance is given in the hearts of his people. He that searcheth the heart knoweth what is the mind of the spirit. Romans 8:27. There is a meeting together for they bear witness one with the other. The father saw him yet a great way off, ran and fell on his neck and kissed him. The fatted calf was killed, (Jesus, the lamb slain from the foundation of the world). Here is the supping together in this great feast, and also is mentioned in the above text.

As stated herein, this is not a literal undertaking or obligation as work for the creature to perform, but is a reality and accomplish-

ment of the quick and powerful work of the Spirit of God. We read that a great feast was made by Abraham the day Isaac was weaned. The seed are called in Isaac, not in Ishmael, and this feast of the prodigal and Isaac is one which has meat that perisheth not, but one that endureth into everlasting life. See John 6:27. The seed truly labor for it, and it is done by knocking. This knocking is accomplished in the heart, and the force is the spirit of faith which maketh intercessions for the saints with groanings that cannot be uttered. The intercessions are according to the will of God, hence they cannot fail to reach the desired object at the proper time and place. See Romans 8:27. This spirit (The Spirit itself beareth witness with our spirit), meets and blends together in a unity. The spirit of the Prodigal and his Father were certainly of one accord. What peace and joy are felt within those who receive this blend. Hence, the hearing is by faith as well as the knocking. In the unity of this faith and bond of this peace is the feast when they sup together. Mercy and truth meet together, righteousness and peace have kissed each other. Truth springs out of the earth, and righteousness shall look down from heaven. See Psalm 85:10. This is written by request.

J. M. Mewborn

**RESOLUTIONS OF RESPECT FOR
ELDER FREDERICK W. RHODES
OF DURHAM, N. C.**

On July 9, 1962, our heavenly Father was pleased to remove by death, our dearly beloved, and highly esteemed pastor, Elder F. W. Rhodes, Sr. Brother Rhodes was called to serve as pastor of Mount Lebanon Church in January, 1962. He was blessed to serve us faithfully until his death caused by the dread disease—emphysema—

an inflation of the lungs, which destroys the elasticity, and the ability of the lungs to exhale.

The church at Mount Lebanon desires to express and extend their sincere heart-felt sympathy to his faithful wife, son and family. May it please the Lord to comfort and console them in their hours of sorrow, and fill the emptiness that has been left in their hearts, with His reconciling Spirit, and a spirit of peace. We believe that he is at rest and in peace, in the Paradise of God. He has been relieved from the troubles, trials and suffering of this life, and is patiently waiting for the second coming of Christ. In the language that we heard him use so often: We believe that he will be among that number that shall hear the glad and welcome tidings from Jesus saying: "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."

Therefore, be it resolved:

First, That the church of Mount Lebanon bow in humble submission to God who does all things well, and according to His will.

Second, That a copy of this resolution be spread in the records of our church book, and a copy be sent to Zion's Landmark for publication.

Done by order of the church in conference, Saturday before the first Sunday in November, 1962.

Elder T. L. Grimes, Moderator
Sister Nellie Hunt, Clerk

IN MEMORY

OF JAMES MARION ROGERS

The members of Helena Church bow in humble submission to the Will of God in the death of J. M. Rogers, a much loved brother, deacon and clerk of this church since 1930.

He was born January 14, 1878, in Person County. He died August 21, 1962, at the age of eighty-four years. He joined the church Saturday before the first Sunday in September of 1930. He was baptized the following Sunday.

Brother Rogers was a faithful member and attended services regularly as long as his health permitted. The church has lost a faithful member. We feel that our loss is his eternal gain.

He leaves to mourn their loss, his wife, Hallie Wrenn Rogers, one daughter, Mrs. Iva Lunsford, three sons, Monselle, Bill, and Edwin Rogers, all of Timberlake, North Carolina.

His body was laid to rest under a beautiful mound of flowers in the Mooney family cemetery. The funeral services were conducted by Elders E. L. Ferguson, and Elder L. P. Martin.

Done by order of the church in conference.

Brother Charlie Chambers,
Sister Minnie Morris,
Sister Lelia Pennington,
Committee

ELDER ELMER C. STEVENSON

Elder Elmer Cornelius Stevenson pastor of the Robersonville and Skewarky Primitive Baptist Churches, was buried in the Robersonville Cemetery on October 20, 1962. The funeral services were conducted in the Robersonville Primitive Baptist Church with Elder E. C. Harrison in charge, assisted by Elders W. E. Grimes; P. E. Getzinger; G. G. Trevathan and Noah Ambrose.

Elder Stevenson was born on December 5, 1897, in Martin County, North Carolina, the son of the late John C. and Mary Peele Stevenson. On January 20, 1924, he was married to Malena Coburn, who survives. To this union were born seven children, five of whom survive.

Most of his life was spent in Martin County, and as a member of the Robersonville Primitive Baptist Church. He was ordained a minister on March 7, 1948, at Robersonville.

The love he felt for his God and his churches is indescribable. He attended his church services when he was physically unable to do so, but the faith he had in God was so strong that what appeared to be the impossible was accomplished. During his long illness, he never gave up hope of the future that God promised believers.

We, his family, mourn his absence, but we have the firm belief that he is at peace with his Maker. May God bless those who survive him.

Written by his daughter,
Virginia Stevenson Perry

OBITUARY OF

SISTER MAUDE HUNLEY YOUNG

It has pleased the Lord to remove from our midst, a loving Sister and Mother in Israel. We feel that our loss is her eternal gain.

She was born in 1889 and departed this life December 6, 1962 in Martinsville Hospital, at the age of seventy-three years. Her survivors are: Her husband, Elder U. C. Young of Bassett, Va.; four sons, Perry C. and Charles C. both of Collinsville, Va.; Minyard L., Synorsville, Va.; and Thomas C. of Bassett, Va. Also four daughters survive: Mrs. Bennie Chitwood; Mrs. Forest Deal, and Mrs. Rex Voss, Bassett, Va.; Mrs. Buren McGhee, Roanoke, Va.; one brother, T. M. Hunley, Burlington, N. Y.; three sisters, Mrs. C. C. Higgs, Leaksville, N. C., Mrs. Dennis Fathering, Danville, Va., and Mrs. Lonnie Morgan, Asheville, N. C.; fourteen grandchildren and eight great-grandchildren. She was a loving companion to her dear husband and a dear mother to her children.

Sister Young joined the church in 1913. At her death she, together with her husband, was a member of Collinsville Primitive Baptist Church. She was one of the most faithful members that the writer ever knew. She always filled her seat unless providentially hindered. Her face beamed with a warm, tender smile to all and those

who knew her loved her. Above all things, she believed the doctrine of salvation by the grace of God.

On December 8, 1962, her funeral was conducted at Collinsville Church by Elder H. D. Prillaman, and Elder Layton Wingfield. A large number of members and friends attended the funeral and burial, when her body was laid to rest in Roselawn Cemetery, under a beautiful mound of flowers, there to await the second coming of the Lord Jesus Christ, who will raise the bodies of all His children and fashion them like unto His own glorious body.

Written by the request of the family,
Noel Tilley
R.F.D. #1, Box 350
Fieldale, Va.

RESOLUTIONS OF RESPECT

Again the Lord has been pleased to remove from our midst, Brother Calvin S. Godfrey, who had reached the ripe age of eight-four years. Brother Godfrey united with Glenwood Park Church May 17, 1960, and was baptized by Elders W. E. Branch and L. B. Hylton, but because of poor health he was unable to attend church only a few times after his baptism, before his death, September 6, 1962. Brother Godfrey was a godly man, manifesting great humility of spirit and a most pleasant disposition which endeared him to all who knew him.

He suffered long from cancer but was most patient and seemingly reconciled to approaching death. He leaves a loving companion, five sons and six daughters to mourn his passing, and who so tenderly and lovingly cared for him through his sickness. His funeral was conducted by Elders Reubin Hawks, and L. B. Hylton at Black Lick Community Church where he had previously lived. The church was filled with friends and loved ones, attesting to the high esteem in which he was held.

We, the membership of Glenwood Church, loved Brother Godfrey, and mourn our loss but desire to be submissive to God's will. Therefore be it resolved:

First, That we bow in humble submission to the Lord's will in removing a precious brother from our midst, and pray that He may comfort the wife and children in their loss of a wonderful husband and father.

Second, That three copies of this resolution be made, and one be sent to the family, one sent to be published in Zion's Landmark and one made a part of our church record.

Done by order of the church in conference, December 15, 1962.

(Elder) L. B. Hylton

OBITUARY OF BROTHER THOMAS PRESTON LAWRENCE

It has pleased our Dear Lord to remove from our midst a very dear brother—Brother Thomas Preston Lawrence whom we all loved and respected. He was born June 8, 1890—the oldest of the sons and daughters of Richard Thomas and Carrie Linda Law-

rence—and died July 9, 1962, making his stay on earth seventy-two years, one month and one day. He united with the Primitive Baptist Church at North River, January 28, 1917; and was baptized Monday, the 29th by Elder E. E. Lundy, the pastor. Brother Lawrence was ordained a deacon in January 1938—Sunday morning by Elder T. H. Edwards and Elder A. L. Holloway.

Brother Lawrence and wife were married January 20, 1909. To this union were born ten children, two of which were deceased in infancy, but eight are still living, who with their mother are left to mourn their loss. The children who survive are: Arnold, Otway, N. C.; Robert and Julius of the home; the daughters: Mable R. Willis, Crab Point, N. C.; Velma D. Lawrence and Augusta Fulcher, Beaufort, N. C.; Joyce M. Gaskill, Stacy, N. C.; Luella L. Taylor, Otway, N. C.; two brothers and two sisters; sixteen grandchildren and seven great-grandchildren, and a host of Brethren, Sisters, in the church and friends to mourn their loss.

To the sons, daughters, grandchildren and great-grandchildren let me say: May God, in whom he trusted, enable you to follow Father's footsteps, and may you meet him in that great beyond where sin and sorrow does not invade, and there will be no sad farewell.

Written by the request of the Church in conference, December 6, 1962. One copy of this obituary is to be given to the family, one recorded in the church Book, and one sent to Zion's Landmark for publication.

Elder Eddie Humphrey, Pastor
Sylvester W. Lawrence, Clerk

OBITUARY OF SISTER ELLA COX

It being in the purpose of an all-wise and merciful God to remove from our midst, by death Sister Ella Cox, we submit the following:

Sister Cox was born January 24, 1875 in Floyd County, Va., and was deceased December 23, 1962, being eighty-seven years ten months and twenty-nine days old. She was united in marriage in 1893 to Homer Cox who passed away in 1941.

Sister Cox was the mother of two daughters and two sons (one deceased), leaving three children to mourn her passing: Sister Mary E. Smith, Copper Valley, Va.; Mrs. Clint Akers, Blandinsville, Ill.; and Mr. Foster Cox, Laharpe, Ill. Also surviving are one brother, Lee Phillips, Pulaski, Va.; and one sister, Sister Ruth Phillips of Indian Valley, Va.

She united with the Primitive Baptist Church of Christ at Indian Creek, Indian Valley, Va. on September 4, 1908 and was baptized the same day by Elder Asa Harris.

Sister Ella and her husband moved to Illinois in the year 1923, where they lived until death. The writer was informed that she continually looked forward to visiting Virginia where she could attend her home

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church and association, which she loved so much.

Funeral services were held at Blandinsville, Ill. December 27, 1962, and her body was laid to rest in the Glade City Cemetery, Ill., there to await the second coming of Jesus.

Therefore be it resolved:

First, That we extend our deepest sympathy to the bereaved family, and may the Lord, our Saviour, see fit to enable us to bow in humble submission to His just and Holy Will.

Second, That a copy be sent to Zion's Landmark for publication and a copy be recorded in our church records.

Done by order of the church in conference, January 26, 1963.

Bro. Norman H. Quesenberry,
Church Clerk

OBITUARY

Mrs. Mary Aman Phillips, widow of P. J. Phillips, was born September 22, 1874, and was deceased as of August 11, 1962. She was the daughter of the late J. W. and Olive Lanier Aman.

She became a member of South West Primitive Church, February 1916, and was baptized by Elder E. F. Pollard. Her church was important to her and she was faithful in attendance.

The funeral service was conducted by the Rev. Henry Ruark at the Gay-Yost Funeral Home in Rocky Mount, where she lived with a daughter, Mrs. Frank Strange. A graveside service was held by Elder J. B. Pollard in the Aman family Cemetery in Onslow County, Jacksonville, N. C., before her burial.

We feel that she has entered into a rest that comes only to the children of God: "Well done, thou good and faithful servant.—enter thou into the joy of thy Lord." Matt. 25:21.

She is survived by one son, L. H. Phillips; three daughters, Miss Olive Phillips; Mrs. Frank Strange; Mrs. E. T. Parham; One brother, S. W. Aman; one sister, Mrs. J. V. Gurganus; and a host of relatives and friends.

Written by her daughter,
Mrs. E. T. Parham

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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

The Primitive Baptist Meeting House at Goose Creek Island, Pamlico County, is badly in need of repairs. Through the last several years, the storms have damaged the roof, windows and doors, and the house also needs painting. Any who feel to try and help us may send any contribution to Elder and Mrs. J. G. Gaskill, Hobucken, N. C. We will appreciate it very much, as the flock is small and poor in means.

Mrs. J. G. Gaskill,
Hobucken, N. C.

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NO. 10

PSALM CXXXII.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest for ever: here will I dwell; for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

His enemies will I clothe with shame: but upon himself shall his crown flourish.

PSALM CXXXIII.

Behold, how good and how pleasant it is for brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

PSALM CXXXIV.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

Lift up your hands in the sanctuary, and bless the Lord.

The Lord that made heaven and earth bless thee out of Zion.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A LETTER

EDLER T. F. Adams, Editor of
Zion's Landmark

Dear Brother Adams:

I greatly enjoyed reading your article on God Made the World in the December 1st. issue of Zion's Landmark. I am sending an article written by Elder William J. Purington and printed in the Signs of the Times almost eighty years ago. It was recently republished. I desire, with your approval, to see it published in the Landmark, I believe it will be eddifying to the readers.

Your brother in Christ.
I hope,
Roy Eaton
Ararat, Va.

Little Red, Ark.
July 31, 1884

W. J. Purington
Hopewell, N. J.

Dear Brother in the Lord:

It is contended by some in this section of the country that when God first made man, He did not know that there would be certain men that now exist, nor that satan would put such wickedness into man as he did, or has put into him; and that God did not know what would occur until the same took place. Now, brother Purington, if you can take the time, will you take up the subject of the foreknowledge of God, and discuss it according to the teachings of the Bible, and expose heresy, or the

opposite of truth, and let the brethren and sisters read it in the Signs of the Times?

Your brother in hope of
eternal life,
E. S. Leggett

REPLY

My Dear Brother:

In compliance with your request I feel to pen a brief reply to your desire; and, in my prefatory remarks, would state that persons making such statements concerning the eternal God either make willfully false statements, or else show an absolute blindness of the majesty, power and wisdom of Jehovah, and an unpardonable ignorance of the written Scriptures. But alas! we are living in an age of the world when plain, positive and cogent Bible truth is set aside, and what men call "science" is now taken, instead of the truth of God, given to His ancient servants, and recorded in both the Old and New Testaments. The God of heaven and earth says to and of such characters, "Thou thoughtest that I was altogether such as one as thyself, but I will reprove thee," etc. When mortals, in the plentitude of their vain wisdom, undertake to advocate that blasphemous sentiment that God did not foreknow all events, it is the placing of the Infinite on an equal footing with the finite, and no sentiment can be more anti-scriptural and God-dishonoring than that; and Israel's

God 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."

"Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it." If these declarations do not show foreknowledge and perfect knowledge, then terms have no meaning, and there is no possible way to represent realities. As the word "altogether" has been in two of the quotations, it may not be amiss to give its force and meaning. It is in these passages from *yachad*, together, and admits of no separation comparatively or in the aggregate, but binds all in one form, *echad*, one; and the noun "foreknowledge" is from the verb or active participle *progno*, to begin to know beforehand. So much for technical terms; and those perfections belong to no being in heaven or on the earth except the "I am that I am."

Now a quotation shall be brought forward to show the infinity of Jehovah, and that nothing ever has transpired nor ever can come to pass so as to frustrate one iota of God's purpose "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 (Hebrew *olam*, indefinite time, and also *quedem*, what is before, or *ad*, eternity, duration, continuity, each of which words shows God's eternal purpose) times the things that are not yet done, saying, My counsel (Hebrew *etsah*, advice, not the assembly to give it) shall stand, and I will do all my pleasure: calling a ravenous bird from the east (doubtless Cyrus), the man that executeth my (not our) 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." These momentous declarations show perfect foreknowledge of every event, eternal purpose, absolute predestination and almighty power, and that everything is ordered by unerring wisdom, and that there is not "a sparrow nor a worm not found in his decrees," and it requires a mind intoxicated with rationalism, and under the baneful influence of atheism, and led far astray by avowed infidelity, to set aside such God-honoring truth as the inspired prophet Isaiah penned.

Now Scripture testimony shall be given to show that our God raised up wicked men to carry out His purpose; but it has been said, "O you make out that wicked men and devils, then, are God's ministers." But, by the grace of God sustaining me, I do not intend that caviling men, who are not willing to take Scripture testimony in such momentous matters, shall put words into my mouth in order to make me say what I never did, nor distort what my pen has recorded,

and attempt to pervert the same. The writer of this hopes that he is willing to take what inspired men have recorded, and cavilers may put what construction they please upon Scripture testimony. "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

"And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." The Lord hath made all (things) for himself; yea, even the wicked for the day of evil." I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the w a s t e r to destroy." Yet of his dear servants, his children, he says, "No weapon that is formed against thee shall proper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." Were not Joseph's brethren determined that his dreams should not be fulfilled? Certainly they were; but when they had exactly carried out the design of God, and their brother made himself known to them, his words were, "And Joseph said unto

his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send (Hebrew shalach, to send, admits of no volition, but absolute sending) me before you to preserve life."

"And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant (Hebrew chashab, to think devise, reckon, etc., or in simple plain English, purposed) it unto good, to bring to pass, as it is this day, to save much people alive." A vast amount more of Scripture testimony might be adduced from the Old Testament, were it necessary, to corroborate the great, the important truth that Jehovah raised up wicked men to fulfill his purpose, as well as upright men to praise and adore him. In the case of Joseph's brethren, every act and thought were determined in Jehovah's counsel before he stretched "out the heavens like a curtain."

We will now turn to the New Testament Scriptures, and see if the same awfully momentous truths are not therein recorded. The record made by the inspired penmen Matthew, Mark, Luke and John concerning the betrayal and crucifixion of the Son of God, ought to convince any one that our God raised up the very characters to do the dreadful work; but it was no less wickedness on their part. In prophecy, some seven hundred years before the mocking, spitting upon and smiting of the dear Redeemer took place, the de-

clarations made were, 'The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.' Now the record made by Matthew is, "And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put this own raiment on him, and led him away to crucify him." See also Mark XVI 1-39; Luke XXII. 63-71; John XIX. 1-11. In the terrible agony of our Redeemer, one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. See Matthew XXVII. 47-49; John XIX. 28-30. In the sixty-ninth Psalm, long before the advent of the Messiah, it is declared, "They gave me also gall for my meat: and in my thirst they gave me vinegar to drink." And the pieces of silver were numbered in Zechariah XI. 12.

With what awe, wonder, delight and rapture the humble child of God at times contemplates the glorious truth that prophecy and

fulfillment harmonize exactly. And now we will quote from an inspired apostle, who had given him the wisdom, after the crucifixion, resurrection and ascension of Immanuel, to set forth in awful majesty the reason of such perfect agreement between prophecy and its fulfillment. "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou (art) God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his (not their) Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever they hand and thy counsel determined (Greek Proorizo, to mark out beforehand) before to be done." Also, said the inspired judge, "Ye men of Israel, hear these words: Jesus of Nazareth, a man (not Deity) approved of God among you by miracles and wonders and signs, which God did (not simply the man but God) by him in the midst of you as ye yourselves also know: Him, being delivered by the determined counsel and foreknowledge of God, Ye have taken and by wicked hands have crucified and slain: Whom (the very man, approved of God) God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

My dear brother, a sufficient number of quotations have been made to show the divine concatenation of the record made in the New and Old Testament Scriptures, and that there is no such thing as incongruity found in the record given by inspiration of God, and now some remarks will be made on the subjects embraced in your questions. As stated in a reply to a dear brother not long since, it ought to cause no surprise when the non-professing world and carnal religionists are found caviling with the written Scriptures, showing that rationalism is all the religion they know anything about, which is leading directly to pantheism, and filling our land with openly avowed infidelity, deism and atheism; but when dear brethren and sisters begin to cavil with the letter of the word, it certainly must give them who have stood like "an iron pillar and brazen walls against the whole" of the modern metaphysical teachers of carnal creeds and dogmas, a gloomy feeling; and one of the sure indications is when any of our brethren are not willing to abide by what the prophets and apostles have recorded concerning the purpose of our God. Some of the sure indications of a departure from the record are when the following can be heard: "O, God certainly predestinated all good things. (they in the meantime judging what are good and what are bad); but as to wicked deeds, they come to pass by permission, or happen so; yet we believe that God foreknew all events," etc. Could anything be absolutely foreknown that was not eternally purposed? Leaving out

that portion of the Bible denominated the Apocrypha there are about eight hundred thousand words; and in that recorded number of words no mortal can lay his finger on the passage that says God's foreknowledge and predestination are ever separated, neither can the passage be found where Satan has ever deceived God or thwarted Jehovah's purpose, nor that any "wicked man" happened along by chance, and did not exactly fill up the "niche" in the building of God's purpose which he designed he should. But there are an abundance of "wise, learned, modern authors," who tell us "what might have been if so and so had been done;" but such utterances are vanity, and they who declare the same have one difficulty to surmount, and that is, they cannot find a "Thus saith the Lord." All such sophistry avails nothing; for the Lord said, "Who would set the briers and thorns against me in battle? I would go through them, I would burn them together."

The writer of this reply, years ago, while attending an association, providentially tarried all night with a gentleman, and such he was in the strictest sense of the term; but early in the evening, in the presence of quite a number of brethren and sisters, he stated to me how much he thought of the Primitive Baptists, yet he had one objection against them, viz., they did not believe in a self-existent devil. As the remarks were directed to me, he was requested to produce the Scripture authority for a self-existent devil, and the answer was, "I can readily do that;" but he examined the Bible until nearly

midnight, but could not find the passage, yet was sure it was "somewhere". He slept none that night, his nerves were so wrought up, because he could not find in the Scriptures what he wished. What a sad thing for a professed Bible reader and believer, to undertake to find what is not recorded therein. Christ said of his visible followers, "Have not I chosen you twelve, and one of you in a devil? He spake of Judas Iscariot (the son) of Simon: for he it was that should betray him, being one of the twelve."

No other person could do what Judas was chosen to do; neither could any other man do the part Pilate was appointed for; nor could any one take the place of Herod; and so with every wicked man connected with the crucifixion of Christ. Every "step" taken, from the slaying of the young children by that hellish monster Herod, to the nailing of Christ to the cross, was according to the determinate counsel and foreknowledge of God; and so with event to transpire in this world until the mystery of our God is accomplished and the last trumpet sounds. O God! if according to thy will, deliver the writer and the readers of this communication from caviling with thy written word, and clothe our minds with humility, reverential awe and childlike simplicity.

(By Elder William J.
Purington in the SIGNS
of September 1, 1884)

"THE FULL SOUL"

My Dear Carolyn:

I think I will stop right here and write your letter; I have just had a bite to eat and it is 6:15 P.M. I have many letters to write, and I am afraid to wait for anything — I must do my do and get things behind me.

Your letter of the 14th of November, came this P.M. You had not gotten mine of Monday, for you said you were waiting for December 10th; that sort of hurt my heart for I know you must experience a disappointment and hurt as I did.

THE FULL SOUL LOATHETH AN HONEYCOMB: BUT TO THE HUNGRY SOUL EVERY BITTER THING IS SWEET. Prov. 27:7.

Now who do you think I am, to ask me about a Scripture? Proverbs, the book written by Solomon, contains his wisdom. Also he is said to have written Songs and Ecclesiastes.

"The full soul" is the soul that is full and can receive nothing more. It is as one shut up, and will shed off any knowledge or wisdom or love that it comes in contact with. It has no room for, nor does it know the mercy of God, the fear of God, the love of God, or any of the fruits of the Spirit. It is full, complete, finished and dead so far as receiving is concerned, and will remain in that condition unless, and until the Lord comes and empties it. Compare Prov. 25:16: "Hast thou found honey? Eat so much as is sufficient for three, lest thou be filled therewith and vomit it." And again in the 27th. verse of the same chapter; "It is not good to eat

much honey — So he that is filled can only vomit, he can receive nothing more." (He never gives too much Spiritual food at a time.)

Let us consider for a moment the honeycomb: the honey and the honeycomb. It is sweet, it is often mentioned as the best food, and often connected with the butter or curds or milk. Isa. 7:15: "Butter and honey shall he eat," and again in 22nd verse: "For butter and honey shall everyone eat that is left in the land." In other words all that are not destroyed, all that are left, shall feed upon butter and honey — representing spiritual food. But, "The full soul loatheth an honey—comb." The flesh lusteth against the Spirit and the Spirit against the flesh; that is, the one pulls against and away from the other. To loathe means to detest; to have an aversion to; to have a disgust for or repulsion for. The full soul is full of self, and is enmity against God; it loatheth the things of the Spirit; it abhors spiritual food; it has no place, no room, no desire for spiritual foods; indeed it detests such things! it vomits them out.

"But to the hungry soul every bitter thing is sweet." Made sweet by the sweetness of the honey itself! Prisons would palaces prove, if Jesus would dwell with me there! Paul, shut up in prison, praised God, and the prison walls crumbled and the jailer sought to take his life. First, let us consider the bitter things. They are found at the very entrance into the wilderness. So in Exodus 15:23, the children came to the bitter waters of Marah, and they could not drink for the bitterness; but the

Lord showed Moses an tree which when cast into the waters made the waters of Marah sweet. But the tree had to be first cut down before it could be put into the waters, and there had to be a virtue to go out into the water. It did not take away the bitterness, but it added something that made the bitterness sweet! He made the storm a calm; He made it to be a calm. Job was led into this wilderness, and found the bitter waters: See Job 23:2: "Even today is my complaint bitter:" is my trouble and my affliction a bitter one.

So is it with all that are "Allured" into the wilderness. Sunday I read from Hosea, "I will allure her into the wilderness", I will give her the valley of Achor for a door of hope. The Valley of Achor means the valley of trouble; so it is that we find hope out of trouble and trials — but there is where I wanted to start last Sunday. In Jeremiah 9:15, and again 23:15, the Lord said, "Behold I will feed them with wormwood, and make them drink the water of gall." His, He will cause to eat of the wormwood and the gall. And what is wormwood? It is a tree so bitter as to kill the worms in the bowels of an animal. What is a worm? A small legless, invertebrate animal that feeds on the decay of the earth. Think of that, what could be lower? Small, insignificant, of so little moment; legless, cannot walk, cannot raise itself above or off of the grounds itself, has to twist and squirm along to move at all; what a small range or sphere in which it lives and has its being; then it is invertebrate without any backbone or shape or form, no stamina,

no stiffness, truly a "Worm of the dust," feeding upon the decay of the earth! Then the wormwood is that shrub or tree whose sap is so bitter as to keep even that lowly worm who feeds upon decay already! It must be bitter indeed. And the gall; the strongest digestive juice which breaks down and digests the hardest meats and foods. How careful we had to be in slaughtering hogs not to pierce the gall bladder; if so, we had ruined all the meat that it touched; so it is with the chickens that we buy today on the market. But He says, they shall taste of the wormwood and the gall! His shall know of the bitterness, that He suffered for them.

But let me go back to the honeycomb; the hungry soul, and every bitter thing that is sweet. First, the Hungry Soul is the empty soul, the one that has been emptied of self and made to hunger and to thirst for the things of the Spirit. Jesus opened His mouth and taught them, saying, "Blessed are the poor in Spirit — Blessed are they which do hunger and thirst after righteousness for they shall be filled." Not that they shall one day be blessed, nor have they been in the past, in a blessed state, before they came into this bitterness, but rather Blessed are they now, while they are in this bitterness; while they are poor in spirit, while they do now hunger and thirst after righteousness. The poor in spirit are those who are destitute in themselves their souls are empty; truly they are the "hungry souls" to which the bitter things are sweet.

Now let us consider what the bit-

ter things might be. In Psalms 19:9-11 "—the judgments of the Lord —are more to be desired than much fine gold (riches, comforts and pleasures of this life) sweeter also than the honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward." What a beautiful text for a good sermon! But let us answer our question; what are the bitter things, bitter to this flesh? Is it not the judgments of the Lord? This scripture says that they are true, righteous, altogether! Yet they wound the flesh and drive us almost to despair. But, they are judgments of the Lord and are true and righteous and designed for our good; they are the "rod" that visits us; they are the chastenings that are mentioned over and again; they are the bitterness of the wormwood and the gall that we, in the flesh, must partake of. They are a thorn in the flesh, and stumbling block to the Jews. Paul said however, "I rather glory in my infirmities, that the power of Christ may rest upon me."

Is it now the judgment of God that seemeth bitter to you and me, and is not this 19th. Psalm words to you and me? We are here told that His judgments are yea, than much fine gold, and that are more to be deserved than gold in keeping them, there is great reward! We say, Yes, they are bitter, but how and in what respect are they sweet? Is there not the the honeycomb? Is there not the knowledge of God written in our hearts? Is there not Spiritual food for us? Are not our souls hungry

souls? Do we not seek His Hand and His food and His drink? Yes, My Dear, I know that we are told that His Hand directs all things, and that His promises stand sure, and He will never forsake or leave us. We cry against the judgment, we cry that the drink is bitter, but His answer, 'Tis in this way, the Lord replied, I answer prayer for grace and faith.

These inward trials I employ,
From self and pride to set thee free;

And break thy schemes of earthly joy,

That thou mayest seek thy all in me."

416 (Durand - Lester)

Then do we not have the Spiritual honey and the honeycomb to eat with and to make the bitter judgment sweet? Yes, to the hungry soul every bitter thing (judgment) is sweet.

O Lord, Thou art the Tree that Moses had to cut down; that the law had to strike, and to cast into the waters of Marah to make them sweet. Wilt Thou appear in our waters of Marah and our trials and in Thy judgments with us, and make the bitter things sweet to us. Wilt Thou go with us each together and separately, together through the eating and the drinking of the wormwood and the gall; every step through every judgment that is ours to bear; establish our goings, put the new song in our mouths, even praise unto Thy great and Holy Name!

Darling, I must go to something else, but I rather write you than anyone in this world; I can say just as I think and if I make a

mistake, as I always do, I do not worry a bit. Yes, you will correct me but you will love me just the same! and you will excuse me and still love me. O may the Lord and Savior of heaven look upon me and upon you and all of us in that manner! May He have mercy and forgive and forbear, and continue in His love unto us — yes, us who are only as those worms of the dust! But I read that some creeping things were in that sheet let down from heaven, and among those things that He had made clean! The fear of God is clean, enduring forever!

Tomorrow I will go to Carrollton, Ga. and make an investigation for Col. Mott. He must think that I can do just anything, and I have not told him any better. Praise the Lord for the confidence he seems to have in me, and may the Lord enable me to do my duty here, in a satisfactory manner.

Love to you and the girls; all that my heart can hold goes out to you, and stays here for you. May the Lord keep us always in His Arm and make us obedient and submissive to His will.

A. D. Alston

Douglas

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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 TO VISIT YOU

Dear Brother Adams,

I am sending a three dollar money order for the renewal of my subscription to Zion's Landmark. I can not tell you how I have and do enjoy reading the Landmark, the many rich articles that are so experimental and edifying to the inward man, are so comforting to me.

Brother Adams, I feel too unworthy most all the time to call the people of the Primitive Baptist faith, Brethren and Sisters, yet I dearly love them, and have full fellowship for them and so much desire that they have the same for me.

I was received and baptized into the church of Pilgrim when I was in my twenties, and being with them there and at Palestine Church at Laurel has been the happiest days of my life.

I hope if it be the Lord's will, I can come to see you and Sister Adams some day.

Mrs. Amos Dobson
Ellisville, Mississippi

A RENEWAL

Dear Elder Adams:

It is time to renew my subscription to Zion's Landmark, therefore please find check enclosed to cover same, and the surplus kindly apply to the Indigent Fund. I do so enjoy Zion's Landmark, for its contents are still humble and are set forth with great understanding in the truth.

Even though I know very few of those for whose memory the obtuaries are written, yet I read them all and feel that they be a part of me, and just what they stand

for is enough.

I am setting forth these few lines to let you know that I so often think of you dear people and I wait with patience and much hope that some day the fullness of the Church shall all see the salvation of the Lord. I desire to wait and watch, be lowly and of contrite heart, and bear the cross of Christ in meekness, and to be forbearing with great love for the truth, and know that all things work together for good to them that love the Lord.

We are enjoying real winter here in the north, but we are well prepared for the trend. My Husband and I both are also enjoying very good health at present and just so we are so thankful for all the blessings bestowed upon us, both the spiritual and the natural.

Hoping you and yours are faring as well, I will close with the sweet memories of the past and with much hope for the future that all shall be made reconcilled to our Maker's Holy Will.

Sister Marion H.
Mulholland

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.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. XCVI

No. 10

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Wilson, N. C.

APRIL 1, 1963

CHRIST HAS GIVEN LIFE TO MANY

"For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flowers thereof falleth, and the grace of the fashion of it perisheth: as also shall the rich man fade away in his ways." James 1:11.

James was directed to write by the Holy Spirit of God, as were all the apostles, Patriots and Prophets. He beheld the vegetable kingdom and saw the end of those things as they are affected by the scorching sun. Herbs, plants and grass spring up and flourish for a season, but soon or late they lose their beauty. The leaves drop off, the grass withers, "And the grace of the fashion of, perisheth." That which is true of the grass is also true of mankind in nature. He labors, toils, builds up and stores away as if he expected to remain indefinitely upon this earth. His joy, his pride, and his glory are in his possessions. Without the

teaching of the Holy Spirit and to the doctrine which is according to Godliness, "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, — perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is Godliness. From such withdraw thyself. But Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out." I Tim. 6: 3-7.

God said to Adam, "Dust thou art and unto dust shalt thou return." David said, "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." Psa. 103: 16, 17.

Many things true to nature are also portrayed in the experience of those who are quickened by the Spirit of God. When they are quickened, they are given to see themselves justly condemned before a just and Holy God. They seek to be justified by the law (the ten commandments). Through their efforts they hope to appease the wrath of God and satisfy His just demands. This way seems right to the carnal mind. Solomon said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. Those who are so exercised in the Spirit are soon to learn the truth of what Paul said, "By the deeds of the law shall no flesh be justified in His sight." for it is not of works, lest any man shall boast. The law of Moses does not promise eternal life and salva-

tion, for Paul said: "If there had been a law given that could have given life, verily righteousness should have been by the law."

There is a vast difference in reading the letter of the law and having it applied to the conscience or soul by the Holy Spirit. In the former it appears that eternal life is obtained by works of man's righteousness. In the latter, he sees himself totally depraved with no hope of ever reaching heaven. His works of righteousness fade away like the grass when the burning heat of the sun shines upon it. The law shows no mercy. It demands full payment for every sin and transgression. The subject of God's grace finds himself unable to meet the justice of God's law. The soul cries out to God for mercy. He is held in bondage under the law of sin and death until Jesus reveals Himself as the way, the truth and the life. Jesus was born of the Virgin Mary. The purpose of His entrance into the world was to put away sin. This He did by the sacrifice of Himself. He said: "For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Jno. 6:38, 39.

National Israel was in bondage in Egypt under the law of Pharaoh for four hundred years. Pharaoh had the mastery over them. Moses was sent by God to deliver them (the children of Israel) from bondage. Spiritual Israel was under the law until the coming of Christ. The devil had the mastery over them.

Jesus took upon Himself a body of flesh, made like unto His brethren, yet without sin. Paul said, "Forasmuch then, as the children are partakers of flesh and blood, he also Himself likewise took part of the same; that through death, He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

When the subject of God's grace is delivered from bondage of the law, sin, and death by Jesus Christ, he now becomes dead to the law, that is, he no longer trusts in his own works of righteousness. The old man is crucified in the flesh. He is dead to sin. Paul said, "How can we that are dead to sin live any longer therein." There is a vast difference in being dead to sin and being dead in sin. In the former case the soul has no pleasure in the former things in which he trusted. He now delights in the law of God after the inward man. In the latter he boasts of his good works, as did the Pharisee who paid tithes of all he possessed. He boasted that he was not an extortioner nor unjust, and apparently he was well pleased with himself. (See Luke 18:11, 12.)

What a contrast between the works of man and the work of God who works in the creature both to will and to do of His good pleasure. In nature man is as the grass and flourishes as the flower of the fields, but after a short duration, he is gone and soon forgotten. When our Savior visits us with healing in His wings, and makes known to us that He died that we might live, we are brought to wit-

ness with Paul who said: "For 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. Much more then being justified by His blood, we shall be saved from wrath through Him. 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. 6:10. Again 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 to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath 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: 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: that we should be to the praise of His glory, who first trusted in Christ. Eph. 1:3-12.

Christ gave life to as many as the Father gave him and these are those who were chosen in Him before the foundation of the world. Shortly before Jesus was betrayed, he 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 life to as many as Thou hast given Him. — I have manifested thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me, and they have kept Thy word." Jno. 17: 1, 2, 6.

Here Christ is saying the time is come for Him to depart out of the world, to suffer and die for His people, which was decreed between Him and His Father from all eternity. This was the provision made for the salvation of His people. As God or His relation to God, Christ needed no glory, but as Mediator between man and God, he was employing the support of the Father under all the sufferings and sorrows through a time of great distress, trouble, and darkness, and in carrying Him through it so that He conquered all the enemies of His people and His own — these included the world itself, sin, Satan and death; and obtain eternal redemption for them: and at His resurrection, by not suffering Him to remain so long in the grave, as to see corruption; and by

raising Him at the exact time that was foretold by the prophets and Himself; and by sending an angel to roll away the stone; and by raising some of the saints along with Him; and by putting such a glory on His body, as that is the pattern of the saints' resurrection: the revealing of Christ to His disciples before His ascension, and His ascension to heaven; then through the effusion of the Spirit upon His disciples, and the divine power that attended His Gospel, to make it effectual to great multitudes, both Jews and Gentiles; all by which He was glorified, conformable to this petition of his; in which his end is, "That Thy Son also may glorify thee;" as He had done throughout the whole of His life and conversation, and by His ministry and now by His sufferings and death for the salvation of His chosen ones.

Of an eternal act of God's in election, and in the covenant of grace, which is an instance of love and care on God's part to give, and grace and condescension on Christ's to receive, it is of wonderful goodness to the persons given, since not all of the world, but some of it, share in this great favor. The persons given are not merely His by creation, but are His by electing grace. These are chosen to be His peculiar people, and given to Christ as such, "And they have kept Thy word" in their hearts. Having publicly professed it, they defended it against the enemies of it, and kept it pure and incorrupt.

These people of God are both the Father's and the Son's. They belong to them both by election, pre-

destination and redemption. Christ said He is glorified in them or by them. They ascribe all divine perfection, work and worship to Him. They attribute their salvation to Him, and give Him all the glory of it, believe in Him; walk worthy of Him in their lives, and He will be glorified by them and in them hereafter or in all eternity.

T. F. Adams

OBITUARY OF

LAFAYETTE (FATE) WATSON

I can find no appropriate words to use in writing the obituary of my father.

My father lived a long and useful life—76 years, 3 months, and 27 days. He expired November 28, 1962 at N. C. Memorial Hospital. His wife, Elizabeth L. Watson; one son, James A. Watson of Goldsboro, and three daughters, Mrs. Charlie A. Bass of Lucama, Mrs. Louis Thompson of Wilson, and Mrs. Paul H. Carraway of Varrina, are left to mourn the great loss of him. His death left us with sad and aching hearts, but the sweet thought to us is in believing that death to him was the opening of The Door to Eternal Life.

My father was always, as far back as he could remember, a true believer of Salvation by the Grace of God, and in his early days he walked many miles to hear the blessed truth preached. Going to church and loving and caring for his family were his greatest enjoyments. Having his many friends visit him in his home also afforded him much pleasure. I do not believe anyone has ever enjoyed singing the songs of Zion any more than he did, and he often sang while on his bed of affliction.

The way was never opened for Papa to offer to the militant church, but to me and many others he was a brother in Christ. His walk and his talk proved that he had a sweet and wonderful hope of a better life to come. His life was full of joy and sorrow, but no matter how dark things seemed with him, he could smile and say that a brighter day was ahead. Whatever came in his path, he was blessed to believe in a God who was able to bring the clouds and also to reveal the light.

My father possessed a great love for his wife, who diligently and patiently stood by him in all of his afflictions. His love for his children was unbounded which he manifested surely with the patience of Job. He also had a great desire to help his fellowman and many times contributed to help those in need when he neither expected nor desired any return. He, too, gave freely to fill the needs of Lower Black Creek Church which he loved dearly.

It would take pages upon pages to write

what Papa meant to us, but we know no words can restore him to us again. We long for his loving hand and consoling words, but we hope we realize and know God had an ordained time and way to take him from us; so may we be blessed to say, "Sleep on dear Papa for God loved you best."

Waldine W. Carraway

OBITUARY

Sister Alice Sloan was born November 28, 1878, and departed this life July 29, 1962. She was first married to H. L. Fountain; to this union were born six children—three boys and three girls. The sons, Oliver, of Raleigh, N. C.; Wayne of Chinquapin, N. C.; Mattie and Hettie of the home and Annie Shepard of Richlands, N. C.

Sister Sloan's first husband departed this life October 1, 1917. During the year 1919 she was married to H. P. Sloan who preceded her to the grave.

To this union two sons were born, Jay and Morris who reside in Chinquapin. Sister Sloan united with the church at Muddy Creek, August 1947, and remained a faithful member as long as she was able to attend. She was a strong believer in salvation by the grace of God and had a sweet hope of eternal rest. Sister Sloan was a loving and attentive wife, a devoted mother and a wonderful friend and neighbor. The church has sustained a loss but we feel that our loss is her eternal gain.

We wish to extend to the family our heart-felt sympathy in their troubles and may He enable them to say, "Thy will be done" and may they feel assured she is now at rest in the Paradise of God's love.

Her funeral was conducted at Muddy Creek Church by Elder L. L. Yopp.

Done by order of the church in conference November, 1962.

Elder L. L. Yopp, Moderator
L. H. Southerland, Clerk

OBITUARY

Brother E. R. Edwards was born July 5, 1893, and departed this life September 3, 1962. He was first married to Blanche Simpson. To this union was born one daughter, Mrs. Azalene Gurganus, Jackson-

ville, N. C.

On July 1, 1920, the first wife passed away and on February 4, 1924, he was married to Flora Shivar who survives. To this union were born seven children, six of whom survive him: Carlton and Landen, Raleigh, N. C.; Donal of Richlands, N. C.; Cecil of Beulaville, N. C.; Winzell of Pink Hill, N. C.; Iness Lewis, Beulaville, N. C.; several grandchildren; two brothers, one of which is T. C. Edwards of Jacksonville, N. C.; and one sister, Dora Thegpen of Beulaville, N. C.

Brother Edwards united with the church second Sunday in January, 1932. He was a faithful member and a fervent believer in salvation by the grace of God and was ever ready to minister unto those who needed him. May we all be blessed by comfort from the hope of meeting him some sweet day in that blessed home above, where there is no parting nor sad farewells. His funeral was conducted at Muddy Creek Church, by Elder L. L. Yopp.

We, the church at Muddy Creek have lost a good and faithful member; the family has lost a devoted husband and precious father; the community has lost a friend in time of need.

We desire to bow in humble submission to the will of a gracious God, and say, Thy will be done, for we feel our loss is his eternal gain.

Done by order of the church in conference during the November meeting, 1962.

Elder L. L. Yopp, Moderator
Brother L. H. Southerland, Clerk

BLUE RIDGE ASSOCIATION

The Eleventh Annual Session of the Blue Ridge Association will be held with Riverside Church, the Lord willing, to begin on Friday before the third Sunday in July, 1963, and continuing through Sunday. The church is located on highway No. 682, one mile north of Fieldale, Va., and four miles southeast of Bassett, Va.

All lovers of the truth are invited to come and be with us.

Noel Tilley
Rt. #1, Box 350
Fieldale, Va.

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AT

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VOL. XCVI

APRIL 15, 1963

NO. 11

PSALM CXXXV.

Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord.

Ye that stand in the house of the Lord, in the courts of the house of our God,

Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant.

For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

For I know that the Lord is great, and that our Lord is above all gods.

Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

He causeth the vapours to ascend from the end of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

Who smote the firstborn of Egypt, both of man and beast.

Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

Who smote great nations, and slew mighty kings;

Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

And gave their land for a heritage, a heritage unto Israel his people.

Thy name, O Lord, endureth for ever: and thy memorial, O Lord, throughout all generations.

For the Lord will judge his people, and he will repent himself concerning his servants.

The idols of the heathen are silver and gold, the work of men's hands.

They have mouths, but they speak not; eyes have they, but they see not;

They have ears, but they hear not; neither is there any breath in their mouths.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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TO ELDERS \$2.00 PER YEAR**

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD KNOWS ALL

Dear Brother Floyd,

I hope you and yours are well. I feel assured that you both enjoy your work with the Landmark. Its contents are dear to me. God knows my hunger. Sometimes I feel a great urgency to write or make a contact with the people of God, and this lovely spring morning I especially feel that way, but having nothing in my hand to bring, I must helplessly fling myself at the feet of the Cross and cry: "Father, I stretch my hand to Thee, no other help I know, if Thou withdraw Thyself from me, ah, whither shall I go?" I am so empty! Supply O Lord, for the benefit of myself and any who are poor and needy.

Brother Floyd, you are blessed to bring light to so many who want more understanding. My experience often is: that I will ponder a scripture with much interest, and when the next Landmark comes, I am eager to read it, for usually I find the same scripture that I have been so exercised on and desired to have an understanding in, commented on to my comfort by someone. This is a wonderful consolation! for I feel that the Good Lord has had compassion on me and has caused the writer to have the mind to use that scripture to my comfort and perhaps many others who have desired to understand its meaning. Sometimes experiences such as this fill my soul to overflowing, and I could shout for joy!

for my soul fills with praise. Nothing seen nor unseen can turn me from these deep assurances of God. He does not give in vain nor will His word return unto Him void. Christ said: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you." Jno. 15:16. He also said: These things I command you, that ye love one another. If the world hate you, ye shall ask of the Father in My name 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. Oh, to be worthy to suffer for His name's sake!

We cannot please the flesh and God. We either hate the one and love the other or else we will hold to the one and despise the other. "Ye cannot serve God and mammon." Matt. 6:24. Christ shows His people what great things they must suffer for His name sake. All the way we are supported by His grace, a sheltering star. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. We often cry, "Lord, have mercy." Love of self is turned into hate, when we detest our nature and loath the principles of the flesh,

for we are so contaminated with sin. Our righteousnesses are as filthy rags before God. The world insists that we turn our lives over to God, not knowing we have been in His hand even before the world began, that is in the mind and purpose of God. He knew us before we ever existed. We know this because we are told that "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." That is, if we are numbered with His people. '

God said, "It is finished." Can we change it? Can we add or take away one jot or tittle? He determined our lives from the beginning to the end. He says: 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 dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:14 - 18.

I find as did Paul, when he was on the road to Damascus, my experience gives a clear view. God's Holy Spirit shook my soul, tearing me from pastimes. I was given a heart of feeling, which is better felt than told. I praise God. He still

reigns with mercy. I hunger to meet with God's saints. My hunger is always met. We need not go abroad for joy, we have a feast at home. I am never satisfied to forsake the assembling of ourselves together, unless providentially hindered. Jeremiah says, "It is good for a man that he bear the yoke in his youth. We are bought with a price—the life of our Saviour Jesus Christ, if we be His.

A Littel Sister in Hope,
Mrs. Miriam Lee
410 Barbour St.
Clayton, N. C.

THE HUNGRY SOUL

Dearest Carolyn:

Your scripture is sweet, Prov. 7: 27 or what was it? The latter part is what appeals to me, "To the hungry soul every bitter thing is sweet!" Things have to be scarce before we can value them, prize them and enjoy them to the fullest. When I have all day to read and think, I cannot continue to find jewels as I can when I have but a fleeting moment to glance aside. If there were millions of dollars as plentiful as the leaves in the fall, would they be worth anything at all? Yet if there were only ten leaves in the whole world and no more could be had, would they not be of great value? It does seem that the Lord gives sweet meltings of heart when we are busiest and in the greatest crowds and amidst the most unsympathetic people. Out of the carcass of the dead lion comes honey and the honeycomb. Now, why did that come up? That is Elder L. Harris' pet story, and for the life of me, I cannot remember how he interpreted it. But any-

way since I mentioned it, the lion is the king of the beasts, fierce, strong, determined, tearing apart His prey, he knows no mercy, no love, no compassion, but is ruthless and cruel and demanding, also proud and domineering — he is in our nature, he is the force in "the law of Moses;" but — out of that same lion, who and when he has been conquered and put to death by the Spirit of God, is found the honey and honeycomb, the sweetness of the Spirit. So it is that out of the conquered nature, the nature that has been made to lie down in peace with the Spirit, to eat straw with the ox, that nature after the Lord has broken His bow, and taken away his sword, and declared that there shall be no harm done in all of His Holy mountain. Yes, out of that same conquered nature comes sweetness of the Holy Spirit. There are times when among the lions of nature, that the burning sensation of Godly fear boils up in the breast, and the head is bowed to hide a tear that would run down the cheek. Then in a moment we must run again to duty, meet a class call, or enter upon our work. But praise God for His sweet remembrance of our hungry soul. Praise Him for His faithfulness to His promises; I will never leave thee nor for sake thee! I will be with thee, to comfort thee, to keep thee, to go with thee in all things! So my love, these things come to me along with the bitter thought of being apart from you even more and farther than I had thought. Is there not honey and honeycomb to sweeten every bitter thing? and does not every bitter thing become sweet to the hungry soul? O Lord,

keep alive our souls! To be alive, the soul must be hungry and thirsty, and He says, "Blessed are they which do hunger and thirst after righteousness." "Blessed are the poor in Spirit;" "Blessed are they that mourn."

May the weekend bring something pleasing in His sight. I love you and the girls, oh, so much!

May He keep us all in

His love,

(Douglas)

A. D. Alston

Atlanta, Ga.

18 November 1949

AN OLD LETTER

Siler City, N. C.

February 28, 1963

Dear Brother Adams,

I was looking through some papers and an old book dated 1883 and found this letter among several others that had been copied from Zions Landmark in 1884. I enjoyed it so much that I thought the readers of Zions Landmark of today would like to read it.

Hope you are all well and would like you to visit us at Gaines Grove, especially at our Association in August the 4th Sunday, Friday and Saturday before.

A sinner saved by grace,

if saved at all,

Mrs. R. L. Johnson

R 4 B103

Silver City, N. C.

State Road, N. C.

Dec. 27, 1884

Dear Brother Gold,

By the request of many brethren and sisters, I write a little of my experience and send it to you for publication. I was born July 31.

1859, and few and evil have been my days; full of vanity and sorrow and trouble. I was raised up in poverty and obscurity. My parents were very poor as to the goods of this world and seemed to have no thought nor care for God and His cause. I was brought up in ignorance without any education or knowledge of God or the way of salvation, which is Jesus Christ. I lived until I was eighteen years of age before I went to any kind of a meeting. My neighbors, some of whom lived in sight of the house where I was raised, did not know me and a great number of them were my connections. I was a poor sinner and some or about all of the ministers of this section talk about a line of accountability but I know nothing of any such line, for as far back as I can recollect I was a poor sin-defiled wretch. I was born in sin and shapen in iniquity. I was a poor, wild boy and as prone to sin as the sparks are to go upward.

Now, as I said, my parents did not regard God and hereafter so I grew up without any knowledge of God or His service and heard but little said about the Bible and all I knew about God was — I knew that there was a Supreme Being and I knew Him by the name of Lord and Good Man. I had no sincere thoughts, no care for or about heaven and immortality. I was like the brute in my wild career; no thought even of my being in existence. Oh, how ignorant and sinful I was!

About the age of 11 years, my mother died leaving myself, my father, and five brothers and one sister. All of the children were

younger than myself, two of whom were helpless — one, next oldest to me and the youngest. Now my father was a weakly man and a great sinner and I believe the Lord made me a fit subject to care for this helpless family, in my lonely condition. My father had been such a sinful man that none of the neighbors visited us in our helpless and lonesome condition but my least helpless brother died while an infant and the other one lived until I was nearly grown when he died. That death seemed to hurt me very much but I soon passed it by as an idle tale.

Now brethren and sisters, you who may read this, I say boldly that the Free Will doctrine is a false doctrine for if I had been left to myself I would still have been in the gall of bitterness and bonds of iniquity. If I know anything about the way of salvation, I was snatched as a brand from the burning furnace. I did not intend to seek religion for I did not know anything or think anything about it. I had determined to be a reckless boy. I thought I had had a hard time; had been raised in poverty; had been kept close at home and at hard labor and so poor I had not a whole suit of clothes. I thought I would now take my pleasures in all the follies of this world. I felt like I was better than anybody else. My great delight was to sin but while in my wild career, running contrary to the counsel of God, He began to prepare me as I believe for that glorious building which is so beautifully and fitly framed together. I saw myself as being less than nothing, if possible, and a great sinner. I then saw the total depravity of poor, fall-

en man. I saw myself as being totally depraved and the worst of all, I was even ashamed for anybody to see me though I saw nobody those days but my father's family and the colored people who lived near us. I thought surely I was the greatest sinner living. It seemed I could have exchanged positions with the beast or creeping things of the earth. Of the weight of the sense of man's condemnation, I now began to examine myself and say, "Why am I the worst of all sinners. I have never been an out-breaking sinner." Some of it was that original guilt that was sinking my soul down to hell but thanks be to God for that heavenly gift who was my ransom. Now I knew nothing of Jesus and His life, death and resurrection. I have thought if I had been like other sinners, I would have known something about redemption naturally, and that I would have taken refuge in Jesus at once. When I think right, I know I could not until He was revealed unto me by the Holy Ghost, for none can come to Jesus unless the Father draws them. I never thought of Jesus being religion. I thought that it was the goodness of the creature so I undertook to do good and have good thoughts but all in vain, for every thought, word and action was sin - even my footsteps were sin to me. Oh, the wretched boy I was! I followed the plow handles day after day. My face not being dry all day through. Oh, the tears I shed because I could not do anything good and because of my deplorable condition.

About the time I had surrendered all hope, seeing no other chance but to sink down to hell and that I must

go for my sins. When alone, one lonesome evening, I seemed to be in a trance but how long I was in this trance, I cannot tell. The next thing I remember, I felt so light it seemed I could almost fly away. I felt as innocent and harmless as a dove. My burden seemed to be gone and I was singing a beautiful song or it seemed to be a beautiful one to me; a sweet melodious tune though I had never sung any natural songs or any song in print, of any description for I did not know any tune. I had never tried to learn any tunes or even any verses of poetry of any kind. It must have been that new song of saving grace that all the Saints sing. I have never been able to recollect what that song was, in tune or word. I rested in that peaceful rest for sometime, though I did not think that this was religion. I thought that Christians had to have great revelations, that they had to see God and talk face to face naturally. I also thought that they had to be perfect so I was soon in trouble again but I never could feel that burden anymore with the same weight; neither with the same fear but I could not believe I was a saint for though I never have had any Christian revelations and if I was one of God's chosen ones, I would not be so sinful for they are perfect people but what a mistake with me!

I travailed on in great troubles and trials but I would try to pray to God that He would make me a Christian for I had learned that I could not do anything myself. I had never seen anybody pray but still that spirit of prayer was in my poor heart. I believe it was formed

in the soul by the Holy Ghost. I made it a practice to go out nearly every night after all had gone to bed and try to pray in my weak manner. One night while out at prayer with my face toward the west, I saw in soul and spirit the whole life of Christ while here in the world. I saw Him extended on the cross between the heavens and earth and a great fountain of blood streaming from Him into the earth and something said to me, "This overspreads and overshadows you from all harm and danger." I arose rejoicing and believed Christ lived for me and died for me and arose from the dead for me.

Brother Gold, I will write again. Do what you think best with this poor scribble.

Your brother in Christ,
W. R. Welborn

I hope Brother Welborn will write again.

P. D. Gold

RESTORE TO PEACE

Dear Brother Adams,

I am now in my eightieth year. According to nature my sojourn in this life will soon be over. I have been connected with a people known as Primitive Baptist forty - one years. My membership is with a little band of lovely Brethren. Our meeting place is in Staunton, California. There are but few of us but all seem to be strong in the faith that was once delivered unto the saints.

There are some dissensions among some of our people, much to our regret. Many of us do not understand why, but we desire to be thankful that it is as well with us as it is, and hope the Lord in

His goodness and mercy will again restore unto them His peace, love and fellowship; that we by His power may be humbly brought together again in unity and worship at His feet as one unbroken body. It is our hope and heart's desire that Israel be saved, as Paul said, for such conditions there must be a righteous cause and purpose. Paul said, "We know that all things work together for good to them that love God, to them who are called according to His purpose. — Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:28 - 31. Again He said: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Rom. 8:35, 36. Paul then adds: "Nay, in all these things we are more than conquerors through Him that loved us." He said too, "If God be for us, who can be against us?" and David said, "Surely the wrath of man shall praise Thee (God): the remainder of wrath shalt Thou restrain." These are comforting testimonies. They are reassuring, for we are assured that regardless of the tribulation, we are subjected to and have to suffer, God uses it for our good, and He maketh even the wrath of man to praise Him, and that which does not praise Him, He

restrains.

I give much thought to the welfare of Zion, but is there not a cause for our distress of mind? Just before the crucifixion of Christ when "The disciples did as Jesus had appointed them; and they made ready the passover; now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began, every one of them, to say unto Him, Lord, is it I? Matt. 26: 19-22. The 24th. verse reads: "The Son of Man goeth (That is, He was put to death) as it is written of Him: but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." Matt. 26:24. It was necessary that Christ be betrayed; to die for the salvation of His people was His great mission here, "But woe unto that man by whom the Son of Man is betrayed!" We are left to wonder if there has been a betrayal that has brought about so much suffering among us. Do all of us feel as did the twelve disciples: "Is it I?"

In days of old, Abram and Lot had large flocks and herds of cattle, which they fed by grazing, but they had so many "The land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together, and there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. Abram said unto Lot, Let there be no strife, I pray thee, be-

tween me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13: 6-9.

That was certainly a brotherly way to settle the matter, rather than to resort to strife and discord. It is according to nature to seek preeminence and authority over other human beings, but there is no evidence of the Spirit of the Good Lord manifested under such circumstances, and we are told in Matthew that by their fruits we shall know them. Humbleness, humility, love and forbearance are lovely traits that can often be seen in the children of God. These attributes do not tend to strife, but where one sees these attributes, he also sees peace and fellowship. The love of God is accompanied with these lovely attributes, but when there is rivalry, strife, jealousy and hate, there is no love, forbearance, long-suffering, humility, peace nor fellowship; neither is there any love of the Good Lord. O may I ever be kept at the feet of Christ and at the feet of my Brethren. I desire to have the whole armour of God, that I may be able to withstand in the evil day, and have my loins girt about with truth, and have the breastplate of righteousness; and my feet shod with the preparation of the gospel of peace; and above all have the shield of faith that I may be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of

God. Grace be with them that love our Lord Jesus Christ in sincerity. (See Eph. 6:13-18.)

Yours in hope of
eternal Life,
(Elder) W. A. Little
Galt, California

PRAYER

Dear Brother Adams,

I am not a preacher, but I have a few thoughts I would like to offer to your good little paper. Joel 2:28: Young men see visions and old men shall dream dreams.' I am in my 86th year. I have seen visions in my younger days and dreams in my later days. My vision I saw a long time ago is as follows: I was down in the bottomless pit of hell. I always thought I was a good little boy before that, but my sins overtook me. They grew larger and larger — more and more enormous. I was in debt ten thousand talents with nothing to pay. I did not think I could stand it any longer. I was at the end of the row. I was working with a team of mules and wagon, off to myself. I do not know whether I stopped the mules or not, but I found myself on my knees trying to pray.

I did not know how to pray and I do not know how to pray yet, only as the words come to me, as it was at that time. It was a short prayer. I rose up and all I could remember was: O Lord, have mercy on me; take away these mountains of sin: and the Lord heard my prayer and Jesus did not cast me out, bless His Holy Name! He came to my rescue. He was in a small plane. It was covered with white silky velvet, no motor, no propellor, no wings; and it was

powered by the Almighty God. He did not say a word, but turned me around and showed me that all my sins were swept away with one stroke. God's arm is not short that He cannot save. When He speaks it is done, when He commands, it stands fast. More glory to the triumphant God, the three - in - one God, the Father, the Son and to the Holy Ghost. I do not believe that this vision could have come any sooner, nor could it have been seen any later. I believe this vision was pre-determined of God before the world was.

Now I will tell you about a dream I had lately: I lie on my bed many nights and meditate over the things and scenes of heaven; and one night I asked the Lord to show me just a little of heaven. John, the Revelator, saw the curtains of heaven opened up. They asked him how many he saw and he said they were as the sands of the sea, an unnumerable host. The Lord showed me a pretty green pasture on the right side and a host of little men all the same size, all dressed alike and I think they were the children of God, peaceful and happy.

I saw on the other side of this big highway an old abandoned barn or blacksmith shop. A great pile of human bones the full length of the shop. I could not understand it, and in my weak way, I asked the Lord to give me the interpretation of this dream.

I was alone the next day. I seldom ever turn on the T. V. but this day I did. I did not know the supposed to be Evangelist was on the air, but he came down the aisle and said; "There is someone here

chained!" He walked down the aisle and picked out a small man and carried him to the pulpit. He took him by the head and said, "Come out of him!" The fellow fell to the floor and lay there for about four minutes. The preacher said, "He will be a good daddy now." As if to say, he had commanded the evil spirit to depart from within the man. This to me was a most sacrilegious act. Christ said on one occasion: "How can Satan cast out Satan?" Again He said: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

The only word Jesus said to the devil was: "Go." See Matt. 8:32. The Lord, I hope, showed me that was blasphemy in the sight of God.

Your little brother in hope,
Wm. Echols
Chowchilla, California

ENJOY THE LANDMARK

Dear Brother Adams,

I am sending a money order to renew my subscription to Zion's Landmark. I can not tell you how much I enjoy your writings and the writings of the other able writers who submit articles for publication in the Landmark.

Dear Brother, I was received into Pilgrim Church when I was in my twenties, and being with them there, and at Palestine Church at Laurel Springs has been the happiest time of my life.

If it be the Lord's will, I hope I can see you and Sister Adams

some day.

A sister in love and hope,
Mrs. Amos Dobson
R.F.D. 3
Ellisville, 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

HAS YOUR SUBSCRIPTION EXPIRED?

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-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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

“HELPLESS”

Dependent on Thee for desire,
As well as for strength to at-
tain,
O lift us up, Lord, from the mire!
And send precious showers of
rain.

Without Thee so often we faint;
So often our feet lead astray;
To press on it seems that we
can't,
So rugged and steep is the way.

Then tempted with pleasures and
fame;
We loiter at Vanity fair,
And eat what our spirits disdain-
The fleshpots of Egypt are there.

Though our flesh still loves their
taste,
Yet when we have eaten our fill,
Our time we find going to waste;
In bondage we find ourselves
still.

But hark! 'tis the Saviour we
hear;
Arise precious ones, come away,
The night, dreadful night do not
fear,
The darkest is just before day!

Thine armour, once more gird
thou on;
The Scriptures thy sword must
here be,
And faith for a shield when put
on,
Will cause the gross darkness to
flee.

Let hope for thine anchor yet be;
Cease walking my child by thy
sight,
Soon darkness forever shall flee;

Forever you'll dwell in he light.

Forever my face to behold;
Forever my glory to see,
Haste child at the end of the
road!
My likeness forever you'll be.

TUNE: De-Fleury, "How Tedious
and Tasteless The Hours", or "The
Lovely Story".

C. B. Britt
Route 6, Box 282
El Dorado, Ark.

TO THE HOUSEHOLD OF FAITH

I wish to express some of my
feelings through the **Landmark** for
the kindness that was shown Elder
Dunbar and myself during our re-
cent visit by the brethren, sisters,
and kind friends from all the
churches and homes that we were
blessed to visit. I feel that we were
received with open arms, hearts,
and homes. How wonderful it is
when we can sit together in Christ
and are made to feel that love and
fellowship with His people.

When I am given to think of our
visits in the churches of the Mill
Branch, White Oak, Black Creek,
and the Little River Associatons,
it is very inspiring and soul com-
forting to find that witness that
every weeping Mary and tremb-
ling jailor looks for, which is the
doctrine of Salvation by Grace. It
means so much to a poor sinner
who must travel in sorrow, afflic-
tions, and tribulation to find along
life's pathway a witness to the
same experience. Then we can un-
derstand what was meant when it
was said, "How can two walk to-
gether except they be agreed?"

I trust it is in the providence of

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God that we can again visit in your churches and homes, for there is nothing sweeter than to be made to assemble in the spirit of our God. The experiences that Elder Dunbar and I shared in our visit with you I trust will long be remembered.

Humbly Submitted,
A. B. Barham

AT THE FEET OF OUR LORD

Dear Brother Adams,

I hope you and yours are well, we are enjoying very good health. I feel much of my time that the Good Lord is far better to me and my family than I deserve. Although I have my afflictions and my ups and downs, but it takes all of these things to keep us at the feet of the Lord. (My wife often speaks of it.) So let man be abased to the lowest and God be praised to the highest.

Bro. Adams, Sister Brown gave me this enclosed letter today at the church. She wanted me to send it to you to be printed in Zion's Landmark. She is a worthy sister and a wonderful member. Her husband was a good man and they have a fine family of children. I feel that it will mean much to her to have this in the Landmark, but do as you think best.

I sure would like to see you and have a talk with you. We are still looking for you to let us arrange some appointments for you among our churches. Let us hear from you.

Noel Tilley
R. F. D. 1
Fieldale, Va.
Your little brother in hope,

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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VIEWS ON LUKE: 12-29

Mrs. Joseph Plaster, Newport News, Va., requests my views on Luke 19: 12 - 29.

The scripture referred to reads as follows: "He (Jesus) said, Therefore a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy til I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten

cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Rom 2:1 says: ("Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing.") "Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? (interest) And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, that unto everyone which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those, mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Luke 19:12-27.

This is a parable which was spoken by Jesus. Webster says, "A parable is a comparison; similitude; a short fictitious narrative of a possible event in life or nature, from which a moral or spiritual truth is drawn."

From the above parable which

was spoken by Jesus, a spiritual truth is drawn. Jesus Christ is the Nobleman. This nobleman went into a far country to receive for himself a kingdom and to return. Jesus Christ is the incarnated Son of God. He said of Himself, "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. 6:38, 39.

Jesus came to earth. He was born of the Virgin Mary in Bethlehem Judea, and cradled in a manger. The earth is a far country when compared to heaven which is above. He "received for Himself a kingdom." Having received the kingdom He returned to His Father. His return was at the end of forty days after His crucifixion and resurrection. (See Acts 1:3.) This kingdom which Jesus received for Himself was not a natural kingdom, but it was thought that it would be, by the natural Jews, as well as many of His disciples, The subjects of this kingdom embrace those who believe in Christ, which are His people—both Jews and Gentiles who are born of the Spirit of God.

Before taking leave, "He called His ten servants." The word "ten" is not to be taken literally. A certain number is often used to represent an uncertain number in the scriptures. In this case the five wise and five foolish virgins are certain numbers which represent uncertain numbers. The number "ten" as here used, embraces both the law and gospel worshipers. "He delivered the first one ten pounds." Literally, this means money, but figuratively

it means gifts. He said to those servants, "Occupy till I come." "But his citizens hated him." (Meaning occupants of his kingdom) These citizens are figurative of the unbelieving Jews of which nation Jesus was born. It is said, "He came unto His own and His own received Him not." Jno. 1:11. (Not all of them, for there were a few that believed.) Those unbelieving Jews said, "We will not have this man to reign over us." David prophesied of the outrage of those wicked rulers at the coming of Christ. "The Kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed, saying Let us break their bonds asunder, and cast away their cords from us." Psa. 2:2,3.

"And it came to pass, that when he was returned having received the Kingdom, that he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, Thy pound hath gained ten pounds." Verses 15, 16. The increase was not by any merit or good works that he should take any honor to himself, for the honor belongs to Jesus who gives an abundance of grace which enables the servants to labor. The gain of ten pounds by the one pound which was given would be very fitting to the Apostle Paul, who 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 labored more abundantly than they all; yet not I, but the grace of God which was with me." I Cor. 15:10. "And he said unto him, Well, thou good ser-

vant; because thou hast been faithful in a very little, have thou authority over ten cities." "Ten cities" as here used is figurative of which it might be said, the apostle Paul covered a large area in preaching the gospel, organizing churches, writing and giving counsel for the good of the cause of Christ and for the uplifting of the saints, all of which was done through Him by the grace of God.

"And the second came, saying, Lord, Thy pound hath gained five pounds." This servant who gained five pounds with the one pound may represent one that is less qualified spiritually, with less spiritual knowledge and ability, which comes to man only by the grace of God through faith. Grace and faith make the difference in the increase. His Lord commanded him, "And he said likewise to him, Be thou over five cities." Verse 19.

"And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin." Luke 19:20. He charged the Lord as being an austere man, which means stern, strict. This man was a wicked servant. He said, "For I feared thee," (This was not a filial, but a slavish fear, meaning it was not the fear of a son or a daughter), because thou art an austere man; thou takest up that thou layest not down, and reapest that thou didst not sow." Luke 19:21. "And he said unto him, out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man; taking up that I laid not down, and reaping that I did not sow." Not that Christ is an austere man, taking up that He laid not down

and reaping that He did not sow; but supposing that it was as the wicked servant said, Christ condemns or judges him by his own words, by saying, "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? Luke 19:23. (meaning that he could have gotten interest for the use of his money had it been put into the bank, and interest is only pay for the use of another's money.)

"He said unto them that stood by, Take from him the pound and give it to him that hath ten pounds." The gift is taken from the wicked servant and given to the one who has wisely used the gift entrusted to his care, because as one commentator said, "That to diligent and laborious ministers, there is an increase of gifts; their knowledge is enlarged; their light shines more and more to the perfect day; and they become more useful, and appear brighter and more illustrious through the sloth of others as when compared to the indolent, negligent, and useless ministers." David said, "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." Psa. 92: 13, 14.

"And they said unto him, Lord, he hath ten pounds." This was said by way of envy or jealousy of the one that had gained the ten pounds. Solomon said, "Jealousy is cruel as the grave." Song of Sol. 8:6. Paul had a superior gift as compared to many others. He preached the gospel, yet he met with sneers and jeers at the hand of his enemies, who said, "For his letters,

say they, are weighty and powerful; but his bodily presence is weak and his speech is contemptible." II Cor. 10:10. Nothing could be any more false, ridiculous, or absurd than these accusations. Paul was meek and humble, yet he was bold in the faith. By the Spirit of God he preached the truth, and manifested the love of God which was shed abroad in his heart by the Holy Ghost which was given unto him.

For I say unto you, that unto everyone which hath shall be given; (that is, those who have the grace of God in their hearts, who labor in love, not for filthy lucre, but for the truth's sake) and from him that hath not, even that he hath or seemeth to have shall be taken away from him." Luke 19:26. A man may have a gift to preach the Kingdom of God, yet not possess any grace. This was true of Judas Iscariot. He was chosen and numbered with the twelve. Money was his chief concern. He carried the bag and was more interested in what was contained therein. He betrayed Christ for thirty pieces of silver. Gifts are profitable when accompanied with grace, which is bestowed upon an unworthy recipient. Grace is a special favor, when given it is never taken away. Gifts without grace may be removed. The servant who received one talent digged in the earth and hid his Lord's money. (See Matt. 25:18.) "His Lord answered and said unto him, Thou wicked and slothful servant." Matt. 25:26. Take therefore the talent from him, and give it unto him which hath ten talents." Matt. 25:28. Jesus said, "Take heed therefore how ye hear: for whosoever

hath, to him shall be given; and whosoever hath not from him shall be taken even that which he seemeth to have." Luke 8:18. Both the law and gospel is portrayed in this, as well as many other parables spoken by Jesus Christ. The unbelieving Jews believed they were justified by the righteousness contained in the law, as do many of this day. They teach the law as the way of salvation and until the Lord reveals to them that they cannot keep it, they will continue to so believe and teach it. Had it been possible for man to keep the law, it would not have been necessary for Christ Jesus to have come to earth and suffer death to fulfill the law that His people might be saved. Paul said: "If there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21. He also said, "The law is Spiritual," and a carnal or worldly minded being cannot keep it. Therefore, the Apostle said, "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14. Thus our salvation comes only by grace, which is a gift of God.

The kingdom of God was taken from the Jews and given to the spiritual Gentiles who believed in the righteousness of God, which is by faith. The ten servants had the law and prophets, and some of them had both the law and the gospel.

The servant who said, "Thy pound hath gained ten pounds;" was a possessor of faith and grace, as well as the servant who said, "Thy pound hath gained five pounds." Grace makes the differ-

ence between the profitable and the unprofitable servants. It was the Lord's pound that made the gain. "Thy pound hath gained five pounds." This takes out all boasting and bestows honor where honor is due, (to Jesus).

"But those mine enemies, which would not that I should rule over them, bring hither and slay them before me." This portion of the parable appears to have more direct reference to the unbelieving Jews who rejected the teachings of Jesus Christ; because they had no faith nor grace to receive His teachings. It not only applied to the unbelieving Jews of that day, but the same is true of those who reject Him today and who have neither faith nor grace to receive Him.

They refused to receive Him as the true Messiah. They persecuted Him. They plaited a crown of thorns and put it upon His head. The crown of thorns is figurative of the persecution, abuse, and ridicule they cast at Him. They mocked Him. They spit upon Him. They smote Him on the head with a reed. Last of all they put Him to death in the flesh. The slaying of the unbelieving Jews was accomplished several years after the crucifixion, resurrection, and ascension of Jesus Christ. The Roman Army besieged the city of Jerusalem. They tore down their Temple, of which Jesus said, "There shall not be left one stone upon another, that shall not be thrown down." — Luke 21:6. Many were slain, others taken captive. A remnant escaped to the mountains. — See Luke 21: 21-24.

T. F. ADAMS

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

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PSALM CXXXV.

They that make them are like unto them: so is every one that trusteth in them.

Bless the Lord, O house of Israel: bless the Lord, O house of Aaron: Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord.

Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

PSALM CXXXVI.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

O give thanks unto the God of gods: for his mercy endureth for ever.

O give thanks to the Lord of lords: for his mercy endureth for ever.

To him who alone doeth great wonders: for his mercy endureth for ever.

To him that by wisdom made the heavens: for his mercy endureth for ever.

To him that stretched out the earth above the waters: for his mercy endureth for ever.

To him that made great lights: for his mercy endureth for ever:

The sun to rule by day: for his mercy endureth for ever:

The moon and stars to rule by night: for his mercy endureth for ever.

To him that smote Egypt in their firstborn: for his mercy endureth for ever:

And brought out Israel from among them: for his mercy endureth for ever:

With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

To him which divided the Red sea into parts: for his mercy endureth for ever.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

GOD MADE HEAVEN AND EARTH

Dear Brethren, Sisters and kind friends in the Lord:

The Bible teaches that God made the heavens and the earth and all things therein; and without Him there is nothing made that was made. And God saw everything that He had made and behold, it was very good. He also formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. The Lord God planted a garden eastward in Eden and there he put the man into the garden to dress it and to keep it. In this garden the Lord God had made 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.

God commanded the man saying: Of every tree of the garden, thou mayest freely eat. But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest of it; thou shalt surely die.

God said: It is not good that the man should be alone. So God caused a deep sleep to fall upon Adam, and God took one of his ribs and made a woman and brought her into Adam. The man and the woman, Adam and Eve, were in the garden and they were both naked, the man and his wife, and were not ashamed.

This garden to my mind is a type of spiritual garden. The man and woman had nothing whatever to do with the garden being planted or the trees growing in it or their being put into the garden. God did it all. I believe Solomon was speaking of this garden in the fourth, fifth and sixth chapters of Solomon's Song. He says: "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." He also says of the trees and of the fruit of this garden: "Thy plants are an orchard of pomegranates with pleasant fruits; camphor, with spikenard, spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all chief spices; a fountain of gardens, well of living waters, and streams from Lebanon."

We read that a river went out of Eden to water this garden and from thence it was parted and became four heads. After it became four heads, God commanded the man saying: "Of every tree of the garden thou mayest freely eat." He could freely eat of all these trees that were pleasant to the sight that the child of God sees through the eye of faith, because they are good for food. Man does not have to do anything — buy nor sell — just eat freely when he is blessed of the Lord to do so. The Lord has already prepared all for him and given him the liberty to eat freely, to eat and be free — nothing left for the man to do.

How hard it was, Dear Child of God, for you to believe this when this work was first begun within you, and this garden was parted and became into four heads and you could see all these pleasant trees and good fruit through the eye of faith. "Oh!" you said, "I just can not believe that it is for me, I am too sinful; I am too unworthy to eat of this." I do not believe that the child of God freely eats of this good fruit until he is blessed to see and to know that Jesus has paid it all on the cross for the sins of His people, but of himself, he could do nothing. God commanded the man saying, "Of every tree of the garden thou mayest freely eat." When God speaks it is done; when He commands, it stands fast. Man is still eating of the trees of this garden today; when God commands him to do so. But of this tree of the knowledge of good and evil God said: "Thou shalt not eat of it." The other trees were all good trees, and the man was told he could freely eat of them. But this tree of the knowledge of good and evil was different from the other trees. For in this tree was the knowledge of the fruit of two kinds — good and evil. The good tree fruit was Jesus, which was the tree of life in the midst of the garden and the evil tree or fruit was the serpent — old satan himself. Now the way I see it, the fruit that Adam and Eve ate was the fruit of knowledge; so that they would have the knowledge of good and evil. They would know Satan the evil fruit; because this tree was the tree of the knowledge of good and evil and we know that Jesus is all good — no

evil in Him. God commanded Adam saying, Thou shalt not eat of the tree of the knowledge of good and evil, "For in the day that thou eatest thereof, thou shalt surely die." But the serpent beguiled Eve and she ate of the fruit and gave unto Adam and he ate also. Now see how this was done. The serpent said unto the woman: "Yea hath God said, Ye shall not eat of every tree of the garden." "The woman said unto the serpent: We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat it, Neither shall ye touch it, lest ye die." "The serpent said unto the woman: Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good, and evil. And the woman saw that the tree was good for food, and that it was pleasant to the eyes." Now notice how the woman saw this fruit that the serpent was talking about. She saw it by these natural eyes. Not through the eye of faith like the good tree in this garden was seen. And this fruit that the serpent was telling the woman about was pleasant to the eye — a tree to be desired to make one wise. So the woman "Took of the fruit thereof and did eat and gave also unto her husband with her, and he did eat."

"The serpent was more subtle (cunning and sly) than any beast of the field, which the Lord God had made." And he beguiled the woman. By his false tongue (doctrine) telling her that "Ye shall not surely die. For God doth know that in the day ye eat thereof, then

your eyes shall be opened, and ye shall be as gods, knowing good and evil." Now is not that just what the false prophet is telling the people over the lands today? That if they will eat of this tree of the knowledge of good and evil that they will not die, but have eternal life? Also telling them to go ahead themselves and eat this knowledge and do the good works and they will be saved. But if they refuse and ignore these things, they will miss heaven. You see this is pleasant to their nature's eyes and understanding, therefore a fruit to be desired to make one wise. This is the good and evil that the serpent was talking about. But 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." As before stated: in this one tree was the knowledge of two attributes — good and evil. Jesus is the good tree. The serpent is the evil tree. Now to my mind when God commanded Adam saying, "Of the tree of knowledge of good and evil, thou shalt not eat; was in the day Adam was brought to the knowledge of good and evil — to know Jesus and know that he was the good and the serpent was evil. That he — Adam — should eat of the good which is Jesus; but that he should not eat of the evil, which is the serpent. That he should not eat of both good and evil, after he had the knowledge to know good and evil. But did he not have to eat of this tree of knowledge before he knew either good or evil? Therefore, God said: "In the

day (not days) thou eatest thereof thou shalt surely die." "But in the day" told Adam that he would definitely eat thereof, and he did. He also told him that he would surely die in the day that he ate thereof; for God said "In the day thou eatest thereof thou shalt surely die."

Now Dear Child of God, do you not believe there is a day that every child of God eats of this tree of the knowledge of good and evil? They are then brought to know that Jesus is the good fruit, and the serpent — the devil — is the evil fruit. How would anyone ever know this except they had eaten? (been brought to the knowledge of this blessed truth.) So we read that Adam and Eve ate of this tree and their eyes were opened, and they saw they were naked, and they were ashamed. Before their eyes were opened they were naked, but were not ashamed, because they had no knowledge of their condition. They were blind and did not know good from evil. But when they ate of this tree of knowledge of good and evil, their eyes were opened. They could now see their lost and ruined condition. They saw they were naked and guilty before a just and living God. They tried to hide themselves, but they could not hide themselves from God.

God walked in the garden in the cool of the evening and called unto Adam, saying, "Where art thou?" I believe Adam was right in the place that God said that he would be, in the day that he ate of the tree. When Adams' eyes were opened, he was already dead (he was dead to sin, that is, he was dead to the love of sin). He saw he was

a sinner and of himself he could do nothing. When he heard the voice of God in the garden, he was afraid. The Bible says that the fear of the Lord is the beginning of wisdom. Adam now had knowledge of the good and of the power of God. He also had knowledge of the evil, for he saw that he, himself, had been beguiled by the serpent. That the serpent had lied to them and that those things the serpent showed them or to Eve, were pleasant to the eye (to the natural eye) and were all false. You know we read in the scriptures that when Jesus was here on earth; some people came to Him saying they were children of Abraham. But Jesus said: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh of a lie, he speaks of his own; for he is a liar, and the father of it."

I believe when satan beguiled Eve, that was the beginning of the devil's work in man on earth. God speaks and it is done; He commands and it stands fast. I believe that when God commanded Adam saying: "Thou shalt not eat of the tree of the knowledge of good and evil;" the meaning was that after Adam had eaten of the tree of the knowledge of good and evil, and the knowledge of good and the knowledge of evil had been revealed to him, then the command came into effect. Now he has the knowledge of God's command to know that thou shalt not eat of the good and evil, but shall eat of the good tree and shall not eat of the evil, or even touch it. He also knew he

had already eaten of this evil fruit and stood naked and helpless before a true and living God. He now has knowledge of the four heads — Jesus and the good fruit; the serpent and the evil fruit.

Eva M. Hamilton
Atlantic, N. C.

OUR UNION MEETING

Dear Brethren and Sisters: . . .

Our three day's Union Meeting, composed of the three churches — Compton, Bakerfield, and Stockton Churches, convened with our Sister Church — Bakerfield, on Friday, Saturday and fifth Sunday in September 1962. All reported in peace, love and fellowship. For some let us praise His adorable Name, and we desire to be enabled to acclaim with the Poet, "What shall we render to our God for all His kindness shown?" We feel to believe all were made to rejoice in the Rock of their salvation. The preaching was all even and of one accord, and all seemed essentially of one mind — Jesus and Him crucified — which was a feast of fat things unto and for us all.

We are but few out here on the west coast, and feel very lonely at times; but thanks unto God we are not entirely forgotten, for as it seems good in the sight of the Giver of all good, He put it into the minds of two able ministers, Edler C. U. Landers from Coleman, Texas, and Elder John Simpson from Illinois to come among us, which was unto us glad tidings from afar country. It caused us to feel that the Lord in His goodness and mercy still remembered Zion, and again sent His showers of

blessings down to cheer His Saints below, and brought us together as a three fold cord, to make His wonders known.

Yes, we have such a wonderful God! Our rejoicing was so great that we felt to say with David of old: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor His seed begging for bread." He will feed them this meat in due season, and thankful are we to be made to realize that the Lord in heaven still reigns, to cause the Stem of Jessie to spring up as a root out of dry ground, "To make the grass the mountains crown, and corn in valleys grow."

Our beloved pastor, Elder J. R. Jefferson, introduced the services by the laying down of the platform of our belief, which we thought to be timely and very appropriate; the two visiting Elders ably defended and supported the articles of faith set forth in our platform by the doctrine they so graciously declared, which unto us was food and manna to our hungry souls. It came as the rain and snow comes down from heaven, and seemingly it watered the dry earth and made it bring forth once again, bread to the eater and seed to the sower, wherein at and for the time being we were made to feel the bud had blossomed its sweet fragrance once more suited to our taste. Once more were we made to feel we had been begotten again unto a lively hope as it is in Christ Jesus, which of Him, to Him and through Him, are all things, who of God hath made unto us Wisdom, Righteousness, Sanctification and Redemption, Praise His Holy

Name! for such manifestations of love as was discerned in this glorious meeting. It caused us to feel, The winter has passed, the rain is over and gone, and now the fruits of this meeting have lifted us up and once more we are atop of Mount Pisgah, we hope, in the Spirit, singing the hymn:

Make known to us, O Lord,
 once more,
 When Thou Wilt bring us to
 Thy house,
 And once again let it be known,
 That others come and join us
 there.

No longer do we feel alone, but feel we are recognized away from home, for other brethren now have shown the Lord hath spoken — "Thou shalt Go." It is very encouraging to be made to realize that we have Brethren who will come among us declaring the whole counsel of God, that before the mountains were brought forth or ever the earth was formed, from ever lasting to ever lasting, "Thou art God." self-existent and self-eternal, saying before the day was, "I am He." In His own mind and purpose all things were created before time, but made manifest in time for Himself; yea, even the wicked for the day of evil — and placed all things in their respective places, and determined their time before appointed and the meets and bounds of their habitation, working every piece of His handiwork according to His own eternal will and purpose, not leaving one to act of his own free will and accord. This includes both Adam and the devil.

(Elder) W. A. Little
 Galt, California, Gd.

RELIEF BY WRITING

Dear Brother and Sister Adams,

This is a letter from Sister Amos Martin. I would like to see it in your paper. She is one of our fine sisters.

I hope this finds you and yours well, and I hope you can meet us at Newport News.

Your Brother, I hope
(Elder) H. D. Prillaman

Dear Brother and Mrs. Prillaman,

I do not know why you two are on my mind so much. I was trying to do my ironing, but I became so aroused, I just had to quit and seek relief through the medium of writing. I long to have Amos here, so that we could get into the car and ride over to see you, where we might converse for a while. But as it is, I am here all alone, no one to speak a word to! At times it seems more than I can bear. I continue to hope from day to day that I will get better — more reconciled to my lot and God's will, but it seems it gets worse with me. I miss him more and more each day. It seems that I am being brought to more sincerely realize that he is no longer with me, and that this is a reality that will last the remainder of my life here on earth, but our God has promised to be a husband to the widow—oh may I realize that too!

I have thought a lot about what Brother Pegram said at Dan River. Were I one of His, surely I would not see so much trouble! I can never remember having very much pleasure. When I was a child in school, I never remember enjoying life much, as it seemed that my schoolmates did. I had an inferiori-

ty complex, for I always felt that everyone was better than I, and that no one wanted to play with me. I have never gotten over that feeling. I go to church and I love to shake hands with everybody, but I can not see why anyone would want to shake my hand.

I told Brenda the other night that since Amos is gone I do not feel that anyone needs me. My children are all old enough to take care of themselves. I see husbands and wives who still have each other and I want to tell them how thankful they ought to be, and how much they should appreciate each other. The companionship of each other is so wonderful! for when you have problems and worries, your husband is ready to share them with you, you can talk them over and get so much relief. We never know how alone one can and will feel until we lose our companion. Amos was not able to do any work, but I did not mind anything I had to do for him. Oh, if it could have been the Lord's will to have left him here with me! When I come into this house from work, and see his empty chair, I long to go on with him. But I know I must stay here and suffer my days out, and I desire to be reconciled to the Lord's will.

I hesitate to write you this letter, but I get so miserable sometimes and want to talk to someone about Amos so badly that I can not resist the temptation to write because I have no one here to talk to. I fear people get tired of hearing my troubles and I do not blame them, for others have their troubles too.

Amos loved both of you so much

and you were no dearer to him than to me. I realize I have a poor way of manifesting my love for anyone, but I hope I love you for Christ's sake. Everybody has been so nice to me, so much better than I deserve! and I so much appreciate their loving kindness, and it helps and endears them to me, yet that aching heart still remains with me. O may the Lord bless you to pray for me, although I feel unworthy of any one's thoughts or prayers, but I so desire it, for the Good Lord is the only one who can comfort and reconcile me, for He speaks and it is done, commands and it stands fast.

I think the Lord blessed us to have a wonderful meeting at Riverside last Sunday, but my heart was aching for Amos. I kept thinking how much Amos would have enjoyed that, but my hope seems so small! I wonder if I have one at all!

I hope I have not tired you with reading this, but I just felt that I had to write it. . .

From a lonely, broken - hearted and unworthy sister, I hope,
Emma Martin

ERRATE!

In the February 1st. Issue of Zion's Landmark Page 93, 2nd. Column, in line 25, the word "than" should read "and." — Editor.

A Wonderful Experience

Dear Mom and Dad,

I hope this will find you all well. It leaves us with colds. We did not go to church anywhere yesterday. O yes, I did go down here with the children, I forgot about that. I really did want to go up to Mt. Airy to

see you, this weekend. It was on my mind all the week, but I did not get to go. So I do not know when I will get to go now, but If you can, come to see us soon. Let us know if you can, for we could be gone from home.

I had an unusual dream, the other night. It has been on my mind ever since. It has worried me too. I dreamed I was in this church, which I had never been in before. I thought somebody had thrown away some dresses, new ones, and there was only one dress in the lot that was my size. I was trying to find it but they had thrown it into the trash can and I could not get it. I wondered why they had thrown it away instead of letting me have it.

The church was filled with flowers as if it were for a funeral, but there were only a few people in it. I did not know anybody that was in the strange church. I do not know what it meant but I was trying so hard to get that dress. I awoke before I finished the dream.

I would like to tell you something else if I can. I wish I could talk to you instead of trying to write. I was at work the other day, trying so hard to make "production". I was put on white shirts and I was sitting there working away, when I began to think of the hymn, "When I can Read My Title Clear to Mansions In The Sky, I'll Bid Farewell to Every Fear and Wipe My Weeping Eyes." I knew something was taking place. It did not seem real somehow or other. I was carried up to a big mountain of pretty green trees and grass, with some real big man. He did not look as ordinary men do

It was the most beautiful place I had ever known or seen. Mama, I can not tell you in words, how good it seemed to me. I did not even feel like I was a human being. I looked around me and everything was as white as snow.

The girl that I ride with had gone home that morning because she became too ill to work, and Mama, I did not know it until I went to lunch and learned about it then. They all asked me where I had been all morning. I had been placed right in my chair, sewing the shirts; and I had also visited this wonderfully beautiful place. I wanted to tell somebody so badly, but I knew they would not know what I was talking about. I do not remember how those shirts were done, but all the bundles of five dozen were complete. Now God had just taken me over, as well as my machine. I had completed my work unconsciously. I felt no pain or discomfort during this time. O, it would be so wonderful to be there all the time, and to feel as I did at that time. I have questioned myself as to whether or not I imagined all of this, but it was as real as if I had really been there. In fact, so far as I am concerned, it was real with me. Isn't this a strange experience? But I feel that it must have been of God, because I had nothing to do with being in this condition, and do not remember anything that was happening around me, naturally speaking, during the time that I visited this lovely place.

I attempted to write to you several times before this and tell you about it, but I would decide that surely I had just imagined it; but

it seemed as real to me as if it really happened. It may not mean anything, but to me it does because it seemed so real. I wish I could tell just how it really was. I can try, and go on all night trying to tell you how it was but I can't enable you to understand and see it as I did, nor feel it as I did. I just can not tell you what a beautiful place it was. Oh, how I would love to see it again!

Well, I will stop and get the children to bed. Please write me real soon.

Lovingly,
Sarah Brannock
Mrs. Willie Brannock
R. F. D. 2
Warrenton, N. C.

HE IS EVER PRESENT

Dear Brother Adams,

I appreciate very much, your good article in the February 15th 1962 issue of Zion's Landmark. The scripture, Luke 21:19 — "In your patience possess ye your souls," for several years, at times this scripture would be on my mind. I felt to have some light but not clear. Your vision and interpretation with the connecting scriptures and your plain presentation of the subject, gave a more enlightened understanding of this scripture, than I had had before. I thank you. I enjoy the Landmark and look forward each month to its coming. May the Lord bless and enable you to continue its publication and circulation among the children of God for a long time.

I enjoy and am greatly comforted by reading the many good articles in our church papers, including the Landmark, which has been

coming to our home many years. I can not now read nor write long at a time. My eyes have become weak and my vision dim. I am feeble. I get to hear preaching very little these days. I remember several years ago hearing you preach in Raleigh at a union meeting held in that church. I had hoped to have the pleasure of hearing you again sometime.

In my experience of grace, if indeed it were of grace, many times I have been so comforted by the felt presence of the Lord, upholding and sustaining me in sorrow or preparing me for greater ones; for many have been my sorrows, trials, conflicts and afflictions. I have found Him an ever present help in time of trouble. His gentle Spirit and voice is all sufficient. The singing of His angels was the most beautiful singing I have ever heard which came to me on one occasion. O how wonderful and comforting to feel, without doubt we have been with Jesus for a while! We can not continue to dwell there long, for we have to come down. As I look within myself, I see so much I hate. My faith seems almost to fail, but not quite. I am in the balance and found wanting. I go begging for pardon and that He create within me a purer mind and heart, and deliver me from Satan's grasping influence.

In the valley I dwell most of the time; this, though, is where sometimes we find our deepest experience and greatest deliverance. There are many and various ways, in which Christ reveals Himself to His people. There is nothing too hard for God. Our hope is the an-

chor of the soul.

Brother Adams, I must ask your pardon for writing so much, which I have done at intervals. I intended at first, only to express my appreciation of your article, as I requested your views on this scripture. I hope however, this will not seem an intrusion on your already much occupied time.

Unworthy though I feel, if your mind so leads you, I desire an interest in your prayers. May the Lord abundantly bless you and yours.

In humble hope,
Nana F. Brown
332 North Center St.
Statesville, 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

HAS YOUR SUBSCRIPTION EXPIRED?

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.

Associate Editor

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

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A YOUNG FRIEND

Dear Elder Adams,

I have heard my mother read the LANDMARK time after time, and I am writing because I would like to tell you what I saw one day.

One day, about two years ago, I was out in the yard flying my kite when something tripped me and caused me to fall on my back. While I was on my back, I looked up into the sky and saw a white cloud with a black cloud beside it. In that white cloud, there was a door with steps coming down. In a few minutes the black cloud went over the white cloud, but suddenly, the black cloud moved over to the other side of the white cloud. I then saw the white cloud again and the door was closed. The best I can remember I was about 9 years old. I am now 11 years old and I have never forgotten it. I told my mother about it often, wondering what it meant. I have wanted to write and tell about this to somebody, hoping you would understand. I am

just a little boy but I just wanted to write it, so I do hope it will be all right.

I love to hear Mother read what the good people write in the LANDMARK because some of them have seen things, too. I hope that Jesus showed this to me. Please write to me sometime, if you ever have time. I wish I could understand it but I believe it was Jesus that showed this beautiful white cloud and door and steps to me. Only Jesus can make so beautiful a white cloud. I keep on remembering it and telling it but sometimes some do not seem to believe me; but it is true. I love to remember it because it was so beautiful to me.

Your friend,

(Master) David Moody,
son of Mr. and Mrs. James
H. Moody,
606 Robbins Street
Lexington, N. C.

My dear David,

I received your letter and read it over several times. I enjoyed its contents very much and especially what you said about the clouds which you saw in the sky. It is the good pleasure of the Lord to reveal or show things to His children. This is true of some when they are young, even small boys and girls who are young and tender in age. This was true of Samuel in olden times, of whom we read in the scriptures. He was but a child when the Lord spoke to him. He did not know at this time that it was the Lord speaking to him, as the Lord had not, as yet, revealed Himself to him. (See 1st Samuel 1:7).

The black and white clouds you

saw in the sky may point to some significant time or incident which will likely be made plain to you as you grow older; you may see a spiritual significance in your travels through this uneven journey of life.

You beheld two clouds, one was black and the other was white. A dark cloud may signify trouble, that is, when we are shut off from the presence of the Lord or when He seemingly hides Himself from us, and our troubles seemingly overwhelm us but when Jesus appears to us we can see the light. Then we are enabled to rejoice in Him as our Comforter and as our Saviour. The Lord spake by the mouth of His prophet and said, "As a shepherd seeketh out his flock in the day that he is among the 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 day." — Ezekiel 34:12. This is the Lord's doings in bringing His little ones to see the light. You saw a white cloud with a black cloud beside it. Inasmuch as both of these clouds appeared together or side by side, this may signify a mixture of joy and sorrow. The poet said:

—————

Mixtures of joy and sorrow, I
daily do pass through;
Sometimes I'm in the valley,
and sinking down with woe,
Sometimes I am exalted, on
eagles' wings I fly:
I rise above my troubles, and
hope to reach the sky.

From: Loyd's Hymm
Book - No. 384

In the white cloud there was a door with steps coming down. The Lord was pleased to show John many wonderful things. He said, "And I looked and beheld a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in His hand a sharp sickle." — Rev. 14:14.

In Rev. 10:1, John said, "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

Here, Jesus is portrayed in a cloud. He led the children of Israel through the Red Sea and in the wilderness forty years. He was to them a pillar of cloud by day, and a pillar of fire by night. "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." — Exodus 13:21. Jesus is clothed with the white cloud.

Jesus said, "Verily, verily, I say unto you, I am the door of the sheep." — Jno. 10:7. Through this door, which is Jesus Christ, His chosen vessels are favored at times to feast upon the spiritual blessings which are only found in Him. The door is the entrance by which His people go in and out. He said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." — Jno. 10:9.

Jesus is the steps as well as the door. Naturally speaking, steps are for the purpose of ascending and descending. In the vision

which Jacob saw, was a ladder. A ladder has steps which are also used for ascending and descending. Jacob, in his vision, "Dreamed and beheld a ladder set up on earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." — Genesis 28:12. Jesus is the ladder. He reaches from earth to heaven.

Jesus is also the mediator between God and man. He is the only Saviour of His people. "Neither is there salvation in any other: for there is none other name under heaven given among men, where by we must be saved." Acts 4:12.

The ladder which Jacob saw that reached from earth to heaven, on which the angels ascended and descended, is a type of Jesus Christ. This is verified by Jesus Himself. He said to His disciples before His crucifixion and resurrection, "Verily, verily, I say unto you: Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." — John 1:51. A ladder is made of wood or metal standards with steps between. Stairways are steps also used to go up or down. David said, "Righteousness shall go before Him; and shall set us in the way of His steps." — Psalms 85:13. John the Baptist was the forerunner of Christ. He prepared the way before Christ, so says the scriptures, (see Matt. 11:10) by preaching the doctrine of repentance, administering the ordinance of baptism, pointing to the Messiah, and exhorting persons to believe on Him.

With reference to the clouds

which you saw you said, "In a few minutes the black cloud went over the white cloud." How true in the experience of God's humble poor! When the black clouds hover over us, we are enveloped in darkness. We sigh and groan when Jesus hides His smiling face. We are enshrouded with doubts and fears. You said, "Suddenly, the black cloud moved over the white cloud, on the other side; I then saw the white cloud again and the door was closed." The appearance of the white cloud again when the black cloud was removed, is evidence that your pathway, in this life, will not all be darkness. You will have refreshing seasons. Jesus will appear again. David said, "Weeping may endure for a night but joy cometh in the morning." — Psalms 30:5.

White clouds represent purity, uprightness and perfection of Jesus Christ. He is the meek and lowly Lamb of God, the one whom John saw, who said, "Behold the Lamb of God which taketh away the sin of the world." — John 1:29. When Jesus was transfigured before His disciples, it is recorded, "While He yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye Him." — Matthew 17:5.

After the crucifixion and resurrection of Jesus Christ, He was seen by His apostles forty days. — See Acts 1:3. "After which a cloud received Him out of their sight." — Acts 1:9. But they received a glorious promise that He (Jesus) would come again in like manner as they saw Him go away. "And

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 1:10,11.

You said you hoped it was Jesus that showed this beautiful white cloud, door, and steps to you. May I say that if it has any spiritual significance in it, it was of God that you saw it, so I hope so, too. It appears to me that the good Lord has begun a good work in you; and 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. (meaning til He comes.)

You need not be surprised if there are some who do not believe that you saw a beautiful white cloud, a door, and steps. This pretty sight which you beheld was for your joy and comfort. It is only those to whom the good Lord is pleased to manifest Himself that can share the joy with you. I remember that a lady several years ago told my wife and me of beholding an angel coming down into a fenced garden. Her father, mother, and she were in the enclosure. The angel remained a few seconds and then took its flight up toward the sky. She exclaimed to her father and mother, "Look, do you see this beautiful angel with wings?" They could not see the wonderful sight which she beheld. This was for her comfort. It is impossible to show others the beau-

tiful things which we hope have been revealed to us. We may tell it to many but it is only those to whom the Lord has been pleased to show those beautiful things, that can share and rejoice with us.

When you are so impressed, we will welcome another letter from you.

Lovingly,
T. F. Adams

ENJOYS LANDMARK

Newton Grove, N.C.
May 7, 1963

Dear Bro. and Sister Adams,

It is time to renew my subscription to Zion's Landmark. Therefore please find check enclosed to cover same.

I do enjoy it so much I find it expresses my feelings better than I can express it myself.

In fact in my neighborhood there are none of the same precious faith.

It is my hearts pleasure to read after the few that are scattered here and there and those who believe in the work of "God". He is our guide, and gives us strength, love and friendship.

We only have 8 members at Seven Miles Church, but God blesses us to meet on 3rd Saturday and Sundays in each month and it is so sweet to meet with those you love so much, and hear God's word.

Your sister I hope in Christ,
Mrs. Brantley B. Tart
Newton Grove, N. C.

OBITUARY OF SISTER MARY JOHNSON

Our dear Sister, Mary Johnson, was born May 18, 1894. She was deceased August 29, 1962, making her stay on earth 68 years, 3 months, and 11 days. She was received into the church at Fellowship, in Johnston County, the first Saturday in January, 1922; by experience and baptism. She later married Brother Charlie Johnson, and moved her membership to Hannahs Creek Church, and was a true and faithful believer in salvation by the grace of God as long as she lived.

Sister Johnson is survived by her husband and one daughter, who is married and has a family of her own. She was a devoted sister in the church, and a dutiful wife and mother. It is said in Proverbs 31:10,28. "Who can find a virtuous woman? for her price is far above rubies. Her children arise up and call her blessed; her husband also, and he praises her."

Her funeral was conducted by Elder T. Floyd Adams at Rose's Funeral Home, in Benson, N. C., and her body was laid to rest in Roselawn Cemetery.

Therefore be it Resolved:

First, that we, the church of Hannahs Creek extend our heartfelt sympathy to her dear husband and daughter, desiring that The Dear Lord of mercy, reconcile them to His gracious will.

Second, that while we will sadly miss her, yet we desire to acknowledge the will of God in reconciliation, believing that our loss is her eternal gain.

Third, that a copy of this obituary be spread on our Church Book, one sent to the bereaved family, and one sent to Zion's Landmark for publication.

Done by order of the Church in conference.

Sister Rena Langdon,
Sister Callie Johnson,
Committee

OBITUARY

We, the church of Oak Grove, R.F.D. #4, Raleigh, N. C., bow in humble submission to the will of our Heavenly Father in the passing of our Dear Brother and Deacon, Lynn Macalpin (Mack) Jones, February 4, 1963.

Brother Mack became a member of Oak Grove Church November 1935, and was a faithful and useful Brother in the church. Many of his years of membership were spent as deacon and clerk. He gave his time and attention to church needs, as did his industrious wife, in an untiring manner. He never failed in church attendance nor service of any kind, unless it was because of ill health. This was the case at times during his later years.

On December 25, 1907, he was married to Sister Lennie Overby whom he leaves to mourn his death, with three daughters and seven sons, also grandchildren and great-grandchildren.

The success they had in rearing their family is proven by the high esteem that each has attained to in their respective communities. He also leaves one sister, Sister Clidie Jones, R.F.D. #4, Raleigh, N. C.

The passing of Brother Jones was sad indeed and our church will greatly miss him, yet we know that death must come before we, who hope to be the children of God, can receive the real and lasting fruits of this hope, but how we do miss him.

His body was laid to rest in the cemetery of Middle Creek Church, Wake County, February 5, 1963, beneath a mound of beautiful flowers, after burial services were conducted by his pastor, Elder Shepherd Langdon, and Elder T. Floyd Adams, in the presence of a large crowd of sorrowing relatives and friends. We grieve not as we would have, had he had no hope. We feel he manifested bright evidence of a good hope in Christ, and is now enjoying sweet rest with his Saviour.

Therefore we resolve:

First, that our sincere sympathy be extended to the entire family.

Second, that three copies of this writing be made: one in Church record; one sent to the family, and one sent to Zion's Landmark for publication.

Date of this church conference, February 23, 1963.

Sister Clidie Jones,
Sister Sue Adcock,
Sister Myrtle Johnson,
Sister Almira W. Olive,
Committee

I DESIRE TO YIELD TO THEE

In all of life's tempestous sea;
I desire, great God, to yield to Thee.
When the cross lies heavy and I am faint;
Thou hearest my murmuring and complaint.
Often in my straits I taste and see
The yielding of myself to Thee.

When dark forebodings veil my sky;
Out of the depth, unto Thee I cry.
Mixture of sin in all I think or do.
Vexation, and sorrow pierce me through.
No strength, no life, no good in me;
My only peace is yielding unto Thee.

Affliction, and pain, and great travail,
Sore doubts, my trembling hope assails;
Satan with deft malicious art,
Pierce through with the fiery dart;
When I am tried, I still would be
Yielding my all, Dear Lord to Thee.

Yes, to Thee surrendered stand.
In afflictions, in penury, own thy hand;
In the bitter,—as in the sweet,
To suffer, thou dost count me meet.
Crucified to the world, the world crucified
to me;
Yes, sweetly stand submissive to Thee.

When friends forsake, and let me down
quite;
Thy purpose and end, is always right.
When men would pour contempt and shame;
Still precious is my Saviours name.
In straits, and trials, I desire to be
Content to resign my all to THEE:

Composed May 5, 1958
By H. J. Bird

MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the Church at Pleasant Hill, Saturday and fifth Sunday in June, 1963. Pleasant Hill Church is located in Horry County, S. C., about one mile north of Myrtle Beach beside paved road from Myrtle Beach to Conway by way of Socastee.

Visitors coming on U. S. 17 will turn right at second stop light and continue to Union. Those coming by way of Conway on 501, turn right at first stop light and continue to the Union.

E. L. Vaught, Union Clerk
Route #2,
Loris, S. C.

ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Little Creek, Johnston County, N. C., the fifth Saturday and Sunday in June, 1963.

Elder T. F. Adams was chosen to preach the introductory sermon, and Elder W. D. Barbour, his 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.

MEETING IN NEWPORT NEWS, VA.

Please announce in the Landmark that our group hopes to meet at the Parkview Community Center at 3:00 p.m. on Saturday June 29, 1963, and on Sunday June 30, 1963, at 11:00 a.m. The Community Center is located at Hilton Blvd. and Jefferson Ave., Newport News, Virginia. We hope the Elders will remember us.

Mr. and Mrs. Joseph Plaster
22 Forrest Drive,
Newport News, Virginia

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Sandy Grove, Nash County, N. C., Saturday and fifth Sunday in June, 1963. The church is located on Hwy. 97, about twenty-three miles west of Rocky Mount in the direction of Raleigh and Zebulon.

Our brethren, sisters and friends are invited, especially the ministers.

J. B. Williams, U.C.,
225 Braswell Street,
Rocky Mount, N. C.

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Flat River Church, beginning Saturday before the fifth Sunday in June, 1963. 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

SKEWARKEY UNION

The next session of the Skewarkey Union will be held with Mt. Zion Church, the Lord willing, the 5th Sunday and Saturday before in June 1963. The Church is located in Edgecombe County, N. C., about two miles west of Hobgood, N. C., on Highway 122. Elder B. C. Handy was chosen to preach the introductory sermon, Elder E. C. Harrison, Alternate.

We invite everyone to come and be with us, especially our ministering brethren.

C. B. Peele, Union Clerk
Route #2,
Williamston, N. C.

LAUREL SPRINGS UNION

The Laurel Springs Union Meeting will be held with the Church at State Road, the Lord willing, the fifth Sunday and Saturday before in June, 1963. Services are to commence on Saturday at 11:00 a.m., and on Sunday at 10:00 a.m.

Elder J. C. Dunbar was chosen to preach the introductory sermon and Elder Roy Flippin, his alternate. We invite our Brethren, Sisters and Friends to visit us in our Union Meeting.

This Church is located in Surry County about eight miles north of Elkin, near U. S. 21. There will be a marker pointing to the Church. Those coming via Route 601 come to Dobson, turn at Court House Square on Zepher Road. Turn right at Zepher and go straight through Mountain Park to the Church.

G. L. Badgett, 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.

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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AT

WILSON, NORTH CAROLINA

VOL. XCVI

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NO. 13

PSALM CXXXVI.

And made Israel to pass through the midst of it: for his mercy endureth for ever:

But overthrew Pharaoh and his host in the Red Sea: for his mercy endureth for ever.

To him which led his people through the wilderness: for his mercy endureth for ever:

To him which smote great kings: for his mercy endureth for ever:

And slew famous kings: for his mercy endureth for ever:

Sihon king of the Amorites; for his mercy endureth for ever:

And Og king of Bashan: for his mercy endureth for ever.

And gave their land for a heritage: for his mercy endureth for ever.

Even a heritage unto Israel his servant: for his mercy endureth for ever.

Who remembered us in our low estate: for his mercy endureth for ever.

And hath redeemed us from our enemies: for his mercy endureth for ever.

Who giveth food to all flesh: for his mercy endureth for ever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

PSALM CXXXVII.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged out harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

PREDESTINATION VS. FATALISM

Dear Brother Adams:

There seems to be some among the Primitive Baptists who are confused and can not see the difference between God's absolute predestination and fatalism. To me there is as much difference between the two as there is between natural and spiritual. Fatalism offers nothing, has no God and leaves the creature helpless. Predestination has everything, embraces God's dear children with love, gives them salvation by grace, keeps them like Jacob of old "as the apple of His Eye." Psalm 23 proves beyond a shadow of a doubt that David was a man after God's own heart, was not only saved by grace, but was kept by God's firm decrees to walk by grace in Christ's obedience. Paul states very plainly, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." — I Thess. 3:3.

Now as to foreknowledge and predestination being one and the same thing, I have never heard an Old School Baptist Elder even insinuate that the words meant the same. I have heard them say that it was impossible for God to foreknow a thing without it coming to pass. I think it would be preposterous to say that God foreknew a thing and it failed to come to pass as He knew it would. I have never heard

a minister of the Old School Baptists say that God gets as much pleasure out of the wicked acts of men as He does a gospel sermon, but I have heard it preached that God gets as much glory out of one piece of His handywork as He does out of another. The above statement is true in my judgment, and I often make that statement in my discourses. God is not to be mocked. He works all things after the counsel of His own will. — Eph. 1:11. Predestination cannot be measured short of God's own power. Unless we have been made to experience both the good and evil, we will never know how God works in us both the will and to do.

Enclosed is a copy of an article written by Elder L. L. Schenck. We would be pleased to have this article published in Zion's Landmark, as it is the views of the Old School Baptists in California.

(Elder) T. R. Jefferson

Absolute Predestination Of All Things

We are living in an evil age and a terribly disrupted world. Wars and rumors of more wars. Bloodshed and all manner of debauchery, graft and corruption is being practiced on every hand from our highest public officials, down to men and women of low rank. Truly it was foretold in the Scripture, "Evil men and seducers shall wax worse and worse deceiving and being deceived." And again, "How the

the spirit speaketh expressly that in the latter day perilous times shall come." One need not be a sage to see the development of these divine prophecies.

Recently the doctrine of God's absolute predestination has been assailed. Having a faint hope that God has placed me as a watchman upon the walls of Zion, I feel it my duty to at least sound a warning and to offer what defense God will enable me to render. I feel it is no small matter when God's wisdom and power are assailed for these are some of the very attributes of God. His very name, "God Almighty", implies there is no power but of God. And I find this agreeable to scripture testimony, to wit: "There is no power but of God, the powers that be are ordained of God." Rom. 13:1. I can find no exception to this divine expression. Therefore the influence of these powers, whether it be for good or evil, is irrefutable, — they are ordained of God. But though evil is everywhere extant there is no danger that it will ever get beyond the control of God who ordained it. These ordained powers are limited while the power of God knows no limit.

Thus, he has ordained that "the wrath of man shall praise him and the remainder of wrath thou shalt restrain." Psa. 76:10. Just why one should doubt or deny the absolute government of God is beyond me. Indeed, one cannot deny this without acknowledging another power somewhere that controls that part which is not controlled of God: or else to say a certain part just goes at random, which, of course, would be the height of ab-

surdity; or to say God has a superior rival. I would say SUPERIOR rival from the fact there is a great deal more wickedness extant in the world than there is good. Therefore this fancied power, whatever or wherever it may be has great superiority over God Almighty. This idea is no less absurd than the other and it is easily defeated by a thus saith the Lord, "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." Isa. 46:9, 10. "Yea, thou art worthy, oh Lord to receive glory and honor and power for thou hast created all things, and for thy pleasure they ARE and were created."

Who would dare make the claim that these things, or any of these which ARE and which were created for His pleasure should react to the contrary. Satan, the serpent is a conspicuous element in God's creation. God endowed him with a power and subtlety such as none of the beasts of the field possessed. He was ordained to perform his work which none other could perform and all of his devilish work from Eden down through the ages responded to the eternal purpose for which he was created. Through his influence man sinned, but consider well. Was this a sign of laxity in the government of God; was it the part of wisdom or lack of wisdom on the part of God when he placed these elements all in the garden of Eden; did the serpent sneak in unawares of God; was God disappointed in the outcome of this

venture? If so, then we must yield the point and confess that God is not absolute; we must confess that matters began to go awry right from the start and that God has created a something that he could not control.

Such a conclusion is worse than folly. God is absolute. His purposes are laid deep in divine wisdom. The devil and all his creation cannot thwart him in one of his purposes. He created the devil, and he created man and made him susceptible to the wiles of the devil, that in the end Jesus should be glorified in saving his people from their sins. To say that man, or Adam was made able to stand but liable to fall would be equal in substance that God willed that he should stand but the devil overruled him in that purpose. Why did the law enter? Does this betray a lack of foresight in God? Was it not that the offense might abound? And why should the offense abound except for the paving of the way for the operation of sovereign grace? It is written, "The law entered that the offense might abound but where sin abounded, grace did much more abound." It is therefore quite evident that God had a purpose even in the entrance of sin into the world. How could Jesus have been glorified otherwise?

One might inquire, why did God create an evil nation? Was it not that His power over evil should be made manifest? His decree to Abraham was that His seed should serve an evil nation 400 years. Their bondage was timed, I should dare say, to the very moment when they should be liberated. Was this predestination? What power but

that of God was at the controls in this affair? It was no accident that the seed of Abraham came down to this evil nation; for, inasmuch as God had decreed it, everything else must of necessity work in harmony with that decree. It necessitated suffering on the part of Israel to bring them to this evil nation but their deliverance was also predestinated just as surely as their bondage. The arrangement for their sustenance while they were there was also fixed and this involved suffering on the part of Joseph. It was not a voluntary act of Joseph that he dreamed dreams that caused his brethren to hate him. But as a brilliant type of Jesus, they hated him without a cause. They abused him and they meant it for evil but God meant it for good. Why did God harden Pharaoh's heart repeatedly and effect his final destruction in the Red Sea? God, Himself, gives the answer: "Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth." Israel could not come forth until their bondage was complete. They were a long time in bondage but God is not slack concerning His promise; 400 years and after that they shall come out with great substance. "To everything there is a season and a time to every purpose under heaven."

Why did not David allow his servant to slay Shimei as he cast stones at David and cursed him as he went along? David said let him alone, God hath commanded him to curse. Should one question the justice of God in this and similar acts. God is absolute. His decree

and his government, his predestination and, indeed, all the attributes of God are absolute. He governs the movements of all his creatures yet he himself is above reproach. All creation is his and he holds the undisputed right to use his creatures and dispose of them in any way as it may seem good unto him.

Why should anyone heap this indignity on his pure and holy name by saying, "If you say that God predestinated the evil acts of men you make him the author of sin." Since God is under no law, by what law can he be judged and tried? By the law of man, of course. But this verdict will not stand in the court of divine justice. He has declared, "I am the Lord, that is my name and I will not give my glory to another neither my praise to graven images." God has reserved unto himself the right to do his will and this he doeth "in the armies of heaven and amongst the inhabitants of the earth and none can stay his hand or say unto him, what doest thou. "Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor." "What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory?" What if God does this? Must His divine wisdom suffer impeachment in the laws of puny man? It cannot be questioned but what God could have softened the heart of Pharaoh just as well as to have hardened it, if that had been agree-

able to His will. But it pleased Him to harden his heart, because His decree must be fulfilled. Some will say God is unjust if He has not given everyone an equal chance to be saved. But the scripture answers this contention, "Nay but oh man, Who art thou that thou repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" God has declared, "I will have mercy on him whom I will have mercy and whom I will I hardeneth."

Does this make God the author of sin? The deeds of a man do not make him either good or bad but they reveal the true character of the man. His deeds are commensurate with his nature whether they be good or evil. "By their fruits ye shall know them." Jacob and Esau, which is Israel and Edom, God loved and hated respectively before they were born. Thus it cannot be established that their works were a factor in shaping their final destiny. Their destinies were sealed before they were born, neither having done any good nor evil that the purpose of God according to election might stand. It was said unto her.

"The elder shall serve the younger." The purpose of God in this, as in all cases, is pre-eminent. No power but of God was employed in shaping this allegory. So may I repeat, "Their works are merely commensurate with the nature God has given them."

Now to the climax of the whole story culminating in the tragic crucifixion of our Lord. God has said, "Awake, O sword, against my shepherd, and against the man that is my fellow. Smite the shepherd,

and the sheep shall be scattered: and I will turn mine hand upon the little ones." Zech. 13:7. The wicked are designated as his sword, Hence the wicked come and go at his command and are made just as subservient to the will of God as the weakest saint. So in response to this divine command, wicked men led Jesus as a lamb to the slaughter. Hence, it is recorded: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." Acts 2: 23,24. And again, "For as a truth against Thy holy child Jesus, whom thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles, with the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:28. They could do no more and they could do no less; for in the words of Jesus, "How could the scripture be fulfilled, that thus it must be."

Thus we see a glorious triumph for the complete Absolute Predestination of God. Overruling the powers of darkness to his own glory and the ultimate salvation of all his elect people. Jesus died but it was not possible that he should be holden of death: He is risen from the dead, "That through death he might destroy him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage." Heb. 2:14,15. He thus addressed his elect saying,

"I am he that liveth, and was dead, and behold; I am alive forevermore." Rev. 1:18 "Because I live ye shall live also." So to the wicked all down the line, it may be said as it was said to Pharoah: "Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth."

Christ crucified is our theme. Nothing but the blood of Jesus can do helpless sinners any good.

I have by no means exhausted the great array of testimony relating to the Absolute Predestination of all things but this may suffice for the time being. Thanks be unto God "who worketh all things after the counsel of his own will."

(Elder) L. L. Schenck
Williamstown, Kansas

"I SHALL BE —"

My Dear, I shall be —(I was interrupted here, and can not think of what it was that I meant to add to "I shall be—"). I think it was a matter of being glad to sit beside you instead of in front, being a "Big Boss." You know, that is a sacred place to sit, as Moderator, and I can not see that it is a job to be envied, in a natural way; it is a fearful place, a sacred place, and not one to vie for or to consider for an honor before men. It just seems wrong, in a sense, to be anxious for that place. Surely it is as wrong as to be anxious for a pastorate, or to be made a minister. It is a most sacred and fearful thing. A place where we may be told to "take off thy shoes, for the ground on which thou standest is holy." Yet we can not say that this

flesh is not present, and that there is not some voice that it puts in. O, we are so foolish! we complain at these little troubles, and yet we must know that it is through such exercises of soul that we grow in grace and experience and knowledge. I do so often ask for a deeper understanding, more wisdom, more grace and more faith and deeper love — yet I must know that such blessings are sent through trials and afflictions of the flesh—I must know that such is the Lord's manner of teaching; the flesh must be cut low, that the Spirit and the soul may grow higher. It all goes back to the fifty-first chapter of Psalms: "Lord, take not Thine Holy Spirit from me; Oh, do not sever that blessed line of love and that drawing; that desire put within me to run after Thee. As in Song of Solomon 1:4: "Draw me, we will run after Thee." Or Turn us and we shall be turned. Sometimes, too often, I have no feeling nor longing after the Spirit; I am dead, and I feel to be dead, and yet there is a cry within me that He has, in mercy, not taken away; there is the realization of my deadness—I must be thankful for that — there is the desire to run after Him, and thus the prayer in the heart: Lord, take not thine Holy Spirit from me; Lord, draw me and I shall run after Thee; Lord, turn me again, and I shall be turned.

This feeling was mercifully given to me last night at 12:30, when I lay down; it was a sweet thought of the day; it was a longing and a crying after Him; it was the bread of tears, the strength that is given in an humble word of prayer. That was the only sweet thought that I

had during the day; but it was an oasis in a dry desert. May we be made thankful for those little moments of feeling closeness to Him; May He continue to draw us and to cause us to cry after His presence and His love, and the crumbs that fall from His Hand — and sometimes, they are "Handfuls of purpose."

What is the chaff to the wheat? The trials that are sent upon us and the stripes that we feel, are but the thrashing of the wheat. If there were no grain there, He would not bother with the chaff, but in time would burn it away; but when there is some wheat there, there is a thrashing necessary in order to separate the wheat from the chaff, and to blow the chaff away, and bring the wheat into the barn. The chaff has its purpose; it covered and protected the young grain of wheat while it was too tender to exist alone, while it was only "milk" in a bud. The husk and the chaff was necessary then, but when the day is far spent, and the grain is more mature and has a skin of its own — even ripens into a hard grain — the chaff is no longer of any use and must be thrashed and thrashed until it comes loose and finally separates from the grain. The chaff may be compared with this flesh, which houses the spirit and the soul. The earthen vessel is necessary while we are yet in this world, but there is even then a grain of wheat maturing and hardening within, and as the flesh bears the stripes, it becomes deadened and is finally crucified and laid in the grave, while the grain is taken into the Master's barn — it is taken home, it is saved and pre-

served and placed in that place that was prepared for it. What is the chaff to the wheat?

Well, I did not think to write but a part of a page, but I have stretched the matter until last night's thoughts. It is now time to go home. I have the evening, so far as I know, free to myself. What will the Lord bring forth? Will I be given a lead of mind to read or write or something? Will I find an open door, or a closed door? Will I be given access unto His kingdom? Why should I expect so much?

Yet comes the question that Jacob asked the Angel, Tell me I pray thee, thy name. And the Angel's answer: "Wherefore is it that thou asketh after my name?" Why do I ask after these things? Why do I long for the feeling of an access to Him? What means more? He draws, and yet I find not the ability to run after Him! Surely, it is His drawing; surely it is His giving of the desire; and even then I find it impossible to follow sometimes — I face a closed door — until He pleases to open it and say, "come in." I feel now that I could almost keep writing. When I started, I could not get past the first paragraph. But I must go. Hope to hear tomorrow. All of my love to you and the girls.

A devoted Daddy and
Hubby,
(Douglas) A. D. Alston.

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Mrs. Bartley Tart,
Smithfield Drive,
Newton Grove, N. C.

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which thy fathers have set."

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MAY 15, 1963

VIEWS ON JOHN 5:16

Dear Brother Adams

I would be pleased to read your
views on I Jno. 5:16.

With Christian Fellowship,
Mrs. Geneva Pike
1608 S. Goldsboro St.
Wilson, N. C.

The scripture to which our sister referred (I John 5:16) reads as follows, "If any man see his brother sin a sin which is not unto death, he shall ask (meaning pray) and He (Christ) I shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." But the child of God never commits the sin unto death for Christ died for His Own, and He will never permit one of His to commit the sin unto death.

Paul said, "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness: That the man of God may be perfect, thoughly furnished unto all

good works." 2nd. Tim. 3:16, 17. The New Testament scriptures, as well as the Old, are embraced in the "All Scriptures." John wrote as he was moved by divine inspiration. It is the same as if God Himself were speaking. This is true of all the writings of the patriots, prophets, and apostles.

John said: "If any man see his brother sin a sin which is not unto death — " This is not to be taken in a literal sense but spiritually speaking; one who is judged to be born of the Spirit of God, and who is a member of the gospel church. "He shall ask and he shall give him life; that is encouragement, renewed hope, because he already has eternal life. God only, through His Son, Jesus Christ, can give eternal life, and if this one is a brother in Christ, he is included among them of whom Jesus said, "I give unto them eternal life and they shall never perish—". We can only speak comforting words to him if we see in him Godly sorrow; and if he ingenuously confesses his guilt, is ashamed of it, mourns and forsakes it. The teaching of John is in accord with that of the apostle Paul, who said, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

All men are sinners. John said, "If we say we have no sin, we deceive ourselves, and the truth is not in us." I John 1:8. When Godly sorrow is evidenced by a penitent brother, the body of the church is overwhelmed with a responsive spirit of forgiveness. To look over one another for good is a fruit of

the spirit. If a brother errs from the true doctrine which is taught by Jesus Christ and the apostles, God alone can correct this. It is the Spirit that teaches those who can discern between the works of man and the work of God. This same God works in His people both the will and the do of His good pleasure, and sometimes it is His good pleasure to open the erring brother's spiritual eyes to see the error of his way and bring him to repentance through sorrow and tribulation. When Paul saw the Galatian brethren had departed from the true principals, he said: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. 3:1,2. This was a rebuke. Solomon said, "Reprove not a scorner, lest he hate thee. Rebuke a wise man, he will love thee." 9:8.

Paul said to Timothy, "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. 4:16. The words of James express the same as John. He said: "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death; (not eternal death for he is a brother, but save him from going astray, that he may continue to have the love and favor of the church) and shall hide a multitude of sins." James 5:19,20.

The words of John, as well as other writers, are not from the carnal mind. They are the same as if Jesus had spoken them himself. He said, "The words that I speak unto you, they are Spirit, and they are life." There is a Spiritual response inwardly when these words are spoken unto one, for God puts His laws in the minds of His people and writes them in their hearts. It is the love of God which is shed abroad in their hearts that prompts them to speak to a brother who walks disorderly or errs from the truth. They reprove him because they love him, and are interested in his welfare, and in the welfare of the church. The love you have for your brother prompts you, by the Spirit of God, to ask or pray that God direct his steps, teach him obedience, and give him comfort and ease of mind, lest he should be overcome with much grief.

John said, "There is a sin unto death: I do not say that he shall pray for it." This sin unto death is blasphemy against the Holy Ghost. Jesus said, "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." Matt. 12:31,32.

The question has many times been asked, "What is blasphemy against the Holy Ghost?" It is to deny the work of the Holy Spirit of God. Jesus, by the Spirit and power of God, healed a man that had

a withered hand. He opened the eyes of the blind, unstopped the deaf ears, loosed the tongue of the dumb, cleansed a leper, (a natural affliction which was beyond the aid of the best and most skilled physician). He healed a man possessed with a devil. It is recorded in Matthew 12:22: "Then was brought unto Him one possessed with a devil, blind and dumb; and He healed him, insomuch that the blind and dumb both spake and saw. But when the Pharisees heard it, they said, This fellow doth not cast out devils." Matt. 12:24.

It was the Pharisees (not all of them) who denied the work of the Holy Spirit in healing those who were possessed with devils, blind, deaf, and dumb that Jesus had reference to when He said, "But the blasphemy against the Holy Ghost shall not be forgiven unto men." This was not a sin which was committed in ignorance and unbelief. It was a willful sin. It was a sin against the light of their conscience. The Pharisees knew better when they said, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." They knew that there was no truth in what they said. They knew that the devil did not have the power to cast out devils, nor open the eyes of the blind, unstop the deaf ears nor cause the dumb to speak, nor restore a withered hand.

If it is admitted that these Pharisees knew that the miracles which Jesus performed in healing natural diseases was done by a supreme power or by the Holy Ghost, why then did they say that Jesus performed these miracles by Beelzebub, the prince of the devils? It

was because of the hatred they had for him. They considered Him low and cheap, just a carpenter's son, really beneath their consideration, and for Him to open the eyes of the blind, and the ears of the deaf, and heal the sick was too much for them to accept from one so insignificant as they deemed Him to be, for He kept company with the poor and needy, and He was poor Himself so far as the riches of the world were concerned. They realized the miracles he was performing among the people would gain for Him the confidence of the people, and cause them to recognize the fact that He was a great man and endowed with great and marvelous power. This they resented, for they wanted the esteem and admiration of the people themselves for their own achievements, so they came to hate Jesus more and more, and to hate his followers — apostles and prophets. The people were amazed at the miracles which Jesus performed. It is recorded: "And all the people were amazed, and said, 'Is this not the son of David?'" Matt. 12:23. The common people received Him gladly. It is said, "Now when He was at Jerusalem at the Passover, in the feast day, many believed in His name when they saw the miracles which He did." Jno. 2:23.

To see the people leaving them and becoming followers of Jesus was highly displeasing to the Pharisees. They knew that their craft was becoming endangered. They lived and increased their wealth at the expense of the common people. There was a silversmith named Demetrius who made silver shrines for Diana and brought no small

gain to the craftsmen. He called other workmen of like occupation, and said, "Sirs, we know by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost through out all Asia this Paul hath persuaded much people, saying that they be no Gods which are made with hands: So that not only this, our craft is in danger to be set at naught, but also that the temple of the great goddess Diana, should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." When they heard these sayings they were full of wrath, and cried out, saying, Great is Dianna of the Ephesians. The people became so angered that Paul quietly left for another country — Greece.

They also devoured widow's houses and for a pretense made long prayers to be heard of men. Matt. 23:14. (this was not a prayer that was by faith, but as the scripture says, "To be heard of men.") They used expressions calculated to attract attention. Their determination was to prove themselves the equivalent of God in the eyes of men. Their desire was to be called Rabbi, which means great, master. They chose the chief seats in the synagogues and the uppermost rooms at feast. They even went as far as to say that if any acknowledged that Jesus opened the eyes of the man that was born blind, they would cast him out of the synagogues. Read the ninth chapter of John.

We read a similar case to this in Exodus, when the Lord showed His great power in Pharaoh, the ruler of Egypt, who held the children of

Israel in bondage four hundred thirty years. The Lord sent Moses assisted by Aaron, his brother, who was a good spokesman, to lead the Israelites out of the Egyptian bondage. He gave Moses a rod with which he was to perform many miracles. The Lord commanded Moses to cast down the rod before Pharaoh, and his servants, and it became a serpent, but Pharaoh called his wise men and sorcerers—the magicians of Egypt, and they did the same thing. Moses was next commanded to say to Pharaoh, "The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go that they may serve me in the wilderness: and, behold thou wouldst not hear. — Behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood." "And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers and upon their ponds, and upon all their pools of water that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone." "And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt." This continued seven

days. The magicians of Egypt did the same with their enchantments, and Pharaoh's heart was hardened and he would not let them go. Again the Lord told Moses to go unto Pharaoh and tell him: "Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, I will smite all thy borders with frogs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants. This came to pass just as the Lord had said, and again the magicians did so with their enchantments. Then Pharaoh called Moses and told him to intreat the Lord to take the frogs away and he would let the people go, that they might sacrifice unto the Lord. So The Lord caused the Frogs to die, but again "Pharaoh hardened his heart" as the Lord had told Moses he would do, and he refused to let the people go. The Lord said unto Moses, Say unto Aaron, stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt, and they did so; for Aaron stretched out his hand with his rod and smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt. The magicians with their enchantments tried to do as Moses and Aaron had done, but they could not, but they did admit to Pharaoh that "This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said, "and the lice were upon man and upon beast."

Until now Pharaoh had been able to save face in the eyes of the people, through the enchantments of

his magicians, but now their enchantments had failed, and they had admitted, "This is the finger of God," nor were they able to perform as did Moses and Aaron in bringing about the miracles which caused continued plagues in Egypt, until Pharaoh and his strength were exhausted, and forced to submit to the command of the Lord, to let the Israelites go from Egypt, led by Moses, to sacrifice to the Lord, their God. The Lord hardened Pharaoh's heart after he had submitted to the demand of God to release His people after each plague, for a purpose spoken in His own words: "The Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord."

Even though Pharaoh stood as a great and superior king among the Egyptians, one of great power, none his equal, the Lord by the miracles done through Moses and Aaron, completely subdued him, his servants and his wise men, sorcerers, the magicians. None of the plagues were sent in or affected the land of Goshen, the part of Egypt where the children of Israel were. The Lord always protected them. Pharaoh was humbled enough to say: "The Lord is righteous, and I and my people are wicked." Pharaoh had esteemed himself equal to any God in supremacy, believing he had supreme authority over his land and people, he was not willing

to admit there was a power supreme to himself, and it took the hand of the All Powerful God, the One who works and none can hinder, hinders and none can work—the One who says I am God, the Creator and Father of all things, supreme Ruler of the world Jehovah! to convince him that he could not do the work that belongs to God alone, that he was only a wretched, sinful, weak man of the flesh, and full of wickedness. He that so esteems himself, and so performs is among those who sin against the Holy Ghost.

Well did Jesus say, "Woe unto you scribes and Pharisees, hypocrites, ye shall receive the greater damnation." These Pharisees sinned willfully when they said the miracles which Jesus did were done through Beelzebub, the prince of the devils. Their blasphemous words were not said through ignorance and unbelief. The miracles which Jesus did in healing natural diseases, were open and could be seen by those in nature, as well as those of the Spirit.

Paul was once a blasphemer, a persecutor and a Pharisee of the strictest sect, but he was not like those Pharisees who denied the power of the Holy Spirit by which Jesus performed miracles. The motive which prompted those Pharisees to blaspheme was to dishonor Jesus that they might destroy His prestige and influence, in order to promote their own interest, satisfy their greed for gain and hold the recognition of the people. Paul obtained mercy because what he did was through ignorance and unbelief. When Paul persecuted the saints by taking men and women

and thrusting them into prison, it was not for worldly greed and gain. He thought he was performing a service which was to the honor and praise of God. He did what he did because of former teaching and God had not seen fit to open his eyes to the truth. He said, "I obtained mercy, because I did it ignorantly in unbelief." He said he profited in the Jews' religion above many of his equals in his own nation, "Being more exceedingly zealous of the traditions of my fathers." Gal. 1:14. The difference between these Pharisees can be easily seen. The former did what they did in an effort to destroy the Son of Man and to promote their own interest, for they wanted to be called Rabbi, meaning God. But Paul did what he did through ignorance and unbelief, therefore he received mercy.

—T. F. ADAMS

"MY REFUGE"

God is my refuge.
God is my song.
God is my strength.
He is my day dawn.

God is my bulwark.
He is my retreat.
God is my shield.
He is my mercy seat.

God is my only hope;
Of sweet Heaven above.
God is my salvation.
For God is — love.

God is my righteousness
Imputed; wholly, Divine.
Jesus, God Incarnate;
And His obedience mine.

Jesus Christ; end of law,
Wrought out Righteousness;
Without shadow or flaw;
My glorious wedding dress.

Advocate, and High Priest,
Who dyed his garments in blood;
All exposed to wrath Divine;
The sinbearing victim stood.

My resurrection, and my life.
My hope beyond the grave.

My victory over death.
My ransom from the grave.

He shall present his saints,
Before His Father's face;
Made victors in his blood;
Recipients of his grace.

Full satisfaction made
Before His Father's face;
Cancelled their debt of sin,
And saved them by his grace.

Heirs, and joint heirs with him;
Eternal life He gives.
'Tis theirs to inherit;
In Him the ransomed lives.

Composed April 3, 1961
By H. J. Bird

"FALLEN MEN"

Shall this vile world of flesh and blood;
Contend with its Creator—God.
Shall mortal men presume to be;
More holy, wise, or just than He?

Man who's life is but a—span,
Born of the earth—at first;
Progeny of depraved, fallen man,
His end—destruction without a second birth.

Evident proof he is totally depraved,
In every faculty of body, mind, and soul;
Else he would not with his Maker strive,
In the midnight darkness of the soul.

Shall the thing formed, of earth and clay;
Dare ask of God, the reason why?
Has not God Supreme, the holy right;
To do, and order, as is pleasing in his sight
Feb. 13, 1961
Composed by H. J. Bird

"MAN THE CREATURE."

Shall man the creature formed of clay,
To God his Creator,—ever say;
Why hast thou—made me thus?
Nay, man is only sordid dust:

Hath not the potter sovereign right;
To make as is pleasing in his sight.
The vessel marred—in his hand;
Manifesting—Wisdoms plan;

To recreate, and make anew,
The new birth of the creature true;
Born not of man, nor will, nor blood,
But born again,—And born of God.

Born not this time of corruptible seed,
But born of an incorruptible seed.
The old man cannot cease from sin.
The New Man can never, never sin.
Oct. 9, 1961

Shall the thing formed of earth,
Say to his—Creator God;
Why hast thou—made me thus?
And thus find fault with God.

God has the inalienable right,
To do the pleasure of his will.
He is Creator; a God of might;

Just, and holy in his will.

What if he wills to save,
A portion of the human race;
Effectually quicken unto life;
By his redeeming grace.

What if he will to leave,
The reprobate to perish in their sins;
And make his holy justice known;
To fallen Angels, and to men.

April 15, 1961
Composed by H. J. Bird

"FOUNT OF LIFE"

Jesus thou fount of life.
Jesus the way, the truth.
Deliverance from sin and strife;
Our safety, and our trust.

The healing balm, and shade.
The sanctuary where we safe abide.
In whom our hope, and faith is stayed;
From every storm, a hollowed place to hide.

Jesus our hope, our righteousness;
Which saves from second death.
Apart from Christ I have no rest.
Apart from him I am a ruined wretch.

In his blood, and imputed righteousness;
Though a vile sinner, I have hope.
'Tis he adorned my soul with dress;
And gave through grace a blessed hope.
Oct. 15, 1959
Composed by H. J. Bird

"HOPE IN HIS BLOOD"

The hope set before me;
Is Jesus — my Lord.
This hope is my anchor;
Secured in my Lord.

This hope shall keep me,
While trials — endure;
Shall end in fruition,
On Heavens blest shore.

Jesus — his righteousness,
And his shed blood;
Jesus the sin offering;
In my law place stood.

My sins transfered to him,
His righteousness — mine;
By Divine imputation;
His obedience — mine.
Dec. 18, 1961
Composed by H. J. Bird

"PROMISE"

There shall come forth a rod,
Out of the stem, or tribe of Jesse;
Jesus,—Only Begotten Son of God;
Clothed — in Humanity.

Mystery, profound, — sublime,
That God sent forth his Son;
To seal redemptions plan,
For blackest sins, to die and groan.

A man of sorrows — He,
In their law place he stood;
To set the lawful captive free;

And ransom with his blood.

Their sins transfered to him;
That wrath, and justice strike.
His righteousness, imputed unto them;
For they are precious in his sight.

Dec. 11, 1961
Composed by H. J. Bird

"SHELTER NEAR MY SIDE"

Be thou the shelter near my side;
Protector of my soul, whate'er betide.
Be thou my yearned for, and needed shade;
On thy dear breast; incline my head.

When sore temptation, disturb my breast.
When pain, and groans break my rest.
When Satan tempts, the coward's way,
Shield me dear Father; be thou my stay.

Shield, and keep me, by thine omnipotence;
Nor let me yield; in my unequal race.
Satan may roar, and suggest his way;
My hope for strength; Great God is in Thee.

When Satan tempts me, and my life seems
at stake;
Great God look in pity, on my awful state.
Hold, and preserve me, from the brink of
despair;
Make known thy power; reveal thy care.

Whatever my baptism of suffering may be;
Perplexities, travail, or crosses I may see;
There is nought to compare with the suffer-
ing of thy Son;
The Only Begotten;—the sin bearing ONE.

Feb. 10, 1959
Composed by H. J. Bird

RESOLUTION OF RESPECT

Time has come for the Church at Tar-
boro to write the respect of our dear sister
Cora Manning.

Sister Manning was born in 1880 and
died first Saturday in April 1963, making
her stay on earth 83 years. Sister Man-
ning was a faithful member of our church
for many years. And to know her was to
love her. She was always praising her
Master and Saviour, and was always giv-
ing thanks for blessings.

She was blessed to attend our church
up until about a year before her death.

During her last afflictions, she was always
glad to have our Pastor, and others to
visit her.

We, the Church at Tarboro desire to
bow in humble submission to the Will of
our Saviour God, and trust that our loss
is her eternal gain.

We wish to extend our heart felt sym-
pathy to her family and hope they too will
continue praising their God.

We desire to have three copies of the
Respect made:

- (1) For the family
- (1) For the Church Record
- (1) To be sent to the Landmark for pub-
lication.

This done in order of conference at our
May meeting.

Elder D. B. Stokes, Moderator
John H. Coker, Clerk

**LOWER COUNTRY LINE
ASSOCIATION NOTICE**

The 57th Annual Session of the Lower
Country Line Primitive Baptist Associa-
tion, the Lord willing, will be held July 6,
7 and 8, 1963, at the permanent meeting site
near Surl Church. This is located about
five miles East of Roxboro just a short dis-
tance South of Highway #158. Eno Church
agreed to entertain at this Session and Eld-
er L. P. Martin appointed to preach intro-
ductory sermon with Elder J. W. Hawkins,
alternate.

A cordial invitation is extended to all be-
lievers in the Doctrine of Salvation by
Grace to come and worship with us in these
services and we especially invite our Min-
istering Brethren.

Reuben Bowes
Association 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,
\$4.95 postpaid. Body of Divinity by John
Gill, reprint of 1769-1770, \$5.50 postpaid.

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

NOTICE - POSTMASTER

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ZION'S LANDMARK

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BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA

VOL. XCVI

JUNE 1, 1963

NO. 14

PSALM CXXXVII.

Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

Happy shall he be, that taketh and dasheth thy little ones against the stones.

PSALM CXXXVIII.

I will praise thee with my whole heart: before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

In the day when I cried thou answered me, and strengthenedst me with strength in my soul.

All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPERIENCE

Reprint From Zion's Landmark

Elder P. D. Gold, Dear Brother:

I feel impressed if the impression is of the Lord to tell some of the Lord's dealings with my poor soul, though my education is so poor I have tried to keep from writing as long as I felt like I could, for I have made three trials before this, and have laid it in the flame, and thought I never would make the attempt to write again, for I can't feel like it would be any benefit to the dear brethren and sisters in Christ. I feel like it never would do for me to attempt such a thing, and it is with fear that I do it, but the Lord is able to keep me in the right way, and let me neither stray to the right nor to the left, but keep me in the right way. I had thoughts of heaven and divine things, but it did not trouble my mind until the second Sunday in July 1879, while walking through the yard it pleased the good Lord as I hope to open my blind eyes and to unstop my deaf ears, and show me my lost and ruined condition in the sight of God. It appeared to me as a book opened and I saw the evil I had done, but stopping and meditating over my lost and ruined condition, I went in the house, but how I went I know not, for all my strength was gone, and how to do or what to do I knew not. My soul and every breath I drew was, Lord have mercy on me, a lost and ruined sinner justly condemned in

the sight of God. I never shall be able to tell my feelings at that time, for I did not think that the workings of the Lord would begin in that way. I would try every plan I could, and the more I tried the worse I got, until I thought my case an out side case. I did not forget to beg for mercy, feeling every moment that I would be forever lost without his mercy. I lay down thinking that my doom would soon be sealed and a cloud rose in the northwest and I saw Jesus and an angel appear in it, and as they past by they were singing,

“Dark was the night and cold the ground on which the Lord laid.

I arose and took the hymn book and I did not know these lines were in the book, and I asked my mother to sing it, and she did so. I thought it would be the last time in this world, for it seemed to me I was sinking down beneath God's righteous frown, but I could not help begging the Lord for mercy. Then something seemed to say, there is none for you, but that did not stop me from crying for mercy, every breath I drew was Lord, be merciful to me a sinner, and, to the law I often went, but no relief could find. I then went and lay down, but I could not remain there, for it seemed to me I was sinking down to everlasting ruin. I then got up and went to another room and tried to pray to the Lord for mercy, in everlastingly ruin. Then these

thoughts came to my mind, if it is of the Lord that I have to beg for mercy, then it will be given to me before it is everlastingly too late, and right there something seemed to say, there is nothing too late for the God of heaven to perform, and since that time I have no doubt that there is anything too late for the God of heaven to perform. I then went back to my room and my dear sister May was singing,

“As on the cross the Saviour hung,

And wept and bled and died,
He poured salvation on a wretch,
That languished at his side.”

No tongue can tell my feelings at that time. When I took my eyes off of my dear sister I thought I never would see her any more in this world, nor in the world to come, for it seemed to me that the Lord had hid his face from me, though I could not help begging for mercy, for I felt like my parents had turned their faces from me, and that I had no friend on earth nor in heaven, and I shall never be able to describe my feelings at that time, for mercy was my cry all day and all night long. I can't tell how the time went with me for months. When the Lord appeared to me the second time he stood afar off, but looked with pity on me, and I reached my hand, but could not reach his, for he again turned his face from me though I could not keep from crying for mercy every breath I drew, but it seemed there was none for me. I then thought this was imagination of my own, and I would throw it away, and never think of it again, so I did

as I thought but how long did it last, only for a few months, and back it came with more force than ever, but I thought I would read the Bible and see what good that would do me. I would take it and try to read to see if I could find anything to relieve my mind, but it all condemned me, though I could see promises for some one, but none for me. I would go to meeting and it did me no good, and I would think that I would not go again, for if it is of the Lord he will show it to me. I would make promises and break them, and go to meeting again. Sometimes I thought I could see how a sinner was saved until the change came, and then I would be left to cry for mercy and not for justice, for if I had where would I have found it. I then went on for months when I thought I had a heart disease, and it would soon kill me, and I would be out of the way, for I felt that I had no friend on earth nor in heaven. One that never had this to trouble his mind never can tell anything about it, though I would try to do the best I could to keep any one from knowing anything about my condition, for I thought it never would do for me to live any longer in this condition. I thought if I would be lively I could get rid of this myself, and enjoy the pleasure of this world as I had done, but it was a mistake on my part; for the more I tried the harder it was for me to do. I thought I had just as well be satisfied with my condition, for it made no difference where I went I could not leave this behind. It was all the time with me, for I would lie down to sleep and I could not, for I was

afraid that I would awake in hell, and these were my thoughts, if I do the righteous Lord approves it well. I could not see how he was just to save such a sinner as I felt myself to be, though it did not keep me from crying for mercy. I felt the need of it. I would wonder if any one was like me in this condition, for it seemed to me that it was a sin for me to eat what the Lord had blest us with. I would try to eat when it felt like it would choke me to death. When my dear father would ask a blessing it would almost sink me in despair, and I would think that I would not try to eat again, but that would not do for me as I was afraid that they would find out there was something wrong with me, but I tried to keep everything hid as I thought no one knew anything about my condition. I thought that I would ask some one to pray for me, but it seemed to me they would say you are too vile a sinner for us to pray for. I would hear the Primitive Baptists tell their experiences, and I would think is that what is the matter with me, until the change came, and then I would be left to cry for mercy. I would go to hear other denominations and they would tell all these scaring tales, but that did not take any effect on me. As I was going to a protracted meeting my mother said to me, don't you go to the mourners' bench, and my answer was, I don't know what I shall do, for I was in so much trouble I did not know what I should do. I thought I would go to the mourner's bench and be prayed for, but these words came with force don't you go there, and I do believe that the good Lord did keep me away from

them. I thought that was enough to convince me not to go there any more, and I do think I was convinced, but I was in such a condition I could not keep the days of the week correctly. I then thought that I was losing my mind and every body knew it by my looks, for I did strangely, I would not stay in the room but a short time, and leave with these feelings, I never shall be able to return without the Lord's will. While in this condition a minister asked me if I was about ready to be baptized, and I answered no and left the room, and thought what could make him ask me that question; for it almost broke my heart to think of it, for such a man as I took him to be, for if he could have seen me as I could see myself he would not ask the question. I went on in this condition four long years to me, but words cannot describe my feelings in that time. One day I was away from home and it seemed to me that I never would live to reach home again, and as night came on and I seemed to sink lower and lower into everlasting ruin, and every breath I drew was Lord, have mercy on me a sinner justly condemned in the sight of God, though I did not want the family where I was to find out there was anything wrong with me. I told them that I would like to retire, and I went up stairs, and when I turned my eyes from them I never expected to see them again: for it seemed to me my breath was almost gone. I locked the door and lay down never more to rise. Death was staring me in the face, and mercy was my cry, Lord save a wretch condemned to die, and just as I thought death had come I hope life came, for the

Lord took me in his arms and blessed me and said, suffer little children to come unto me, for of such is the kingdom of heaven. I arose, and if I had had ten thousand tongues they would all have praised the blessed Lord for what he had done for my poor soul, though the night was dark the light shown around me as the sun of a bright day, and these thoughts came to me, will this last with me until I reach home, if they do I will tell my parents what great things the Lord has done for my poor soul: but something seemed to say to me, you are deceived, and don't you tell them, for you will deceive them, and though these words with so much force that a bright light shown around me and the fear of torment was gone from me, and I asked the Lord to show me the right church, and the Primitive Baptist was shown to me to be the right church, the church of the true and living God. Then I lay down and it don't seem like I was asleep, and I was placed in a large crowd of people, and they all seemed to be in a great stir and confusion, and I stood alone at the bottom of the steps until the command was given to go up, and it seemed to me there was no chance for me to go up then, but I made the attempt, and the crowd that I was leaving would say, you can't go, you had better come down for that is the wrong way; but I wanted to obey the command and went on until I reached the top step, and it seemed to me that I never could go in there, but there stood brother Wilson and brother Jones, and they took me by my hands and led me in, and there were the members at New Hope,

and I shook hands with them, and brother Coats was standing in a tin of water large enough to baptize in, and he took me and did baptize me, and after this my whole mind was to join the church and be baptized, not that I thought it would save me, but the answer of a good conscience toward God; but I was afraid I would deceive myself and them that I looked on as being the people of God, and I did love them better than any people on earth, and I would try to keep from it, but the more I tried the better I loved them. Now to see the difference. When I thought it took the most waiting upon for them of any set of people in the world, but the time came with me when I could not wait on them good enough to suit me for fear they would find out something about my condition, and I thought they never would by my telling of it: when it seemed that it would kill me if I did not tell it to my parents, and I would go and sit down and think I would tell them what I hoped the Lord had done for my poor soul, but it was more than I could bear to tell, and would leave. The burden grew heavier and heavier until my breast felt like it would burst if I did not tell some one. The first one I ever said anything to picked it out of me, and when I had said a few words, if my neck veins had been cut it would not have astonished me any more than that did, to think I had done the very thing I thought I would not do, I asked her not to tell it to any one; but she did not make me think but what she would tell it to some one; and they would ask me about it and what must I say? Nothing? That

won't do, for you have told it. While the good Spirit would say tell it, the evil spirit would say not tell it, and right there I was for four years, and it seemed to me the last year was the longest year to me of all, my mind was to go to the church all the time: but I wanted to know something I never shall be able to find out, and that was, am I a true child of God, and these words came to my mind, Jehovah is a God of might. He framed the earth, he built the skies, and what he speaks is surely right. The strength of Israel will not lie. I had never seen them until that night, and my father was sick and it looked like every breath would be the last, and I prayed to the Lord if it is my duty to offer to the church to spare his life until I did it, and his life was spared by some cause or other unknown to me. I would make all manner of excuses to put it off, but when the Lord's time came there was no putting of it off, for I left the meeting house with these thoughts, that I would not go back until conference was over, but the first thing I knew I was in the house and the door of the church was open, and I did not think I could go, but the first thing I knew I had gone and taken my seat to talk with the church, and to my great surprise I was received into the church after telling some of what I have written, on Saturday before the fourth Sunday in November 1887.

On the morning of the fourth Sunday in November, 1887, I was baptized by our faithful pastor, Elder J. T. Coats, and that burden I had carried in my breast so long when I raised up out of the water was

gone, and I never have felt it since. I could not tell whither it went, so is every one that is born of the Spirit, and it seemed to me I never would have any more trouble. There were three weeks that nothing did bother my mind. Everything was love and happiness, but when the tempter came it seemed to me that I had deceived myself and the whole church. I felt like I could not wait for meeting day to come to tell them to take my name off, for I had deceived them, but my mind had got better reconciled, and I did not tell them, but my mind went back to my first love, and I could rejoice in my hope, for salvation is of the Lord, and I would not have told them so for anything for I fear I would have hurt their feelings, and it is not my desire to offend any of God's little ones. If I do it will be through ignorance that I do it, for it seems to me I could not live any where else in this world, and I want to be at their feet esteeming others better than self, if the Lord will bless me with that meek and humble spirit, but if it is left to self where would I be if it was not for the Lord. For he upholds us by the word of his Almighty power, and it seems to me that if I have religion the power and mercy of God is unspeakable and full of glory, and I cannot express my feelings while meditating over the love and mercy of God. But I get low down, and it seems to me I can't rejoice like I can at other times, and it troubles me, for it seems to me if I was what I have professed to be that would not be so with me. Some times it seems to me if I was asked to tell my experience I could

not do it, and at other times I could tell my feelings, and it seems to me if I was right it would not be so.

I am a stranger here below,
And what I am 'tis hard to know.
I am so vile and prone to sin,
I fear that I am not born again.
When I experience call to mind,
My understanding is so blind,
All feeling sense seems to be gone,
Which makes me think that I am
wrong.

The Scripture was so plain to me that I could repeat it as though I had read it, and I might have a text, and it was ringing in my ears for months, and it seems to all be taken away from me, and it leaves me blank only as the Lord sees fit to reveal it to me, and if it is the Lord's will to take it away from me it is all right. It shows me that I am not my own keeper, but there is one thing I crave and that is living faith and dying grace, faith to sustain me in this world, and grace to sustain me in the trying hour of death. I ask the prayers of all God's people far and near. Your unworthy sister if one at all,

Harriet I. Stewart
Troyville, Harnet Co., N.C.

"EXCERPTS OF SCRIPTURE"

From memory: in proof of the doctrine of salvation by grace:

"Cursed in the man that trusteth in man; or that maketh flesh his arm, blessed is the man who trusteth in God; and who's hope the Lord is:" Can the Ethiopian change his skin, or the Leopard his spot? then may men who are accustomed to do evil, turn and do good:"

"The heart of men is deceitful above all things; and desperately wicked, who can know it?"

"To be carnally minded is death; but to be spiritually minded is life and peace."

"The carnal mind is enmity against God; it is not subject to his laws, neither indeed can be:"

"Who hath saved us, and called us with an holy calling: not recording to our works, but according to his own purpose and grace: which was given us in Christ Jesus: and that before the world began."

"Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee:"

"I am God: I change not; therefore ye sons of Jacob are not consumed:"

"I am God, and there is none else. There is none like me; declaring the end from the beginning, and from ancient times the things not yet done; saying my counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east; the man to execute my counsel from a far country:"

"Deep calleth unto deep; at the noise of thy waterspouts; all thy waves, and thy billows have gone over me:"

"Awake oh sword against the man who is my fellow; (equal,) smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones:"

"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 work — manship, created in Christ Jesus unto good works; which God hath before ordained that we should

walk in them."

"I received it not of man, neither was I taught it of man, but by the Holy Ghost:"

"Not by the will of the flesh, nor of blood, but by the Word of God; born again not of corruptible seed, but of incorruptible seed; by the word of God, which liveth, and abideth forever:"

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and removing 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."

"To every thing there is a time, and a season to every purpose under the heaven; A time to be born and a time to die."

Born again by the Word of God alone;
By Jesus Christ the only begotten Son.
Born again of an incorruptible seed;
Secured by grace, a numerous seed:

Your little brother in hope
H. J. Bird.

GOD WATCHFUL CARE

Dear Brother Adams,

The inclosed article was published in an issue of the Messenger of Truth in August, 1917. We enjoyed it so much that I have copied it. It was written by Elder Asa Harris and we knew him so well we would like to have it reprinted in Zion's Landmark if you feel that it is worthy of reprinting, I would appreciate it very much.

Yours in hope of mercy,
J. N. and M. C. Smith.

But the very hairs of your head are all numbered. Matt. 10:30. This is used as a parable to signify the Lord's close watch care over his people and his preserving power to keep them. We must think a little of things in nature. We take a little hair from our head, but we cannot miss it, and we feel that it is nothing but think! This is one of the number that God holds in his own memory and if God looks after all the little hairs of our head will he not look after all the tears we shed because of a throbbing and aching heart, which arise out of the knowledge we receive from beholding that we are but sinners in God's own care or from any persecution or distress of any kind. Does not God through the Lord Jesus Christ, our great high priest, feel the very feeling of our distress. Is not the Lord moved toward his people with great compassion while beholding them in distress? If our hairs are all numbered, I do not think any pain of our heart will go unnoticed nor any tears fall that are unseen because God being in eternity beheld us in time as poor lost sinners and was moved by his great love to

ward us to send his Son into the world to suffer death and then receive him again into heaven with the same glory that he had with his father before the world was. And he was seated there at God's right hand to intercede for poor sinners and to give repentance and the forgiveness of sins. This being true, can we feel safe in his love if we are assured that we are his children. We can feel safe in his love when we can remember that we have felt his love in the manifested pardon of our sins. Then we can feel that we have a little hope and this little hope is good enough, for it will hold the soul fast because it is Christ formed in us the hope of glory and we are in Christ so there can be no separation. If God numbers the hairs of our head which are so small and almost worthless in our sight, I feel satisfied according to the parable that God will keep his people by his own power through faith unto salvation.

Asa Harris

Indian Valley, Virginia

CHOSEN IN CHRIST

Dear Brother Adams,

I hope you will forgive me for being so late with my renewal to Zion's Landmark. I wrote you several times, but my writings were like myself, full of mistakes, and have so far landed in the waste basket.

We are having good meetings. The church was full last Sunday, and all seemed to enjoy our effort to declare the wonderful works of God in the salvation of poor, lost, and ruined sinners. We firmly believe salvation is by grace and grace alone; and that all the heirs of heav-

en were chosen in Christ before the world was, and that they were predestinated to be conformed to the image of Jesus Christ; that all that ever has been or ever will be was predestinated or declared before the foundation of the world. 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 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.

Yes, we believe it was grace that gave them to Christ in the covenant of redemption before the world was. There is not a doubt in our minds but that all that were chosen in Christ before the foundation of the world, all who are the called, will be brought from the east, and from the west, from the north and from the south, from the briny deep and from the grave. These vile bodies shall be changed, (not exchanged) and "Fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself." (See Phil. 3:21) There will be no more trials, disappointments, sickness, nor death, and John the Revelator said: "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thy 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. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom strength, and honor, and glory, and blessing. Rev. 5:9 12.

Yours in hope of life beyond this vale of tears,
Paul Alexander
Poterville, Cal.

NO OTHER HELP I KNOW

Dear Brother Adams,

It is with a feeling of urgency that I attempt to write to you this beautiful spring - like morning, yet I have literally nothing in my hand to bring, but simply to the cross I cling. I am reminded of the words of the poet: "Father, I stretch my hand to Thee, No other help I know,

If Thou withdraw Thyself from me, Ah, whither shall I go." I realize my hand and my mind are empty before Him: Wilt Thou supply, Oh Lord, for the benefit of myself and any who feel poor and needy? It is myself that is lacking; I have nothing to bring from which I can take comfort or nourish even a little babe in Christ. Should He see fit to send even a little crumb, it is only by His great power, and may His Name be praised!

How I wish that we might be together sometime when Christ is in our midst, and we be blessed to discuss some of the beauties contained in the scriptures. I am enclosing a poem if you see fit to use it:

What kind of crown are you wearing, My Brother?
Is it one like the dear Saviour wore,
The hate and the pangs of a miserable crew?
I am sure you are not wearing more.
Does the world laugh and mock at you, My Brother?
Do shame and evil words haunt you?
He endured all the taunts on the cross as He groaned —
"Father, forgive them, they know not what they do."

May we thank Him for this prayer, My Brother?
And think on His Name when in doubt?
To be sure in the dark the light seems dim
Only to return when it pleases Him.

I cannot with faint words express it, My Brother,
'Tis better, by far, felt than told:
So then, let us go forth rejoicing.
In hope that we are drawn into His fold.

The least if one at all,
Mrs. Minnie Batchelor
Jones
Ricklands, 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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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No. 14

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JUNE 1, 1963

"THE CHURCH"

Dear Brother Adams,

By the mercy of the Lord, this leaves wife and me as well as usual, and I hope it find you and yours the same. Enclosed is a check to renew my subscription to the Landmark.

Will you please give me your views on Joshua, Chapter 15, verse 19?

Yours in love,
Roy Harrison
Williamston, N. C.

The scripture of which our Brother Harrison has requested my views, reads as follows: "Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water; and he gave her the upper springs, and the nether springs." —Joshua 15: 19.

The one "Who answered, Give me a blessing," was Achsah, the daughter of Caleb. To get a clearer picture as to what led up to the

subject, I call your attention to the preceding verses: When the land of Canaan was divided, Caleb's portion was to be among the children of Judah, according to the commandment of the Lord to Joshua. (See Josh. 15:13. Their enemies must be subdued. "And Caleb drove thence the three sons of Anak: Sheshai, and Ahiman, and Talmi — the children of Anak." Josh. 15:14. After Caleb drove out the sons of Anak and took the city of Hebron, he proceeded further. "And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjathsepher. And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel, the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife." Verses 15-17. Caleb was faithful. He kept his promise.

Beginning with the 18th. verse, "And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou?" As if to say, what is thy petition. His words were not harsh and obstinate, but he spoke in a kind and tender manner, which manifested his interest in her, his daughter, and his love and affection for her. He proved his willingness to do anything within the bounds of reason for her comfort and pleasure; which the following verse will show. She answered, "Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs", (meaning the upper and lower

springs.)

The reader will here observe that this, as well as all the old scriptures, was embraced in the legal dispensation, from Adam until the coming of the Messiah. Many experiences of the redeemed family of God are portrayed in types and shadows. Paul said, "The law having a shadow of good things to come, and not the very image of the things —" Heb. 10:1 He (Paul) further said, "For whatsoever things were written aforetime were written for our learning, that we through patience, and comfort of the scriptures might have hope." Romans 15:4.

Caleb was a godly man. He wholly followed the Lord, and God highly favored him. The Lord gave him apart among the children of Judah. This was given him according to the commandment of God to Joshua. See Joshua 15:14. It is of interest to note that not one of the evil generation should see it, for the Lord said, "Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord." Deut. 1:35,36. The heavenly kingdom is seen and possessed by those who are Born of the Spirit of God.

Caleb gave his daughter (Achsah) to Othniel. She was a gift by purchase. That is, Othniel must first conquer the enemy and take possession of the land before the gift was made. "And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah, my

daughter to wife. Verses 16, 17. Therefore Achsah became the bride of Othniel — the bridegroom.

The church is the bride of Christ. The bride of Christ is composed of many members, which embrace all the redeemed of the Lord. She is a gift to Him by the Father. 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 that hath the bride is the bridegroom." Jno 3:29. Othniel went through great jeopardy and exposed his life to win Achsah. He drove out the enemy and took possession of the land. Jesus laid down His life. He conquered His enemies. He redeemed His bride from under curse of the law. He purchased His church "With His own blood." See Acts 20:28.

Achsah asked a blessing of her father. He had given her the south land. This land was dry; no moisture, it was barren and unfruitful. Caleb said unto her, "What wouldest thou?" She said, "Give me also springs of water." Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. Her request was; "Give me springs of water." Law without the gospel is dry; gifts without grace are unfruitful. "And he gave her the upper springs and the nether springs." The upper springs are high, clear, refreshing, and the water is cool from these springs. It satisfies the thirsty souls. The Lord spoke by the mouth of the 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, and the dry lands springs of water." Isaiah 41:17,18.

The nether or very low springs enrich and water the surrounding grounds, causing them to produce when other lands are dry, and the low springs furnish water to the thirsty when the upper springs have dried up. So the thirsty soul is refreshed in the low places. The lilies of the valley are grown, fed and watered in these low places. Much of the time His bride (His little ones are found in these low places. This is her dwelling place, because her spouse is found there. The bridegroom (Christ) a man of sorrow and acquainted with grief

"The Rose of Sharon and the lily of the valley.

Caleb gave these springs to his daughter. They were a gift. They were not given because of any deed of kindness that she had bestowed upon her father, but for the love her father had for his own. The prophet said, "Ho, everyone that thirsteth! Come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. Jesus Christ is the water of life. He dwells in the hearts of His people. 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 water that Jesus gives to His chosen vessels is spiritual water, within them springing up into everlasting life. The woman of Samaria asked for this water. She said, "Sir, give me this water that I thirst

not, neither come hither to draw." Jno. 4:15.

"He gave her the upper springs and the nether, (or lower) Springs." It mattered not whether Achsah was in the upper or lower region, the springs were ever present. How true is the experience of those whom Jesus redeemed from under the law. There are times when they are favored to sit together in heavenly places and talk of His love and speak of His power. There are times when they are in the valley. The Poet said:

Mixtures of joy and sorrow I
daily do pass through;
Sometimes I'm in the valley, And
sinking down with woe,
Sometimes I am exalted, On eag-
les wings I fly;
I rise above my troubles, And
hope to reach the shy.

The Lord is ever present with His people. David said, "If I ascend up into heaven, Thou art there: If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy Hand lead me, and Thy Right Hand shall hold me." Psa. 139: 8-10. David said, "God is our refuge and strength, a very present help in trouble." Psalms 46:1.

Whatever state or condition one may be, whether high or low, the Lord supplies this living water to quench such an one's thirst. When we are very low and our hope seems to be only a small spark, we are refreshed by the nether springs down in the low places where Christ dwells, and where the beautiful lilies grow. Paul said, "But my God shall supply all your needs ac-

ording to His riches in glory by Christ Jesus." Phil. 4:19.

Othniel was a man of war. He drove out the inhabitants of Debir. He took possession of the city. By promise of Caleb, he took his daughter to wife. She was his bride. He was the bridegroom. Jesus conquered the enemy. He led captivity captive. David said: "Thou hast ascended on high, Thou has led captivity captive: Thou hast received gifts for men; yea, for the rebellions also, that the Lord God might dwell among them." Psa. 68:18. John was favored to behold a portion of the wonderful works of God. He said, "I saw when the Lamb opened one of the seals, and I heard, as it was the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: And he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." Rev. 6:1,2. It was through death that Jesus destroyed him that had the power of death, that is the devil; and delivered them, who through fear of death were all their lifetime subject to bondage. See Heb. 2:14,15.

No better reason could be given for the great dangers Othniel underwent in smiting Kirjathsepher, than the love that he had for Caleb's daughter. Likewise did Jesus Christ subject Himself even unto death to subdue His enemies, redeem His bride, take possession of His Kingdom, which the father gave to the chosen vessels of His mercy. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Luke 12:32. This Kingdom

has an abundance of water — the doctrine of God, our Saviour. It is recorded in Holy Writ, "My doctrine shall drop as the rain, my speech shall distill as the dew as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:2.

T. F. ADAMS

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?

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

MAGGIE GRAY ANDREWS

It is with a sad heart that I write of the recent passing of my dear Mother. I can truthfully say that she was a mother in Israel. Not only did she care for her own family, but our home was open to all of the families that were without a home. As far back as I can remember there was some one living in our home other than the immediate family. Sometimes only one or two and at other times, whole families were living with us. Mother's father lived with us till he passed away. A niece, af-

licted with tuberculosis in the last stages, came and lived with us till she passed on. Mother's brother lost his first wife, leaving four small children, including a four day old infant. She took two of them into our home and kept them for sometime, and helped care for the infant. She did her sewing until she was grown. Mother lost her sister and she left six children. Mother made much of their clothing and cared for them as much as possible and finally took the youngest one, Burnice Gordon Andrews, into her home and called him her own, and he knew no other as mother in this life.

Quincy James came to live with my parents in 1942, cultivated the farm and lived with them till he was married. After his marriage, he no longer lived in the home but continued to farm the land, and he and his wife cared for Mother as dutifully as any of her daughters could have. Quincy was left an orphan at an early age and had never known what home or parents were until he came to live with my parents. He felt the loss of our mother as much as did her own children.

Mother's greatest pleasure was doing for others, attending her church, other churches and living faithfully. The Lord blessed her to wait on herself until the end of her journey here on earth; and the Lord answered her prayers, for she was stricken with a stroke on August fourth, and passed away on August sixth, 1962.

My father passed away in July 1951, and Mother was left to live alone. I feel she lived a lonely life, but with her great desire for herself, she would not leave her home to live with anyone else nor let anyone live with her to care for her.

She was born in Halifax County, the eldest of three children, to the late Newsome Gray and wife, Susan Nelson Gray, on March 19, 1882. The other two preceded her in death.

Mother was married to Columbus Delano Andrews on February 19, 1908. To this union was born three daughters, Lilly B. A. Powell, Portsmouth, Va.; Susie Gray A. Bryant, Williamston, N. C.; and Reba A. Ross, Garner, N. C.

She united with the church at Flat Swamp on Saturday before the first Sunday in December 1938, and was baptized on Sunday by her pastor, Elder W. E. Grimes.

The funeral services were conducted in Flat Swamp Church, on August seventh by her pastor, Elder W. E. Grimes, and Elder E. C. Harrison. Her body was laid to rest beneath a mound of beautiful flowers in the Robersonville Cemetery beside her husband.

Our home is empty and silent and we miss her so much but must bow in humble submission to God's will and trust that she has fallen asleep in Christ to await the resurrection from the dead of all the redeemed of the Lord.

Mother leaves to mourn their loss, three daughters; as mentioned above; five grandchildren; one great-grandchild, and a host

of nieces and nephews.

Done by order of Flat Swamp Church in conference in September, 1962.

Elder W. E. Grimes, Moderator
Corrone Bryant, Clerk
Susie Gray Bryant, Committee

OBITUARY

It is with a sad heart that we attempt to write a memorial of our dear and highly esteemed friend, Mr. Posey G. Smith. He was born in Floyd County, Virginia, May 20, 1892. He was a son of the late Robert W. and Sue Akers Smith, and he resided in Oak Hill, West Virginia the last thirteen years of his life.

Mr. Smith was not a member of the Old Baptist, although he attended services regularly at Glenwood and other Primitive Baptist churches when he could; and he was a strong believer of salvation by the grace of God. He suffered much affliction in his last days, but he never lost faith in God. We loved him much and will miss him greatly.

Surviving are his wife, Mrs. Pearl Ballegee Smith, one son, Robert L. Smith, Hinton, West Virginia; two brothers, Harley Smith, Elizabeth, N. J.; Letcher Smith; McLenny, Fla.; five sisters, Mrs. A. C. Sweeny, Kinball, W. Va.; Mrs. T. J. Rakes, Floyd, Va.; Mrs. Lemuel Radford, Roanoke, Va.; Mrs. G. W. Aldrege, Elizabeth, N. J.; Mrs. L. P. Hackler, Russell, Ky.; and five grandchildren.

Funeral services were held at the Ronald Meadows Funeral Home in Hinton, West Virginia, January 29, 1963, by Elders L. B. Hylton and W. E. Branch.

Therefore Be It Resolved:

That a copy of this memorial be sent to Zion's Landmark for publication, one sent to Sister Smith, and one recorded in our church records.

Done by order of the Glenwood Church.
Rosa Hylton, Church Clerk

**IN MEMORY OF
SISTER GERTRUDE BOWEN**

As requested by the Norfolk Primitive Baptist Church, I will attempt to write in memory of our beloved sister Gertrude Bowen, who was called from this stage of action June 16, 1962; making her stay on earth eighty-one years.

Sister Bowen's lot was cast into the lap and the whole disposing thereof was of the Lord. An admonition given in the scriptures, "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. By God's power this was fulfilled in our sister. Until it pleased God to afflict her body, she was blessed to mingle with her brethren and sisters, not only at Norfolk where she asked for a home and was baptized by Elder R. B. Denson in November, 1947, but other churches far and near.

She will remain in the memories of those that loved her and knew the reasons

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for her hope in Christ Jesus. We wish to extend our deeply felt sympathy to her children: Mr. Harry L. Bowen, Mr. Claude V. Bowen, Mrs. Maud Dawson, Mrs. Hazel Biggs; Mrs. Helen Read, and her sister Mrs. Minnie Chesson, whom we knew, dearly loved her, and have suffered a great loss. However, we feel that your dear mother and sister sleepeth, awaiting the morning of the resurrection when King Jesus shall say unto her, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May it please the Lord to show His love upon her family and all that were near and dear to her. Remove all feelings of sorrow and loss and make them to know that all the inhabitants of the earth are reputed as nothing and that 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?"

Done by order of the church in conference Saturday night before the third Sunday in September, 1962.

Ruby E. Coward, Church Clerk

RESOLUTION OF RESPECT FOR SISTER NANIE E. HAMLIN

Be It Resolved:

First, That Sister Hamlin joined our church, Roxboro Primitive Baptist, in 1906, and the Lord saw fit to remove her by death on February 28, 1963.

Second, May the Lord reconcile all who sorrow for her to His will; for we know she will be missed by our church, and all who loved her, and may we be enabled to realize that His will must be done. We, the church of Roxboro extend to her family our heartfelt sympathy in their bereavement.

Third, That a copy of these resolutions be sent to the family, a copy sent to Zion's Landmark for publication and a copy put in our church records.

Read and approved, April 6, 1963.

L. P. Martin, Moderator
F. D. Long, Clerk

"THE SPIRIT AND THE BRIDE"

The Spirit, and the Bride say "come".

He that is athirst; let him come.

Whosoever will; let him take the water of life freely;

For here is life, and health, and peace.

The Spirit, and Bride, united as one;
The Church, and the Spirit of God's dear Son.

He that is athirst, of necessity has the will;
Of self, and sin, he has had his fill.

He thirsts, and pants for the water of life;
He longs for the imputed righteousness of Christ.

From filthy rags, they yearn to be free.

They long Dear Lord to see, and be like Thee.

Jan 15, 1959

Composed by H. J. Bird

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. 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.

BLACK RIVER UNION

The next session of the Black River Union will be held at Hickory Grove Church, the 5th Sunday and Saturday before in June. The church is located on #50 Highway about seven miles South of Benson, N. C., all lovers of the truth are invited to attend.

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

WHITE OAK UNION

The White Oak Union is to be held with the Church at North East, the 29th and the 30th of June, the Lord willing.

All lovers of the truth are cordially invited to attend and a special invitation is extended to our ministering brethren.

H. A. Young, Clerk

NOTICE - POSTMASTER

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PSALM CXXXIX

O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.

Thou compassedst my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

For thou hast possessed my reins: thou hast covered me in my mother's womb.

I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

THOUGHTS I HAVE HAD

Dear Brother Adams:

As it is time for me to renew my subscription to Zion's Landmark, I would like to add a few thoughts I have had of the God I hope I worship. First, let me say that in the early thirties, I joined a church — a people that go by the name, "Old Baptist," who do not believe God made the devil. They believe the devil is eternal; and they do not believe that God purposed nor pre-decreed all things. I was ordained to preach that doctrine and it was hard to give up. It humbled my pride; but I had to give it up, for the scriptures teach otherwise.

I was soon accepted by the people known as 'Absoluters' or absolute predestinarians, and was baptized and ordained again. I am telling this with regret, and hope I can say with the Apostle, "I did this in ignorance and unbelief." I could not go on advocating such doctrine with a good conscience toward the God I hope I worship. In a small way, at least, I speak from experience.

If it be the will of Israel's God, I would like to pen a few thoughts concerning His Greatness, power and mercy, and man's helpless dependent condition. I hope the written word is our straight-edge, and that the "Word" will guide us in our remarks. Christ said, "This is the covenant that I will make with then after thos days, saith the

Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10:16, 17. I believe in a living God, the God of Abraham, Isaac and Jacob, who said, "I am God, and there is none else; I am God, and there is none like me." Isa. 46:9. With Him it is one eternal NOW, no tomorrow nor yesterday. To me that is why He could and did "Declare the end from the beginning and from ancient times the things not yet done, saying My Counsel shall stand and I will do all my pleasure." Sin is the transgression of the law, and there is no law above Him. He is under no law, therefore it is impossible for Him to sin. He is King of Kings and Lord of Lords.

I have been guilty of saying that if God did so and so, "God is the author of sin." But I did this in ignorance, for little did I realize at the time that I was setting my judgment above God. I hope I can truthfully say again with the Apostle, "I obtained mercy because I did this in ignorance and in unbelief." The Holy Scriptures speak of the serpent, satan, the devil, the old dragon which to me means the same thing. Down through time from the beginning, certain men have been spoken of as "A devil" or "dragon", and too, all these are spoken of as "anti-Christ". Surely all Bible students will agree that this is the teaching of the scriptures

and surely all Bible students will agree that we are saved according to His own purpose and grace that was given us in Christ before the world was. Who would try to prove by the scriptures that all men from the beginning of time were all chosen in Christ before the foundation of the world? Does God know them that are His? If not, how could their names have been written in the Book of Life from before the foundation of the world? If "There is no power but of God," and "The powers that be are ordained of God", how did Pharoah, Esau and Judas Iscariot get here? How did they get on earth and by what power? I believe just as the scripture teaches, "All things were made by Him; and without Him was not any thing made that was made." Jno. 1:3. I have been guilty of trying to twist those last three words: "That was made," saying that surely there was something that was not made. "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Pro. 16:4. And Paul said: "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. David said: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psa. 24:1. As it is one eternal now with Him, He could and did look down through the steps of time and saw what all men would do. Even the hairs of our heads are numbered and He even sees the

falling of a sparrow. He said, "The wicked shall do wickedly and none of the wicked shall understand, and also as "I have thought, so shall it come to pass, and as I have purposed so shall it stand;" that does not make men do wickedly, but it is their sinful nature to do wickedly and unless God restrains us and keeps us, we do wickedly. David said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." We are all as was David — conceived in sin, and shapen in iniquity. Can a being such as that do, of himself, anything but sin? I say no. We hate the sin we see within, but within ourselves we can not change our condition, and until the Dear Lord puts His light within us, we cannot even see the sin that dwells within, so we should take comfort in that we even know we are sinners. One dead in sin does not know that. Through His foreknowledge He has told us what they would do, and what all men do except for the restraining power of God. "The creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:20, 21. Those who are subjected in hope are made to realize it is "By grace are ye saved." Eph. 2:8.

So to me, God made all things. They are all spoken of as men and some men are subjected in hope because they were chosen in Christ before the world was, "That the purpose of God according to election might stand, not of works but

of Him that calleth."

It is by the foreknowledge of God that He knows "them that are His," and they were chosen in Him before the foundation of the world, that they should be holy and without blame before Him in love: (See Eph. 1:4) and Paul says further in the fifth verse: "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." By His foreknowledge He knew they would gather together "For to do whatsoever Thy hand and Thy counsel determined before to be done." "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." God foreseeing and determining that they would crucify His Christ, an innocent man, did not cause these people to do that. It showed what they were and what all men are by nature. There is nothing in the nature of man that loves God or is Godly, neither does it believe in God; just as those who crucified Christ. They did not believe He was the Christ for He did not reveal Himself to them. Those to whom He revealed Himself believed in Him. The power of God was made manifest when He arose from the grave, too. The Lawgiver, Himself fulfilled the law to a "Jot and tittle" through our Lord and Saviour Christ Jesus. O, I am ashamed that I ever said if God did so and so, He is the author of sin. He is the King of Kings and is not subject to His own laws, as is no King.

My heart goes out to the little lambs who are bleating in confusion because of some man having taught

that God is the author of sin, if it is not as they themselves teach. And also that Christ will come back to earth and reign personally one thousand years, and also that we should not actually wash one another's feet. But in all this, I believe the Living God of Israel still rules in the armies of heaven and among the inhabitants of the earth. "The earth is the Lord's and the fullness thereof." Psa. 24:1. Will not the judge of the whole earth do right? Yes, a thousand times yes. He cannot do wrong; and, "If my soul be sent to hell, Thy righteous law approves it well."

If in the "Promise", if saved, it is by "Grace", a gift of God, I can only say, I hope.

An unworthy servant of the servants of Christ,

(Elder) C. U. Landers
801 E. 9th St.
Coleman, Texas

SAPPING THE LAND

Dearest Carolyn,

Yes, circumcision is wounding to the flesh. I recall that we used to have trees growing in or near the fields, and to prevent them from sapping the moisture and food out of the land, and away from the crops, the men would cut the bark all around the trunk of the tree for about five or six inches. This would keep the tree from "sapping the land so much, and also it would cause the tree to gradually die. It meant that the bark, that transmitted the sap up in the spring of the year, and down in the winter, was cut, and that the flow of sap was stopped. The sap is the life blood of the tree. If we stop the blood from circulating through a

limb of the body, that limb will die, and so it is with a tree. You recall seeing the pine trees in south Georgia, where the bark was cut and a tin cup was placed there to catch the resin or sap that flowed from the wound. That sap was used in making turpentine. But — the bark was never cut all the way around the tree; only one third the way. If the tree were drained too long, even then, it would die. They drain the trees for one year or so, and then leave them for another year or two. These trees were scarred and ugly in appearance, and imperfect forever more in their appearance, even if the wound were allowed to heal over, it was still an ugly scar; and was never perfect in form any more to the eye of the world.

Can you not see the spiritual significance of all of this? Is the child of grace ever pretty again, or whole again in the eyes of the world? Can he ever again feel proud of his appearance? or sure of his stand? Is his strength and self-reliance ever again the same? Is he not cut over and over, until he feels that his very life is at an end? But the Master knows his strength better than he, and when the cutting becomes too heavy, he is left for a while and his wound allowed to heal over to an extent. But if he is left what happens? does not a new bark tend to form? Not bark as before, not thick and rugged, but at least a shin bark which carries sap again. So again, we have to be circumcised. Remember the sap is that which supports this life, neutral life in the world. How quickly do we grow back to the things of this life if left to ourselves! Constantly,

we have to be trimmed and cut and pruned and circumcised, that the flesh shall not have dominion over us, and that the body, in the end, be made a living sacrifice and be conquered by the Spirit, the Stronger man. Is that not what we pray for when we plead for our very life? When we rejoice in the things of the Spirit? What? do we pray that we be circumcised and brought into troubles in this life? Yes, my Dear, that is what we pray for when we say, They will be done, Thy Kingdon come! For that reason, and knowing that our God is a prayer answering God, sure and quick, I have come many times to the place that I trembled to speak the words Thy kingdom come! Weakness, yes; weakness of this mortal flesh! This very flesh that must be crucified and be made a living sacrifice, and go down in death, even be changed and raised an immortal body, before this spirit of mine can triumph fully over the old man.

Sometimes I think of my — and yours also — troubles here, and that we are ever crying and hoping for an early deliverance from them, why should we expect such deliverance? Are the waters not to become any deeper? Are we expecting to be led into waters that are any shallower than these? Yes, we are; we always hope for relief, but also we look about and know that things could be worse. If we are relieved from this for a season; we may expect other things, even deeper and deeper trials, for our good spiritually. O these things are easy to say, but who of us can comprehend them spiritually? Who can face them without flinching, and

drawing back, and pulling back against the reins? or rebelling and rebelling and being stubborn, and waiting to be forced forward? Yes, I suppose that we may be relieved, at His proper time, from this immediate trial, but soon to meet others and more difficult ones; each time from a new angle, each time cutting differently — but with measured strokes — what a blessing to feel that they are definitely measured and applied with wisdom. Correct me, O Lord, but in Thy judgment: not in Thy wrath, lest I be consumed and brought to nought! Yet, we must cry for relief from our present affliction! They shall call upon my name, or “He shall call upon me, and I will answer him: (I will do abundantly more.) 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.” (Psa. 9: 15, 16) In the first place, he shall call upon My name. We are brought into deeper and deeper troubles and distresses until we are forced to call upon Him. It is “from the ends of the earth” that we call upon His name; we have to, we are forced to, and compelled to, for our very life, we cry!

As surely as we have to call upon His name, just so sure will He answer and honor and recognize that call upon His name, (for He indited it). He says, “I will abundantly bless.” He not only answers, but He walks with His, He delivers them, He honors them, He satisfies them, He shews them His salvation. Has He not been with us in our afflictions? If He were not in the furnace with us, we would be consumed in a moment! If He were

not with me, I would have many times turned my face against God and man and given up all. But we cannot turn loose, we cannot turn completely away, He will not let us, else we would have long since given up. He is with us in our troubles; He delivers us from our troubles, from one after another; He honors us and recognizes our cry, and gives us hope. He gives us long life: In this world? Maybe not, but the life that He gives us is long indeed, and knows not the trials of this life, but eternal happiness in that world that has no end; in all eternity! He will satisfy; He has promised that. In resurrection, we know not in what form or the exact conditions in which we shall come forth, but He says, “Ye shall be like Me and be satisfied.” “And shew him My salvation,” to bring us out of this horrible condition and — yes, through much circumcising — to be satisfied in a life eternal.

More and more could be said, but I am not answering your letter, as I wanted to do. I am glad you could keep the promises, but it was a lot of driving; and not in all respects, most pleasant — still there are many things in life that we must do which are not altogether pleasant, or are not free from pangs or hurt. Yes, I know that the garbage is a big problem: I worry about it all the time; it is serious.

Oh, I started back on your letter, and now I know what I was trying to get to in the Scripture; I just wandered completely off my subject. Typical of me! (Maybe what I said though, well I will not judge.) In Hosea 6:2, the Scripture you mentioned, It says, “After two

days will He revive us; in the third day He will raise us up, and we shall live in His sight." That Scripture has three statements. The first two express the same thing, but in different words. The third day is "after two days"; revive means to raise up, and to put new life into. The last statement says that we shall live in His sight; that is when we see His salvation, and are satisfied with long life in His kingdom; when we are made joint-heirs with Christ. Now consider the three chambers that I wrote you about a few days ago. Were there two winding stairs? Were there not two days in which "He hath torn and He will heal us; He hath smitten and He will bind us up?" During these two days, and as we are brought along upward on these winding stairs, over the deep and the dark and the secret places of the stairs, is there any resting? Is there any permanent reviving? Do we ever get a full view of Him? Is it not always just a glimpse as through the lattice, or a peep in at the window, and He is gone again? Did He not knock at the door, stick in His hand by the hole of the door, and when we (the spouse) arose to open to Him and to embrace Him fully, He was not there, He had gone, and we were compelled to go in search of Him? No, there is no resting during these two days, but when we finally reach the third chamber, or the third day, then, there is a reviving, there is a new life, an eternal life, there is a Sabbath day and a day of eternal rest. We have the earnest while we yet climb the winding stairs during these two days, but the full possession comes after we reach the

third chamber or the third day and we are borne home and revived in that new life, where we can praise Him eternally and in perfection.

I read the other Scripture, but it doesn't open up to me as it did to Uncle Horace, and I will not mention it — probably I have already said too much. Do you not get tired of reading four pages of closely written typing? (Don't you say yes!) On Tuesday night, I think — May 31st. — I wrote you about "cutting". What circumcisions I did feel! I thought surely, I was cut into ten thousand pieces, and it seemed that my very life was cut away and would be taken: yet the subject cannot turn loose, the Lord does not intend it that way; it is only to bring one "to the end," not beyond the end! It is only to circumcise, not to cut off entirely; only to cut away some of this life, not spiritual life; only to purify and to burn away the things of this world; not the life that is to come. But the word "cut" seemed to mean so much to me that night and many others. Circumcising is a cutting away, and a cutting around, and a hedging about; it also exposes the things of the flesh and brings them in their ugliness to view. These things that are being cut away are not acceptable in the kingdom of heaven; they shall not enter the kingdom — if we ever enter, we shall enter without them, enter after they have been cut away and torn off. Shall we rebel then, against these purifications? "Wherefore if they hand or thy foot offend thee, cut them off, and cast them from thee? It is better for thee to enter into life halt or maimed, rather than having two

hands or two feet to be cast into everlasting fire." Matt. 18:8. Yes, it hurts (living sacrifice) to cut them off, but it is the preparing for something better; it is the crucifying of the third day, or in the third chamber.

Your own
Hubby
A. D. Alston

A LETTER

Dear Brother Adams,

I am sending you a letter written by Brother and Sister Jones, which they wrote to the Church of Cypress Creek. The contents of the letter has reference to the hospitalization of one of their children who was in Duke Hospital at the time. Some of our members requested that this letter be published in the Landmark.

You and wife come and visit with us when you can.

Yours in hope,
Elder Louis Williams
Richlands, N. C.

TO THE BELOVED CHURCH AT CYPRESS CREEK

Dear Beloved Friends in Zion:

This is to acknowledge to you in much Humility, our sincere gratitude and appreciation for the manifestation of the gracious goodness and mercy of God through you dear brethren and friends in that He put it into your minds and dear hearts to extend a hand of pity and most gracious love in our behalf, during the dreadful hours of our sadness and affliction. Be it known unto you that your kindness was not in vain for the fountain of love was in that

moment opened and our tears of thankfulness did humbly and abundantly flow forth, relieving the pent up heart and melting it with praise and thanksgiving to this great Eternal God for having provided us with such a home and dear family as you all are to us. May we then with reverent fear and humble boldness go forth bearing and wearing this gracious name in our hearts, trusting Him for all goodness and mercy to the children of men. For His dear Name is great in all the earth. We do therefore bow before Him humbly, to confess His dear name before this shameful and adulterous generation. For He is Lord of Lords and King of Kings to whom we desire to render all praise, thanksgiving, honor and glory forever and ever.

May His great love and tender mercy be a shelter to all of us and especially to each friend who rendered to us of their substance in our dire need, and may each one feel as great joy in the giving as we did in the receiving, all to His praise and glory. May we ascribe Him a God over all ruling and reigning supreme.

To this great three in one God we desire to render all praise and acknowledge His dominion and power now, henceforth and forever.

We humbly hope you are brethren and sisters in the true Church of God through Christ Jesus the Lord of Glory, in whom we trust.

Isaac and Minnie Jones
R. F. D. No. 1
Richland, N. C.

JOY LIVES WITH US

Dear Brother Adams,

Inclosed you will find a money order for three dollars, for which please renew our subscription to Zion's Landmark.

Its contents lift the fallen and feed the hungry. A meal fit to set before a king, nourishing the soul to wanted health. When hope grows dim, it is then most precious to read of what God has done for His little ones. It is a feast prepared for one at home. We need not go abroad for joy. It lives with us and talks with us. It tells us we are not our own. We are bought with a price—the life of our Saviour, Jesus Christ. He laid down His life that we too might have access to our Father in heaven. Where could we find food as palatable? One taste gives hunger for more.

There is no better time than now to say, "Praise God from whom all things flow." Amen. He controls and rules all nations with the sword of the Spirit. His love for all of His people is equal. No partiality.

The sun always shines when the soul is quickened. When darkness seems to have appeared there is yet our hope — a precious gift. Hope maketh not ashamed. As a beautiful rainbow reminds us the storm is quiet for a while, new strength surges through our being. In humility we are made willing to sit where God would have us. Our lofty minds are withered. We see our helplessness. Nothing before a God so merciful and forgiving, are we.

I write for publication only to relieve my mind. I want to see you and Sister Pauline and hear also, if God finds me worthy, for I know that my worthiness is in Him alone.

Remember a little sister, if one at all, when God's Spirit intervenes in unspeakable love.

In hope of eternal life,
Mrs. Mariam Lee
410 Barbour St.
Clayton, N. C.

HE HAS BEEN MY ALL

Dear Elder Adams:

Here it is one more year. I hate to stop taking the Landmark. My Father began taking it when Elder Gold began to publish it, and it has been coming to the family ever since.

I have now lost one eye and the sight in the other is dim, so I have to use a magnifying glass to read at all. Glasses do not seem to help much. May the Giver of all good and perfect gifts carry on His wonderful work and way through you and others.

My days have been few and full of trouble. In all these eighty-eight years, He has been my All, and I hope He has given me a heart to be thankful. He has made me believe in His power, His wrath, His judgment, and His promise to save. He has made me feel the necessity of praying for things I was in need of and He willed that I should have, and now I just want to praise Him and thank Him for the Hope that He will take me to my eternal home and call me His own. I would that I could pray for all His children and it might be you and yours.

Oh! that all men would and could praise His Holy Name.

Signed,
A Sinner
(Elder) George G.
Trevathan
Pinetops, N. C.

THE LORD'S DAY

Dear Elder Adams,

This beautiful Lord's day, I am writing to thank you for continuing to send Zion's Landmark to me. I enjoy reading it so much. It is a great comfort to me to read the letters from the dear brethren and sisters telling what the Lord has done for them. I hope I am on that same road they are talking about which leads to eternal life.

The Lord has been so good to me! He has wonderfully blessed me to be here. The first of May I will be eighty years of age. I love Him with all my heart, soul, and mind. May He continue to bless you to publish and send out Zion's Landmark, to those who hunger for the truth. May the Lord bless you to live a long and useful life in the cause. Please remember me in your prayers.

A sister in Christ, I trust,
Naomi Briggs,
Hilltop, West Virginia

A PEACEFUL REST

Dear Brother and Sister Adams,

It is now in the deep hours of the night. I have been weeping, rolling and tossing, but sleep will not come near me seemingly, but faces and thoughts of loved ones instead, some of which are now resting, I hope, in the silent tomb. Oh, that peaceful rest! and some are still laboring and troubling here in this world of toils and sorrows such as now.

Sometimes my sorrows seem more than I can bear and I know I cannot of my-self. Sometimes I almost long to go on where I hope I will be at rest.

Our meeting at our little church—

Wolf Island — was today. We were blessed to have Brother Mishue and Brother Hardy together with Brother Hill and Brother Bell. We were so glad to have them! The preaching was soul-stirring but my heart was saddened at the beginning, when I received the news that Sister Young, the wife of Elder U. C. Young, had passed on from this life, and I had not known of her illness. I did not have an opportunity to visit her and let her know I really cared, though I think she knew. I have tried to show my love for her since I first met her. I did love her so much. In my mind's eye I can see her as she always came to me and took me in her arms. As you remember, I dreamed she walked with me to the end of my journey; but she has finished her journey here in this world and left me to blunder along alone. I will miss her so much at our Associations; but ere long, I must go, and I hope to meet her where I will have no more tossing to and fro on my bed. I think of Job who said: "Wearisome nights are appointed me." Yes, and days too, so far as I am concerned. The few short hours that I am blessed to spend here and there at our church gatherings are about all the real pleasures I have. As the old hymn says: "If ever a moment in praise I employ, I have hours and days to complain." Yet, I have so many things to be thankful for!

I do desire to be given the heart to think more on my blessings and not complain so much. I hope I am thankful that He has blessed me with a little home and name among the people I love, which I am not in the least worthy of, but I

do hope the Dear Saviour will keep me humble and at their feet the little while He lets me remain here, though I know it takes troubles and trials to keep me there, and trouble is just about all I expect for the remaining time I spend in this life. I believe we trouble and complain because of our unworthiness, because of our imperfections and our many sins. We long and crave more assurance and more evidence that He is ours and we are His. This within itself is evidence in our favor.

We never know how to appreciate our blessings until they are taken from us. Having eight years out in the cold alone, separated from those I love, has, I hope, made me to love them more and beg more fervently that He keep me in their fellowship and love as long as I remain in this world, and that I may die in their embrace.

Love to you and Sister Adams. Please remember me when blessed to pray.

Mrs. Fosco Williams
203 Westover Drive,
Danville, 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

A RENEWAL

Leasburg, N. C.
Route 1
May, 1963

Elder T. F. Adams
Dear Brother Adams,

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. I have arthritis, and I seldom have the precious privilege of attending church. There are such few people to whom we can talk concerning the scriptures. In fact, in my neighborhood there are 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 in acknowledging that He has all power both in heaven and earth. So few can seem to understand this fact so you see why Zion's Landmark is so important to me. It is a restorer brought to my door. I desire the prayers of all God's saints.

A poor humble one in hope,
Dora Ledbetter

HAS YOUR SUBSCRIPTION EXPIRED?

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-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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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ENTER THOU INTO THY CHAMBERS

"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 overpast." Isa. 26:20.

There has been over the period of time, much debate and discussion as to how the creature is brought to repentance. Some believe that a call is issued requesting the creature to heed and accept the terms of salvation. While some hold to the tenet that the creature is constrained by the grace of God, and, he being passive, not active, in regeneration comes with fear and trembling with the acknowledgement that he is a sinner while feeling solely dependent upon God's grace and mercy for salvation from sin, death, hell and the grave. However, the former is the creed more commonly held to (or accepted.)

The question under consideration

is how these subjects are enabled to enter this kingdom, and by what means is the door to this chamber opened. We read in the scripture that "To the angel of the church in Philadelphia write; These things saith He that is Holy. — He that openeth, and no man shutteth; and shutteth, and no man openeth." Rev. 3:7. Also "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." Isa. 46:10. His hand hath formed the crooked serpent, He made the wicked for the day of evil (destruction) while the powers that be are ordained of Him. See Job. 26:13, Job. 21:30, and Rom. 13:1. Surely, with the appointment of all events, there is a time to weep, and a time to rejoice.

In His eternal mind when He made choice of His vessels of mercy while seeing the harassment of His little ones caused by the sin that entered into the world by the one man, Adam, it was in His (eternal) mind to lead these children, by reason of His love for them, passively into the kingdom of faith. In being lifted from the horrible pit and the miry clay, this love which watches over them as the apple of His eye will not fail "to shut thy doors about thee" to the glorious end that all the fiery darts.

assaults and assailments of Satan can do no harm to "my people." Oh! how glorious is the thought, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matt. 10:29.

To my understanding the indignation which the prophet has spoken is the opposition already set up against the truth when one is born into the kingdom of God. We remember that Jesus said in the world ye shall have tribulation. I know of no description which better portrays the substance of this scripture than when "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:12. God commanded Noah to build the ark and that it should have three stories. In this ark, the family of Noah, figurative of the family of God, was preserved safely, without the loss of one member, while the indignation upon the earth was destroyed. It was in this ark that the weary dove found a welcome resting place. God's covenant or His counsel stood, just as it is standing today in all things. Not one jot nor tittle of his law fails, but all was fulfilled in the coming of the Lord Jesus Christ. We, today, are no better than Noah and his family, to have to flee our natural habitats; to endure affliction; but yet for a little moment he hides us until the indignation be overpast. Most glorious of all is: He hides His people from the power of sin and death through the power of His crucifixion and then His resurrection and ascension to glory. Today, He is saying, "I pray for them: I pray not for the world, but for them

which thou hast given me; for they are thine. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:9,11. This is sure evidence that He is protecting them from the indignation of sin and death until it be overpast.

In all of which we are surrounded today, it is a glorious thought to know that there has never been an age or generation when the hand of Satan was permitted to assault the kingdom of Christ but that God in due time did deliver His people. Though the indignation be but for a moment, it finally passed on, and then beneath the shadow of His wing His beloved children continued on their journey homeward. Paul has described this indignation as having reached the following extremity: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted and tormented: (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:36,38.

I will ask you, reader, is this not the measuring rod which identifies the true church even today? David said, "Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall

make glad the city of God, the holy place of the tabernacles of the most High." Psa. 46:2-4. "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Psa. 27-5. Here it is that our heads are lifted up above our enemies and we offer sacrifices of joy, not of a boastful, and proud spirit, but of meekness and one of fear. It is in this joy that we experience the hope of anticipation of the final removal of indignation (when all things shall be subdued, and the kingdom delivered to the Father) when death shall have been swallowed up in victory, when it along with hell and all whose names were not found written in the book of life shall be cast into the lake of fire. See Rev. 20: 14, 15. Then shall be brought to pass the saying as it is written, "Death is swallowed up in victory." Then, and not until then, shall the indignation be overpast while we pass through the little moment — the journey of trials and sorrows through a dying and sin cursed world. The reason that the gates of hell cannot prevail against His church is because hell, itself, shall in the end be destroyed. So it is written by the poet,

"When that illustrious day shall rise,
And all the armies shine,
With robes of victory through the sky,
The glory shall be thine."
J.M.M.

MEMORIAL

MRS. W. G. PRICHETT

Our Heavenly Father has seen fit to call from our midst our much beloved sister in Christ, Mrs. Tiney Prichett. She suffered

a heart attack, March 12, 1963.

Sister Prichett was a native of Pulaski, Va.; a daughter of the late William and Lucy Roberts Stoup. She leaves to mourn their loss, her husband; three sons, Oscar W.; James A. and Mickey Prichett; one daughter, Mrs. Viola Owens, all of Princeton, W. Virginia.

She also leaves one sister, Mrs. Mattix Nixon, Pulaski, Virginia; eight grandchildren, and four great-grandchildren.

Her funeral was held at Glenwood Primitive Baptist Church, by per Pastor, Elder W. E. Branch, and Elder L. B. Hylton.

The church has lost a very dear and faithful sister. During her life, we recognized the fruits of the Spirit. The scriptures say by their fruits ye shall know them.

We loved her and will miss her sadly, but it was God's will to take her home. The church extends their heart felt sympathy to the family, and those who loved her. Therefore, Be It Resolved: That a copy of this Memorial be sent to Zion's Landmark for publication, one given to the family and one placed on our church records.

Done by order of the church in conference, Saturday night, March 16, 1963.

Rosa Hylton, Church Clerk

OBITUARY IN MEMORY OF SISTER MATTIE KING JOHNSON

Sister Johnson was 73 years old when she departed this life December 15, 1962. She was the widow of the late B. F. Johnson. She is survived by two sons and six daughters, one brother, four sisters, nineteen grandchildren, and seven great grandchildren.

Sister Johnson united with the church at Clement in August, 1932 by experience and baptism. She was a devoted member and was faithful to attend church as long as her health permitted.

We, the members at Clement, feel we have lost a very dear Sister and have missed her presence with us so much, since she was not able to attend church a long time before her passing.

Her funeral was conducted at Clement Church by Elder T. Floyd Adams and Elder Shephard Langdon. Burial was in the church cemetery.

Therefore, be it resolved that a copy of this obituary be recorded on our church record, one sent to the family, and one sent to Zion's Landmark for publication. Done by order of the Church in Conference February 9, 1963.

W. A. and Annie Langdon, Committee

RESOLUTION OF RESPECT FOR SISTER MAE HORTON WHITFIELD

Sister Whitfield was born June 9, 1893 and died February 23, 1963, making her stay on this earth a little over 69 years.

Sister Whitfield leaves to mourn her death her husband, Albert Whitfield, her mother, Sister Betty Horton or Aunt Bet.

as she is known by her friends, brothers and sisters, and a large number of friends in and out of church.

Sister Whitfield joined the church at Flat River and was baptized in May, 1912. She remained a faithful member as long as she lived and attended regularly as long as her health permitted.

We, the members of Flat River Church, feel that the Lord has called her to rest out of the sorrows and suffering of this painful world and carried her to rest to await the final resurrection day.

Therefore, be it resolved, that we bow in humble submission to the will of God; that the church at Flat River extend their heartfelt sympathy to the family; that a copy of this obituary be placed in the church book, one sent to the family and one sent to Zion's Landmark for publication.

Done by the order of Flat River Church in conference March 23, 1963.

Elder L. P. Martin—Moderator
R. B. Hawkins—C.C.

OBITUARY OF SISTER MILDRED KEENE

Sister Mildred Keene was 48 years old, the wife of J. Theron Keene of Four Oaks, N. C. She died January 10, 1963 following a long illness. She was the daughter of the late Robert A. and Violet Lassiter Keene.

Sister Keene is survived by her husband, two daughters, Mrs. Wilton Parker of Route 1, Four Oaks; and Mrs. Hoover Hargis of Route 3, Benson, N. C.; five sons, Edward, Bobby, Charles, Max and Billy all of Four Oaks; one sister; three brothers; and seven grandchildren.

Sister Keene united with the church at Clement October 14, 1939 and was baptized by Elder T. Floyd Adams, who was pastor of Clement at that time. We, the members of Clement Church, feel we have lost a very dear Sister. She was such a sweet, humble, uncomplaining person. We feel our loss is her eternal gain. She is resting in that rest our Heavenly Father has promised to those that fall asleep in Jesus; those who are awaiting that day when God shall gather His jewels home, to forever be with our Lord.

Her funeral was conducted at Clement by Elder T. Floyd Adams and Rev. Delma Batson. Burial followed in the Keene Family Cemetery.

Therefore, be it resolved that a copy of this obituary be recorded on our church record, one sent to the family, and one sent to Zion's Landmark for publication. Done by order of the Church in Conference February 9, 1963.

W. A. and Annie Langdon, Committee

MINNIE V. WEST

It is with a sad heart that I attempt to write a few lines in memory of my dear sister, Minnie V. West, whom the death Angel took from us on October 24, 1962. She was the daughter of the late J. H. and Catherine West, born March 7, 1888, making

her stay on earth, 74 years, 7 months, and 7 days. She was married to the late B. G. West, March 7, 1909. To this union were born three sons all of whom died in infancy, and two daughters who survive her.

Sister Minnie united with the Primitive Church at Bethlehem on Saturday before the third Sunday in June, 1914, and was baptized the following Sunday by her pastor. She remained a faithful member until death, always filling her seat unless providentially hindered. She was stricken on September 7, 1960 with a paralytic stroke which left her totally paralyzed in her entire right side and her vocal organs. She was never able to speak again, except a few short words, nor use her right side. From that day until God called her home, she had to be cared for just as a newly born babe.

She leaves to mourn their loss of her, her two daughters, Mrs. Viva Spencer, Rt. No. 3, Columbia, N. C.; and Mrs. Vera Cooper, Rt. No. 1, Columbia, N. C., with whom she made her home and who cared for her so tenderly; four grandchildren and two great-grandchildren; three sisters, Mrs. Sadie V. Barnes, Rt. No. 1, Columbia, N. C.; Mrs. Alice Armstrong of Selma, N. C.; Mrs. Edna Armstrong, Tarboro, N. C.; and one brother, Willie W. West of Norfolk, Va.; together with a host of relatives and friends.

Her funeral was conducted on Friday, October 26, at Bethlehem Church by her Pastor, Elder A. L. McKinney, assisted by Elders L. A. Ambrose, Thomas Biggs, and Herbert Bryant, after which her body was laid to rest by the side of her late husband in the family cemetery beneath a mound of beautiful flowers.

Everything was done for her that could be done by medical science, relatives and friends, but we could not restore her speech nor the use of her body, however, we tried to do all we could to alleviate her suffering and make her life as pleasant as possible. She bore her afflictions patiently. She never murmured nor complained at her lot. It was so hard to see her suffer, yet so hard to give her up. She was not only a precious sister in the flesh to me, but also in the church. We were so close in every way. We attended church together, we visited together, we spent much of our time together, discussing our joys and sorrows, our beliefs, and disbeliefs, and were a comfort to each other in many ways. Words fail me to express how I miss her and how hard it is for me to go on in my old age without her. But I have an humble hope that we will meet again where there will be no suffering, no tears and no parting. I believe she is at rest having done all her sufferings here. So to her, I would say, Sleep on Dear Sister, may God enable us by His rich mercy to meet in the sweet bye and bye, never to part again nor say farewell.

Written by her lonely sister,
Sadie V. Barnes
R. F. D. No. 1, Box 161
Columbia, N. C.

ABBOTTS CREEK ASSOCIATION

The Abbotts Creek Primitive Baptist Association will hold its annual session, the Lord willing, August 23, 24, and 25, 1963, at Gaines Grove Church, Chatham County, North Carolina.

The church is located about five miles west of Goldston, N. C. Turn west at Depot in Goldston, N. C., located on U. S. 421, go about five miles on paved road until hard-surface ends, turn left and go a few hundred yards to church on the right. Elder W. E. Staley was chosen to preach the introductory sermon with Elder S. T. Atkinson, alternate.

We cordially invite all lovers of the truth to come and worship with us. For further information write the undersigned.

Calvin T. Harward
Rt. 7, Box 901
Sanford, North Carolina

"SALVATION IN JESUS"

All that the Father giveth me;
Shall without fail come unto me.
The ever present tense of give;
In Jesus Christ, the sinner lives.

No man can come unto me;
All creature effort, left out you see.
Except my Father which sent me, draw
him;
By the Father's omnipotence, they come to
him.

He that cometh unto God by his Son;
Shall hold on their way, without loss of one.
No foe without, nor foes within;
Shall ever again mar with the stain of sin.

He that cometh, I will in no wise cast
away;
Will grant needed strength sufficient unto
his day.
In every temptation, my grace I will send;
My love, and my faithfulness never shall
end.

Jan. 15, 1959

Composed by H. J. Bird

"NAME ANNOINTED"

There is a name above all others, which
Well deserves the pardoned sinners praise.
There is one life above all others;
Spent in the lawful captives Place.

His name is Husband, Shepherd, King.
Counsellor, Prince of Peace, the sinners
Friend.
A Little Child, God Incarnate, The Mighty
God.
Great High Priest, our Advocate, the Word
of God.

Melchisedec, Zerubabel—the stem of Jesse's
Rod.
Stone cut out of the mountains without
hands.
Express Image of the Father, the Son of
God.
Ancient of Days, Jesus Christ, the Anointed
One.

Composed by H. J. Bird

ELDER MORGAN PASSES

Elder A. H. Morgan, Smithfield, N. C., of the Seven Mile Assn. passed away May 16, 1963, at the Johnston County Memorial Hospital. Obituary, the Lord willing, will follow.

Editor

NOTICE

We are interested in obtaining the little book entitled, "Feast of Fat Things" for one of our subscribers who recently had the misfortune of losing the book when the home burned to the ground by fire. Anyone having this little book, or an extra copy and willing to dispose of same, please advise us of the availability and the price of sale. This person treasured the copy very highly, and is anxious to replace the book.

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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PUBLISHED SEMI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA

VOL. XCVI

JULY 1, 1963

NO. 16

PSALM CXXXIX

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me. O God! how great is the sum of them!

If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

For they speak against thee wickedly, and thine enemies take thy name in vain.

Do not I hate them, O Lord, that hate thee, and am not I grieved with those that rise up against thee.

I hate them with perfect hatred: I count them mine enemies.

Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.

PSALM CXL

Deliver me, O Lord, from the evil man: preserve me from the violent man;

Which imagine mischiefs in their heart; continually are they gathered together for war.

They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

Keep me, O Lord, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

"PRINCE OF PEACE"

"Unto us a child is born, unto us a son is given: and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

There is no other name given under heaven that could match that grand and glorious name, and I want to praise and honor that name above all other names. The "us" that He is born unto is none other than His children that He purchased with His own blood, on the rugged tree of the cross; for He looked and there was none to help and his own arm brought salvation; so that proves to me that He does not need any help from poor, weak mankind, and poor weak mankind is not capable of rendering any help, for they are not only weak, but lost and ruined except that He comes or came to their rescue, He is a God of all power. "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. There are just two classes of people, those whom He chose before the foundation of the world, and those He did not choose. (See Eph. 1:4.) One class is those unto whom this child is born. This birth takes place here in this life, when Christ comes into our hearts and reveals to us that we are lost and

ruined sinners, and causes us to know our need of Him — the Saviour of sinners. Our joy comes when He makes known to us that He is our Saviour, the One altogether lovely.

One of the writers said: "The grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and 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. It teaches us — His people—those unto whom this Child — Christ — is born. Go back to Cain and Abel, the sons of Adam and Eve. "Cain brought of the fruit of the ground an offering unto the Lord," but Abel "brought of the firstlings of his flock—" a type of Christ. We are told in Hebrew 11:4 "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." In the winding up of the old world, only Noah and his family found favor with God, and before Jacob and Esau were born, neither having done any good nor evil, the scripture says, He loved one and hated the other.

When the five wise and five foolish virgins went to the marriage supper; the five wise went in and the five foolish were shut out. It was with them as it was with Noah and his family in the ark; all the rest were shut out. When the children of Israel were pursued to the Red Sea by Pharaoh and His army, the great God of heaven caused the wind to blow upon the waters and the waters were parted and the children of Israel went across dry shod. When Pharaoh and his men, horses and chariots followed after the children of Israel, the very same God that parted the waters allowed them to come together again and destroy all the host of Pharaoh. The same God that blessed Daniel with a night's rest in the den of lions, allowed those lions to break into pieces the ones that were put in the den after Daniel was taken out.

So all this proves to me that there is a people that the dear heavenly Father predestinated to be conformed to the image of His Son and they are walking candle lights. That is what the church is made of, for Jesus says, "I am the vine and ye are the branches," and in my view, as I see it, those little bundles of candle sticks, which are made alive by the Spirit of Christ, that we call the church, will all be brought together in one body and Jesus is the head and ye are the body. He is the husbandman and ye are the bride. He said: "I am the vine, ye are the branches." What a wonderful sight to see those candles in one body and what a glorious thought that our Blessed Heavenly Father loved His people so that He gave his own life's

blood that they might be made alive in Him, that they might have life and have it more abundantly! Christ said: "I am come that they might have life and that they might have it more abundantly." When the blood of Christ was spilled, the body was being prepared to enter into heaven — for flesh and blood cannot inherit the kingdom of God. Jesus is alive, just as His people will be, in the resurrection, for He has a celestial body which is a heavenly body. His children, born in Him here in this world, have a terrestrial body. These bodies are sown in corruption at death, and return to the mother earth, that it may be raised in incorruption; sown in weakness that it may be raised in power, and when this body has put on immortality, it becomes an everlasting, living body. It is immortal, neither male nor female, spiritually alive and will reign with Jesus, forevermore.

We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye. See I Cor. 15:52. Jesus says: "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Rev. 3:3; and I Thes. says: "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. 4:16, 17.

I have been impressed for sometime to write on some subjects, but I have felt my weakness and inef-

ficiency to such a great extent that I have put it off until now. If this is published, and any good brother, sister or friend can make this subject any plainer, I would be glad to hear from them.

I am a poor sinner saved, I hope, by the grace of God eternally, and saved by hope here in this time world. If it were not for my hope, I would have nothing to cling to. May the Good Lord remember us in love and mercy throughout life's journey and at last save us in heaven for Christ's sake.

A poor, unworthy sinner,
Oscar Howard
Pink Hill, N. C.

"GIVE US THIS DAY"

My dear ones,

I have been, or so it seems, pretty busy lately; no time to write anyone. I do try to write you something, not much of a letter, but a Howdy do. I do hope nothing comes up to prevent my going to meeting on the second Sunday! Guess I should be thankful that this Ceremony was on this Sunday instead of the Second Sunday. Even then, it will be one of those "flying trips" but the best that we can do, and we must be thankful that it is as well with us as is. May the Lord support us in that meeting; "Give us this day, our daily bread!" We cannot receive or store up a bit of support that will bear us up at that time, until that very time comes. I have noticed so many Scriptures where the Lord came, or the Spirit of the Lord came, or the Holy Ghost came upon such, and in every place we read following such a statement; "They were sore afraid", or they trembled and

feared. Job said, "I am afraid of him." The men in the ship that you mentioned were afraid. What manner of man is this, that even the wind and the waves obey His will!

In the presence of the Holy Spirit, we do tremble and fear and quake and fall to the earth on our faces. Paul fell to the earth, and was blinded by the light. The Priest Zacharias who was the father of John the Baptist, and who was a priest, was likewise afraid when the Holy Spirit came to him and told him that he would be given a son; he was struck dumb, and remained so, until he wrote on a piece of paper, "His name is John", and then his voice returned to him. (Luke 1) So did the prophets of old, in the presence of the Spirit, fall and tremble and fear; so today and everyday, do we all tremble and quake and fear in the presence of His blessed and Holy Spirit! You can hear a conversation on temporal things in a restaurant, and know by the words used, or the manner of using His name in general remarks, that the person has not the fear of God in his or her heart. Yes, the evidence is in the very tone of their voices and the very manner of expressing their thoughts! There is a fear, a holy fear, and a heaviness of manner and thought that marks the Christian. There is a true fear and a true love and a true reverence that is evidenced in his very countenance. O Lord and Savior, make us to know Thee, whom to know is to reverence and to fear!

Everyone has gone, and I guess I have about said all that I have in mind to say. I never say all that I would like to say concerning the

better things, but I again, maybe say more than I should, particularly at times. There is a sweetness in acknowledging them, there is a peace in declaring them. There is a prayer that these things may continue in my heart, and that the very prayer may ever be with me; for to live is to pray, and we live only as we pray, seek, and long for the touch of His Hand, crying that we may be enabled to so much as touch the hem of his garment and be made whole, and be preserved in His righteousness and His judgment and His lovingkindness and mercies and His faithfulness.

Thanks to the girls, O so much, for the pictures, it seems that I should be able to write them, but I do stay so busy, and my mind so occupied and - or tied up. May you too, be given prayer in your heart for the preserving Grace to be given us, for that certain fear of God that marks His little ones, and for our daily keeping in all of the things that we are called upon to do, day by day, and hour by hour. How we do depend upon His keeping! (Just now that is so sweet to me, I hate to stop repeating it)

All of my love, my Sweets,
Daddy-Douglas
(A. D. Alston)

I LOVE THE OLD BAPTIST

Dear Brother and Sister Adams,

For sometime I have wanted to write to you. From reading the Landmark, I have come to feel I know you personally; though I am a stranger, I have never had the opportunity of meeting you. I have always loved the Primitive Baptist Church; perhaps because most of my family are Baptist, and

I was reared the same. I have never lived close to the Baptist Church since I have been married but was always near other faiths. I have found myself up at the altar of one of these churches, believing that this was my church so many times, but somehow I never could go on. Something seemed to pull me back and an inner voice would say, "You cannot be satisfied there."

As a little girl, I would pray for God to have mercy on me and all my family. I often dreamed of seeing and talking with Christ and it gave me great hope that some day it would come true.

I had a dream when I was about eleven years old that Christ put all people in the electric chair, and He would turn away and the people would fall into that terrible pit of fire. When it came my turn, I closed my eyes for I was sure that was where I would fall, to. When I opened my eyes it was the most beautiful place I had ever seen, and Christ led me to a chair and sat me down. In another dream I saw Christ open up the sky with an angel on each side of Him and I seemed to rise and ascend to the heavens.

On August the thirteenth, 1961, I had the pleasure of being united with the little country church at Little Vine near Sylvatus, Virginia. I was so happy that day! I thought my troubles were over. But I feel the road is still rough and thorny, no matter how hard I try. However, the Apostle Paul said: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may

be able to bear it. I Cor 10:13. With this consolation, I press on, knowing His word is truth.

I have lived in Philadelphia, Pa. almost ten years now, but there is not any Old Baptist Church near. My heart longs for the gospel. We have many other churches and I have been to hear them all and none of them fill my heart with the pleasure and sincere feeling that an Old Baptist sermon does. I trust that I will be able to visit some of our churches during the coming vacation, and I hope to have the pleasure of meeting more of the Baptist people.

I am enclosing my renewal to Zion's Landmark. I find so much comfort in reading it, and look forward to the arrival of each issue.

I trust it will not be asking too much to request an interest in your prayers for my family and me. May we be worthy of His love, and I know it is only through His worthiness that we can be made worthy.

A sister in hope,
Mrs. Virginia Arnold

We hope Sister Arnold and any she feels to bring with her, will have a mind to visit our people and Associations during her vacation, or at any time she may desire to come. Our doors and hearts are open to her or them as the case may be — Editor.

A LIFE FOREVER

My dear one,

Do you have a birthday coming up? I do hope it maybe a sweet one! I always feel to ask for His witness, for that is the only lasting sweet. The taste of a birthday

cake is so soon gone and forgotten, so is the pleasure of this life—a joy, earthly joy of today. But a swelling hope within the breast returns and our fear and trembling at His presence, stays with us. It goes beyond death with us, and lives with us in heaven and through eternity. That swelling in our breasts is there because His Living Bread is put within us—there is Life within — He, His Body, His Word that was with the Father and is with the Father, is within. It is Life and will ever live and all life cometh from Him and will return unto Him to abide with Him as heirs and joint-heirs of Christ to the Kingdom!

So on your birthday, may this Life swell with you and cause you to know that His Life is there and that Life shall never die — Life never knew death, nor can death come near it. We live as we pray. Life and the feeling of Life, causes us to groan in this body, and to cry, and to pray, and to live.

May He in His Mercy enable you to live on your Birthday, and all the days of this life, and until He brings you to Life itself and in Truth! in deed!

Darling, I love you — my wife, my sister, my dove, my spouse.

Douglas
(A. D. Alston)

A DIFFERENT PERSON

Dear Brother Adams,

I have thought for a long time, I would write to you, but thinking was about all I did. I never did take time to do so. I read the Landmark and enjoy the writings of other people so much! I wish I could write as they do but that is not my

calling, I guess.

My husband and I went to Middle Creek today, and we did enjoy the good preaching down there. I consider that Brother Barham and Brother Dunbar both preached well and as always I enjoyed you too. Brother Sauls did not preach as you remember, but to me he is a very fine person.

There are but few of us at Oak Grove, but to me, it is a sweet place. I have been attending there seven or eight years. There are some good people there, and I love them all.

I have had a little hope for a good long while. On the fourth Sunday in October 1961, I was at Oak Grove and listened to Elder T. L. Grimes preach, followed by Elder Shepard Langdon. He selected the closing hymn for the service. I laid my book down on the seat and went to him, asking a home with them. They received me, and on the following meeting, which was in November, I was baptized in Silver's Lake. Oh! since that time, I have felt like a different person, for I left the burden I had been carrying for a long time, in the water, or somewhere. At least, I have not carried that burden since.

Come to see us,
Your sister in hope,
Mrs. Sue Adcock
R. F. D. 2
Apex, N. C.

**REPRINT FROM ZIONS
LANDMARK**

Dear Brethren and sisters
in Christ:

If I am not deceived about this matter I hope you will bear with me in much weakness, as I attempt

to write and try to tell what great things I hope the Lord has done for me. These words it seems to me have almost been spoken to me several times — write and tell God's children what great things have been done for you. I have pled unworthiness and incompetency, but I cannot drive this impression away. If I could only know that it is of the right source I would not wish to drive it away, but this I cannot know. In early childhood almost as far back as I can remember, I had serious impressions, (or in other words I felt myself a sinner.) But never had I felt so badly as on one beautiful Summer day, when I was about thirteen years of age, the burden was almost unbearable. I retired very early that night, as I desired to conceal my feelings from the rest of the family. I buried my face in the pillow on which I was lying and every breath I drew was pleading for mercy. I felt like I would be willing to die the next moment if I could know my sins (which I thought would sink me into torment) could be forgiven. Suddenly I was relieved and my whole frame was in a tremble, and I leaped from the bed and for the first time praised God at the top of my voice, for I had no control of my tongue for a few moments. Satan soon came and tried to make me believe I was deceived, but the burden was gone and I knew there was a change, though many were my doubts and fears. Brother Gold, your piece on the carbuncle comforted me greatly. I could scarcely keep my pen from paper as it had been upon my mind some time to write, and since that I have been afraid to resist the im-

pression. While it was painful to know how you suffered, it carried me back to the time when I was upon a bed of affliction and made to feel my utter dependence upon the Lord that all was vanity without his help. I was taken sick Feb. 6, 1884. For three months I was a great sufferer in mind as well as in body. Though I had been a member of the Missionary Church for 6 years and had attended protracted meetings and Sunday schools and had done many things that were termed "good works," there was nothing before me but the sinful life I had pursued. I thought I was going to die, because I had lived so far from the path of duty. I was willing to do anything to please God, but I could do nothing, but beg for mercy, and my words seemed to return to me as an empty sound. It seemed to me that the Almighty had hidden his face from me, but I could not give up my little hope entirely. After I had been sick a good while I was dissatisfied and doubtful. My prayer to God was if I am deceived to make it known to me. After this I dreamed of seeing two white doves, and when I saw them I thought it was an answer to my prayer, but I was not satisfied with this and I asked to be shown more plainly, and dreamed I saw a man and as I approached him to see who it was he took me in his arms and I saw it was Jesus and I became as small as an infant while in his arms, and after I rejoiced for several days. While these words were continually in my mouth,

"Safe in the arms of Jesus,
Safe on his gentle breast,

There by his love overshadowed
Sweetly my soul shall rest.

—WHEN I began to improve and there were hopes of my recovery I felt that it was through mercy I had been spared to feel the "chastening rod," for I felt like I would have been cut off from existence, had I been dealt with according to my deeds. When I was well again I thought I must go to work and live a better life or I would be punished again. Many temptations beset me in my vain efforts to reform.

In Dec. 1884 my marriage took place and my husband being of Primitive Baptist faith, I went with him to hear them preach whenever convenient, and also read the LANDMARK occasionally. I thought this was more like a religious paper than anything I had ever before read, the writers being so humble and Christ-like. I could not help loving them. I now found that I had been entertaining erroneous ideas in regard to their doctrine. I was in a strait and how to get out I did not know. There was no peace of mind for me. I did love to get with the Old Baptists and hear them tell their experience.

Sister Hines spent the night here during the last Association held at Cane Creek and I heard her tell a portion of her experience. I do not think she apprehended my interest in her conversation, but it was a help "in time of need" for me. I shall always love her. "How can two walk together except they be agreed." These words troubled me so much that I could not stay with the Missionaries any longer and wrote them to release me,

after which I felt relieved awhile. There was nothing in the way now to keep me from joining the Primitive Baptists, except my sinful self, yet I wanted to be with them because I thought I saw the image of Jesus there. But my mind was fully made up not to join them for a good while, if ever. With these resolutions I visited Cane Creek church about three years ago (although I had promised several times when in trouble to join.) Brother J. S. Dameron preached and the sermon seemed to be to me exclusively, and when the church door was opened my resolutions were gone and I found myself trying to tell them about my troubles and what I hoped the Lord had done for me. This I did in a broken and scattering way, for I was so full of joy I could not help rejoicing aloud. After I was received and baptized there was a peace of mind I had been so long without. But I encountered a great cross, fearing what the world would think and say about me for uniting with the Old Baptists, for I knew how unpopular they were. But the greatest trouble of all (with me) was I could not live as I desired, and no better to day is my condition in this respect, for "when I would do good evil is present with me," and I am mourning daily on account of the sin that dwells in me.

Our union meeting held at Cane Creek 5th Sunday in May was greatly enjoyed by me. Brother Gray was with us. I never heard him preach before. I shall never forget him and hope, if it is the Lord's will, he will visit us again, for I and doubtless the other brethren

and sisters would greet him with joy. It was a struggle indeed for me to get my consent to write what I have written and can say with a clear conscience I would not have written a word to go before the public, but to relieve my mind I have been afflicted in both mind and body since I have been impressed to write. It is embarrassing in the extreme for me to offer this but the Lord's will must be done, this I know, and if it is of him I hope he will enable me to do my duty regardless of what people may think or say.

Brother Gold, I hope you will dispose of this as you think proper, for if I never see it in print I will not censure you at all. I have written more than I intended, and in conclusion I ask an interest in the prayers of the people of God, that I may live a better and more profitable life, for I do feel to be the most unprofitable of all.

Dora L. Dodson

EXPERIENCE

Reprint From Zions Landmark

My dear Christian friends, my impression has been ever since I joined the church to write some of my feelings through the Landmark, and I desire above everything else to glorify God in all I do or say. I have been in trouble ever since I was a child. I would get off to myself to see if I could find any rest, but could find none, but could find more there than anywhere else. I would try to enjoy myself with other children but I could not. When other young people would come to see me I would try to enjoy their company, but I could not. Trouble would fill me up. I would

get the Bible and try to read it to see if I could find anything to suit my case, but it looked like everything condemned me. My troubles grew worse than ever. I thought everybody hated me and that my parents hated me, and that I did not have a friend in heaven nor on earth. I kept on in this way and all the one I could look to was to the Lord to have mercy on me, a poor, lost and ruined sinner. About 10 months ago I was staying at my sister's. I would be afraid to lie down to sleep, afraid I would wake in torment but I would not let anyone know it, thought I would get rid of it. One night I dreamed that resurrection day had come, and Christ sent Mary, His mother, to bring me and Ma where He was. I thought she came on a cloud and I went. I asked him to have mercy on me, and he asked me if I had a new fashioned Bible. I told him I did not. I did not allow them to come into my house, and he commanded me to follow him. I felt too unworthy, but she told me that Christ said so, and she said, if I would go the flames would not hurt me. That troubled me so much that I did not know what to do, and on Saturday before the third Sunday in June I was at work. I heard a voice and I thought it was Ma, and I went to the house and asked her did she call me. She said no. I said somebody did, and there was no one else there but brother's wife. I asked her if she called me. She said she did not. Then I did not know what it was, and I trembled, I kept feeling bad that night. Next day was Sunday. I could see no peace. On Monday I went to my work feeling bad, but I worked on

until dinner and kept feeling worse, and about 6 o'clock I went in to get something to make me some medicine, and thought I would sit in the door and make it. All at once something came over me. I cried aloud. I could not hold it. Ma said, what is the matter? I told her nothing, but I could not help it. She asked me if I was sick. I told her I was not. She told me to go to the house. Then I was helpless all over, I could not move hand nor foot. I thought I was dying. This Scripture came to my mind, Cry aloud and spare not, show my people their transgressions, and the house of Jacob their sins. I did not think that the Lord was changing my soul, but I thought I was dying. She said she was going to send for the doctor. I told her not to send for him, and told her nobody could do me any good, and told her no one but Christ could do me any good. I told them to raise me up. I stood on my feet and went to the door and everything seemed to be praising God. I felt lifted up and felt like a new person. I felt the heavens were open, and never can I tell the half what I have been through with, and I dreamed that Elder Isaac Jones preached at Bush Arbor. He took my Bible to hunt for his text. He gave me my Bible and took his own. I thought he took for his text, Lamentation the 3rd chapter and 7th verse. "He hath hedged me about that I cannot get out, He hath made my chains heavy." I felt like the text said, I was hedged about that I could not get out. I thought that I was chained in the meeting house at Bush Arbor. I dreamed one night that the Lord spoke to me and said if I did not read the book

of Psalms he would destroy me with lightning. I went and got the Bible and read the Psalms through; then I could find some peace for I was not afraid the Lord would destroy me. This scripture came to my mind, John, the 6th chapter and 37th verse, All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out. But then I did not claim this for a hope, but just a hope for a hope, but I could find some of my feelings in the Landmark, and one day I was reading the Landmark and found an experience. I read it and could not help crying. It told my experience better than I could tell it myself. I went before the church at the Arbor, and they received me to my great surprise. I was baptized by Brother Chandler. I can say it was one of the happiest days I ever saw.

Your unworthy sister,
Annie R. Simpson

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?

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 OF SISTER MILDRED KEENE

Sister Keene was 48 years old, the wife of J. Theron Keene of Four Oaks, N. C. She died January 10, 1963 following a long illness. She was the daughter of the late Robert A. and Violet Lassiter Keene.

Sister Keene is survived by her husband; two daughters, Mrs. Wilton Parker of Route 1, Four Oaks; and Mrs. Hoover Hargie, Route 3, Benson; five sons, Edward, Bobby, Charles, Max and Billy all of Four Oaks; one sister, three brothers, and seven grandchildren.

Sister Keene united with the church at Clement, October 14, 1939, and was baptized by Elder T. Floyd Adams, who was pastor of Clement at that time. We, the members of Clement Church feel we have lost a very dear Sister. She was such a sweet, humble, uncomplaining person. We feel our loss is her eternal gain. She is resting in that rest our Heavenly Father has promised to those that fall asleep in Jesus, those who are awaiting that day when God shall gather His jewels home to forever be with our Lord.

Her funeral was conducted at Clement by Elder T. Floyd Adams and Rev. Delma Batson. Burial followed in the Keene Family cemetery.

Therefore, be it resolved, that a copy of this obituary be recorded on our church record, one sent to the family, and one sent to Zion's Landmark for publication. Done by order of the Church in Conference February 9, 1963.

W. A. and Annie Langdon,
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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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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

ELDER J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. VCVI

No. 16

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Wilson, N. C.

JULY 1, 1963

VIEWS OF GENESIS 2:18

Dear Brother Adams,

Enclosed you will find three dollars for the renewal of the Landmark. Will you please give your views on Genesis 2:18. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."

Yours in hope,
Mrs. Nettie Wilson
Madison, N. C.

"When God created the heaven and the earth, He made two great lights; the greater light to rule the day; and the lesser light to rule the night: He made the stars also." (See Genesis 1:16.) "He created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind." (Gen. 1:21) "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowls multiply in the earth." (Verse 22) "And

God said, Let the earth bring forth the living creatures after his kind, cattle, and creeping things, the beast of the earth after his kind, and it was so." Gen. 1:24.

Having created and made every living creature, He (God) said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." See Gen. 1:26.

When the above words were spoken, Adam had not yet been made. Yet in the mind and purpose of God, it was as certain as if Adam had already been formed. That which was thought by God is sure to come to pass. "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand." Isa. 14:24.

Gen. 2:5 says, "And there was not a man to till the ground." "So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27. "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Out of the ground the Lord God formed every beast of the field and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet

for him." Gen. 2:19, 20.

Adam was alone, while he was a social man, yet he had no companion, no wife with which he could converse. No way by which he could propagate his seed. He was lonely, quite different from the fowl of the air and beast of the field, of which God said, "Multiply and replenish the earth." "The Lord God said, it is not good that the man should be alone; I will make him an help meet for him." Gen. 2:18. "And the Lord 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. And Adam said, "This is now bone of my bones, and flesh of my flesh: She shall be called Woman, because she was taken out of man, therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Gen. 2:21-24.

Adam loved his wife. He proved this by going into death with her. He could not be separated from her. She was bone of his bones, and flesh of his flesh. Paul said, "So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourished it, even as the Lord the Church." Eph. 5: 28, 29.

Adam and Eve are a beautiful type of Christ and the Church. "For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be

one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband." Eph. 5:28-33.

God made the man, also the woman. He made them male and female. It was not good that man should be alone. He (God) made him an help meet, meaning a help-mate — a helper; companion; a wife: that is, she is to help him in the affairs of life; render the services of a wife and mother, and be a companion in his life and the home; not only for the propagation of his species, but in the conduct and management of the home and the rearing and training of the children, preparation of meals and the like, as did Sarah of old. See Gen. 18:6. The Father — the head of the family — in whom the responsibility of the livelihood of the family rests, provides the sustenance and comforts of life for the family, and renders assistance in the home, particularly in the rearing and training of the sons and daughters.

God instituted the first marriage; therefore, marriage is as old as the family of man. Our Creator instituted it in the Garden of Eden. Moses made it the foundation of social order; Christ re-enforced it with more spiritual sanction; the Apostles declared it to be honorable in all. Marriage is to continue throughout all generations. God said, "It is not good that man should be alone."

God made Eve from a rib of Adam. Not a bone from the head, lest the woman might say she is

superior to man. Not a bone from the foot, lest the man should say that she should be used as a foot-mat to be trampled on by her husband. He (God) took a rib which is from the side, thus showing that she is his equal. The rib is under the arm and nearest to his heart. She is under his protection as the church is under the protection of Christ.

A good woman is a great gift of God to man. Solomon said, "Who findeth a wife findeth a good thing, and obtaineth favor of the Lord." Prov. 18:22. "House and riches are the inheritance of fathers: And a prudent wife is from the Lord." Prov. 19:4. Again He said, Who can find a virtuous woman? for her price is far above rubies, the heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. Prov. 31:10-12.

T. F. Adams

OBITUARY

It is with a sad and heavy heart that we attempt to write of the death of our dear mother, Mary Olivia Meadford Bryant. She was born June 13, 1876, and departed this life February 1, 1963, at the age of 86 years, 7 months, and 18 days.

Mother was married to our Daddy, John Henry Bryant, in the year 1895, and to this union was born eleven children. Ten are now living. He was a widower with five small children by his first wife, whom she mothered and raised as her very own. We are all one big family. There are fourteen of us surviving her, four daughters and ten sons. She also has two brothers, forty-nine grandchildren, eighty-six great-grandchildren, and six great-great-grandchildren.

Daddy died May 26, 1936, and Mother broke up housekeeping and came to make her home with me, her oldest daughter. We have lived the greater part of our lives together. My home will never be the same anymore.

She was a good wife, a precious mother, and a wonderful neighbor, always ready to do good deeds for others. Mother was in declining health several years, and was ser-

iously ill for ten days. She died in Edgecombe General Hospital in Tarboro, N. C. The doctors, nurses, and family did all that willing hands could do and although we did love her so, it pleased the Lord to take her from us.

In her early married life, Mother joined the Missionary Baptist Church in Bethel, N. C., but in December, 1938, she joined Flat Swamp Primitive Baptist Church, and was baptized by her pastor, Elder W. E. Grimes.

She was a faithful believer in the doctrine of salvation by grace. Her hope and faith were strong in the Lord Jesus Christ. She loved to fill her seat in her church when able to do so. She loved the faith and order of the church of God. The walk of life she was blessed to live proved to her church that she loved the Lord and His people.

Her funeral was conducted in Flat Swamp Church by her pastor, Elder W. E. Grimes, Elder E. C. Harrison, and the Reverend R. B. Crawford. She was laid to rest beneath a beautiful mound of flowers and beside her beloved husband in Robersonville Cemetery.

Truly, she lived a noble life for us to emulate or try to do so.

Therefore, Be It Resolved:

First, that the Church of Flat River bow in humble submission to the will of God, believing our loss is her eternal gain.

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

Done by order of the church in conference March 2, 1963.

Elder W. E. Grimes,
Moderator
Brother Lester Bryant,
Sister Cornelia Keel,
Committee

OBITUARY

On the morning of January 6th, God saw fit to take our dearly beloved Aunt and Sister in the church, Aunt Ina Virginia Jones. She being the widow of J. W. Jones and the mother of fifteen children, twelve of which lived to become adults, (one son having died in December 1951 leaving six daughters and five sons), and twenty-two great-grandchildren to mourn her going.

Aunt Ina was eighty-nine years old December 24, 1962. She united with Lawyer Springs Primitive Baptist Church in September, 1904, being a faithful member to attend as long as her health would permit.

She spent several years in a wheel chair, later walking with the help of sticks. The last three years having been spent in Ellen Fitzgerald's Hospital, where she was loved by all her nurses. Her children and grandchildren faithfully visited her and helped care for her.

Her funeral was held in McEwen Chapel by Elders James Jones; C. S. Mills; and Oscar Broom. Her body was laid to rest in High Ridge Primitive Baptist Cemetery

beneath a mound of beautiful flowers, in the presence of many relatives and friends.

We believe that while her body is resting in the cemetery, her spirit has gone to God who gave it, there to await the resurrection, when body and soul shall be reunited and be forever at peace with God.

We, at Lawyer Springs, wish to bow in humble submission to God's Holy Will and in her going, while we will miss her; may we, and each of her children and grandchildren take comfort in Paul's words to the Thessalonian Brethren; "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 His. I Thes. 4:13, 14.

Therefore be it Resolved:

That a copy of this obituary be put on our church records, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of the Church at Lawyer Springs, February 23, 1963.

Elder James T. Jones,
Moderator
R. L. Honeycutt,
Church Clerk

RESOLUTIONS OF RESPECT

Be it resolved:

First: That Sister Brooks joined the Roxboro Primitive Baptist Church on August 28, 1900 and passed away February 5, 1963. If she had lived until August of 1963, she would have been a member of Roxboro Primitive Baptist Church sixty-three years.

Second: That Sister Brooks was a fine woman and a good member and we shall miss her. She always attended church when she was able, but she was in ill health a long time before she died. She manifested exceedingly great patience during her illness. She did not murmur nor complain about anything. She would often say that she felt bad, and did not know why the Lord did not take her away from here. Her daughters, friends and sisters have no worry because of negligence in her behalf for they did all they could for her. The could not stay the hand of death. May the Lord reconcile them to His will and enable them to say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Third: That a copy of these resolutions be put on our church records, a copy sent to the family and a copy sent to the Zion's Landmark for publication.

Read and approved on March 2, 1963.

Elder L. P. Martin, Moderator
F. D. Long, Clerk

IN MEMORY OF OUR DEAR DEACON

With the ability the Lord has seen fit to grant, I will attempt to write in memory of Brother T. S. Stowe. Brother Stowe was born July 28, 1879, and departed this life

February 5, 1963, making his stay on earth about 84 years. He was married to Lucy Ann Biggs on April 14, 1901, and to this union were born seven children. Five still survive him, together with his wife.

Brother Stowe was received into Spoon Creek Church and was baptized in April, 1913, and he was ordained deacon in April 1915. He remained there till April 16, 1921, when he and Sister Stowe were received by letter, into Matrimony Church and remained there until death.

He was a faithful member and attended his meetings regularly. He was a firm believer in the doctrine of salvation by the grace of God, and was loyal to the church, always lending a helping hand to the necessities of the church, and ever expressing his love for the church.

Brother Stowe was a loving father, a kind and good neighbor, and a friend to all. We feel the church has lost a good member but trust our loss is his eternal gain. May we be submissive to the will of Him who does all things well.

The funeral service for Brother Stowe was conducted at Spoon Creek Church by his pastor, Elder J. G. Gardner, Elder H. D. Prilliman, and Elder Bennie Clifton. The body was laid beneath a mound of beautiful flowers to await the great day, when the dead in Christ shall rise, be like Him and be satisfied.

Done by order of Matrimony Church in conference, April 13, 1963.

Elder J. G. Gardner, Mod.
Elisha Stowe,
Mabel Rhodes, Committee

OBITUARY IN MEMORY OF

SISTER MATTIE KING JOHNSON

Sister Johnson was 73 years old when she departed this life December 15, 1962. She was the widow of the late B. F. Johnson. She is survived by two sons and six daughters, one brother, four sisters, nineteen grandchildren, and seven great grandchildren.

Sister Johnson united with the church at Clement August, 1932, by experience and baptism. She was a devoted member and was faithful to attend church as long as her health permitted.

We, the members at Clement, feel we have lost a very dear Sister, and have missed her presence with us so much since she was not able to attend church for a long time before her passing.

Her funeral was conducted at Clement by Elder T. Floyd Adams, and Elder Shephard Langdon. Burial was in the church cemetery.

Therefore, be it resolved that a copy of this obituary be recorded on our church record, one sent to the family, and one sent to Zion's Landmark for publication. Done by order of the Church in Conference February 9, 1963.

W. A. and Annie Langdon,
Committee

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**RESOLUTION OF RESPECT FOR
SISTER MAE HORTON WHITFIELD**

Sister Whitfield was born June 9th, 1893; and died February 23, 1963 making her stay on this earth almost seventy years.

Sister Whitfield leaves to mourn her death, her husband, Albert Whitfield, her mother, Sister Betty Horton or Aunt Bet as she is known by many of the Brethren and Sisters, and a large number of friends in and out of the church.

Sister Whitfield was received by the church at Flat River, and was baptized in May, 1912. She remained a faithful member as long as she lived and attended regularly as long as her health permitted.

We, the members of Flat River Church feel that the Lord has called this sister to rest, out of the sorrows and sufferings of this sinful world and we believe He has carried her to rest to await the final resurrection day.

Therefore, it be resolved:

1st, That we bow in humble submission to the will of God.

2nd, That the church at Flat River extend their heartfelt sympathy to the family.

3rd, That a copy of these resolutions be placed in the Church book; one sent to the family and one sent to Zion's Landmark for publication.

Done by the order of Flat River Church in conference March 23, 1963.

Elder L. P. Martin, Mod.

R. B. Hawkins, C. C.

WILLIE STRATON ROCHELLE

The Heavenly Father in His infinite wisdom has called from our midst Brother Willie S. Rochelle, a dearly beloved member of our church. Brother Willie was born June 10, 1874 in Onslow County, and departed this life, after a lengthy illness on March 19, 1963, making his stay on earth eighty-eight years, nine months and nine days.

On April 17, 1901 he was married to Miss Mattie Lee James. To this union was born ten children, seven of whom (four sons and three daughters) survive, together with the

widow, fourteen grandchildren, eleven great grandchildren, two great-great grandchildren, two sisters and one brother.

On December 20, 1953 he united with The Wilmington Primitive Baptist Church during a service conducted by the late Elder W. A. Walton, and was baptized at our regular meeting by the pastor, the late Elder R. W. Gurganus. He remained a faithful member, always attending our church services, until declining health prevented. His funeral was conducted at 3:00 p.m. March 21, 1963 at Harrison Creek Church in Pender County, N. C. by Elder Lonnie L. Yopp and Rev. George W. Shepard, the latter a faithful friend. Interment was in the church cemetery.

At our church services we note with sadness his vacant seat, pleasant smile and loving handshake, but we are cheered by a sweet hope that he is resting in peace, freed from sorrow, toil and pain.

Therefore — be it resolved:

First: That we bow in humble submission to the will of Him who doeth all things well.

Second: That we extend our deepest sympathy to the bereaved family.

Third: That a copy of this obituary and these resolutions be sent to Zion's Landmark for publication, a copy recorded in our church minutes, and a copy sent to the bereaved family.

Written by order of the church in conference on May 19, 1963.

Elder Horace Bryan, Moderator

Bro. Lester Brown Clerk

Sister Maude D. Scott and

Sister Amie H. Benson,

Committee

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

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Smithfield, N. C.

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AT

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VOL. XCVI

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NO. 17

PSALM CXL.

The proud have hid a snare for me, and cords; they have spread a net by the way side; they have set gins for me. Selah.

I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord.

O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

Grant not, O Lord, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.

As for the head of those that compass me about, let the mischief of their own lips cover them.

Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM CXLI.

Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

Set a watch, O Lord, before my mouth; keep the door of my lips.

Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

MY CALL TO THE MINISTRY

Dear Brother and Sister Adams,

I have been thinking of you all so much lately. I sure would love to see all of you good people down there. I received such a warm welcome when I was down there, I have longed to go back, but have not had an opportunity.

Brother Adams, I am sending a check for some subscriptions for Zion's Landmark, also some renewals I have collected for you. I have gotten thirteen new ones and five renewals, including my own. I am also sending what I feel to be my calling to the ministry. You may print it in the Landmark if you wish. If not, just discard it.

Yours in hope,
(Elder) C. S. Mills
Kannapolis, N. C.

WHY I EVER TRIED TO PREACH

The day I was received into the church, which was the third Sunday in February, 1938, I was on my way home, when we passed the place where I was to be baptized the following third Sunday. As I looked at the lake it seemed to me I felt the water close over my body, and I heard a voice speak, saying: "Comfort ye, comfort ye, My people, saith your God." Then a great fear fell on me. I was afraid even to be baptized. But later on I was made willing to go into the liquid grave.

I was eighteen years of age at that time and I was afraid if I did have to preach, people would say,

He is just a boy and does not know anything. I realized I could not preach nor pray, nor even sing. I went with this fear sometimes and sometimes it would be on my mind so effectively, that I could still hear the words, "Comfort ye, comfort ye My people." until I would be saying those words aloud; and I was afraid I might say them before someone. I would not tell anyone about what I felt, for fear it was not what I feared it was. Sometimes I would go for a while and not think so much about it, and now and then, I thought it was gone forever, but each time it came back it came with more force and the burden was heavier than ever.

At the close of our conference on one Saturday, when I had been a member of the church about four months, our pastor, elder W. C. Edwards, came back where I was and told me he felt I had a call to the ministry, and asked me to get up and relieve my mind. I told him I did not know what was wrong with me, but that I could not do as he had requested at that time. He did this every time for a few months, then he discontinued to personize me and would just say, If anyone had anything on his mind, he would be glad to make room for him to relieve his mind. I knew I had nothing to say, and I continued to keep my seat. I felt like I had to preach and yet I knew I could not.

I lived in Union County at that

time on the farm. One day I had a feeling I was going to die, and there seemed to be a voice that spoke to me saying, "You cannot die until you have heard your mother shout under the sound of your voice." That evening my mother and father came to see me. My mother told me she had been sick and felt she was not going to live long and that morning a voice spoke to her and said, "You can not die until you have heard Clarence preach." This caused me a greater burden than ever, and more fear. It became so heavy until I thought I would get away from all of it, so I sold everything I had on the farm and began to run from this God; with this on my mind all the time. One day I thought God did not know how sinful I was and I was going to show Him what I was and that I would just start cursing as big as I could. But when I opened my mouth to curse, all I could say was: "Lord, have mercy on me." I went to Kannapolis, got a job and moved my family up there. For awhile I thought I had left it all behind, but it was not many months before I learned the same God was everywhere. In running, it seemed I had run right where He was the strongest.

I began to plead with Him. I did not have much education, I could not read well, I could not sing nor lead a hymn. I was all out of shape for a preacher. I would try to tell Him of others who were far more qualified than I. It seemed the more I tried to plead my case, the heavier it became. How little I knew He was able to even make a dumb ass to speak to his master and could put words into my mouth

and I would have to do His bidding by speaking them. Still my pleading went on, begging God to remove this from my mind.

This went on for over seven years, the burden getting heavier all the time. While working in the mill I would be be begging for mercy. Sometimes I would be busy at my work with words coming into my mind to say, like a chain linked together, each word being a link, and even rejoicing in preaching when no one knew what I was saying except My Lord and I. If I have ever been blessed to preach at all, I did it around my work. At times, on our meeting days at my home church, I was so afraid to go, that I would stay at home. Other times my wife would ask me if I was going to meeting, and I would say, "No", but the nearer the time came, the more I wanted to go; and just in time to get there, I would feel that I had to go, and this I would do, leaving my family behind. Then she would say she never knew when to believe me, so she just made it a habit to dress, whether we went or not.

As time went on, I reached the place that I was not able to work much of the time. I was not able to eat nor sleep, and I lost weight until I was very thin. I was seeing a doctor twice a week, and he could not find anything wrong with me, but I was still getting weaker. I had an old rocking chair in my bedroom and the only way I could rest was by sitting in it.

One day one of our neighbors came to see me and when she opened the bedroom door, she slammed it shut. I heard her tell my family that I looked like a dead

man, and she could not look at me. She said, she would not even have known me away from home. She talked with my family awhile and left without saying anything to me.

I continued to grow worse, until it was difficult for me to get my breath while lying down, and the only way I could sleep was by sitting propped up in the old chair, and I slept very little that way. During the day I would walk the floor wringing my hands and crying, begging God to remove that burden from me. My wife and two oldest children would follow me everywhere I would go crying. My wife kept asking me what was wrong? I could not tell her, and yet I think she knew, although she belonged to another faith and order at that time. My children crying, said: "Mother, is Daddy going to die?"

I would go to an old car shed at the back of the lot where we lived, and would fall down on my knees to beg God for mercy and to remove the burden from me. My family would often follow me there, and I would go back to the house wringing my hands trying to get away from them, so that I might try to pour out my heart to my God. This went on about two weeks, without my eating scarcely anything, and I would pray all night, or try to, and I could not sleep.

On Wednesday evening before the third Sunday in November, 1945, I went back to the old shed I decided, for the last time, to beg God to remove the burden from me and if He did not then, I made up my mind to take my life, because I could not live like I was. When I got on my knees to beg Him for the

last time, as I thought; instead of asking Him to remove it, all I could say was, Oh Lord, if I have got to preach, if You will remove this burden from me that I may rest and be at peace, and make it plain enough so I will know at midnight tonight in a vision, and you will spare my life to get back to High Ridge Church Saturday, I will offer my body if I cannot say a word if it be your will to grant me the ability to try. No sooner than I had said this, the burden was gone and I went to the house, went to bed and went to sleep in perfect peace of mind. When I awoke and turned on the light to see what the time was, it was twelve o'clock, and the thought I had was: There is nothing to me at all for I have not seen anything. About that time, I was carried away in a vision. I saw myself walking in the midst of a people all dressed well. They were going one way, and I was going the other. I said: They do not need me here, and at that time, I was carried upon a high hill so rocky and rough it seemed nothing could grow there. Upon this hill were a few people. They were lame and crippled, so they could not even stand up, much less walk. As I looked on them, I felt so sorry for them! I began to reach my hand to them, and immediately they stood up with me and we went walking down the hill together. Then I came back to myself. I immediately woke my wife and told her what I had seen.

I soon was asleep again and rested well the remainder of the night. The burden was gone, I was at ease. This burden did not come back until Saturday at our meeting when

Brother Edwards was about half finished with his sermon. It seemed a voice spoke to me saying, "Today is the day you promised to offer your body, if you cannot say a word." It was as if something had struck me in the head and it went all over my body. I said, "No, Lord, I did not mean it, I said that to get rid of that burden I was under." Then I could think of every reason why people would not have any confidence in me nor my effort. So I began to plead again. But the burden became so heavy, I could not hide it. I had my little girl in my arms, and I would try to hide behind her to prevent anyone from noticing me, but every way I looked someone seemed to be watching me.

When the church went into conference, it seemed I could not stand it much longer. At the close of the conference, Brother Edwards said: "If there is no other business, the next in order is a move to adjourn." No one spoke. He looked over his glasses to see why no one spoke, and saw everyone looking at me. When he saw me he took a long breath and raised up off of his seat. Then with big tears rolling down his face, he said, "Brother Mills, get up from there and relieve your mind. There is no use trying to carry a burden like that any longer. You have gone long enough."

All I could do was to shake my head. But he insisted I get up for awhile, and looking over the congregation, I finally raised myself to my feet and said; "Brother Moderator!" He said, "Go ahead." I do not remember what I said there, but I sure do remember the ease of mind I received as a result of

my feeble effort.

I lived in heaven about two weeks after that experience, without a wave of trouble rolling across my peaceful breast. Then a fear fell on me and from then till now I have gone in fear most of my time. Sometimes I am cast down, and again I am raised up. I can say with Jonah of old: "For Thou hadst cast me into the deep, in the midst of the seas; (trouble) and the floods compassed me about: All Thy billows and Thy waves passed over me." Jonah 2:3.

Yours in hope of a
better life,
(Elder) C. S. Mills
911 Marie Ave.
Kannapolis, N. C.

REVELATION

Reprint From Zion's Landmark:

Elder P. D. Gold, Dear Brother?
— Once more I write you concerning my revelation which I hope, the Lord being my support, to lay the truth before all Israel. Many dark clouds have stood around me since I wrote to you last; but I hope the Lord Jesus has come in his glory and scattered night away. I carried a burden and had great heaviness at my heart until I wrote my first piece for the LANDMARK and I believe I received the answer of a clear conscience that I had done my duty before my God, and I tried to content myself thinking this was all the writing I had to do for publication. But a small, still voice seemed to say, my work on earth is not done, and I soon had many disappointments, and in my meditations my path was crooked and I knew it was not in man that walked even to direct his own

steps: and still these words followed me; my work on earth is not done, a fearful trembling took hold on me. I had no heart to pray, I had no words of comfort, only to feed on past experience. I could see when I truly mourned I was comforted. I tried to pray, but darkness had covered my head. Time and again I remembered what Jesus said on the mount, "Blessed are they that mourn, for they shall be comforted." O thought I, if I only could mourn I should be comforted. Yet save a trembling sinner Lord, whose hope still hovers round Thy word, and would light on some sweet promise there, some sure support against despair. My husband was away from home, and I knew that I was disappointed in hearing brother Dameron preach. Time and again I said I am so sorry, so sorry. I thought if I only could have received one sentence I would have been content. And I prayed to the Lord to let his own will be done and not mine. I asked him to be with me in all things; then I thought of what I had told my friends. I had heard Elder Dameron give out the following words to be sung, (and I said I thought they truly fitted him):

"Hast Thou Lord a lamb in all Thy flock,

I would disdain to feed?

Hast Thou a foe before whose face,

I fear thy cause to plead."

Believing this I gave all things up in the hands of God. Then I remembered that I had heard Elder Dameron exhort Christians to do their master's will, and no more nor less; and what ever they found

for their hands to do, that let them do with their might. My sister came to spend the night with me, and almost the whole night was spent in pouring out our soul's troubles, and for two or three days it seemed to me my cup was full and running over. I still wanted the Lord's will to be done, and that my will might be swallowed up in this. And I had impressions and wrote the piece preceding this. After this was done I received a peaceful rest that the world can neither give nor take away. Soon after this I viewed Israel with decayed strength, standing with weary, longing eyes to enter into the joys of the Lord; and my mind was drawn away, and I saw the heavens open, and Jesus standing on the right hand of his Father, saying, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a stranger and ye took me in; I was naked and ye clothed me; I was thirsty and ye gave me drink; I was hungry and ye fed me; I was sick and in prison, and ye visited me." And the faces of Israel shined with the glory of God, and the sound of a trumpet saying, "Blow ye the trumpet, blow; blow ye the trumpet in Zion. The Hill of Zion was sounding, blow ye the trumpet, blow, that all the ransomed of the Lord may return and come to Zion. The wind bloweth where it listeth, thou hearest the sound thereof, but thou canst not tell whence it cometh, not wither it goeth; so is every one that is born of the Spirit. Prepare the oxen and the fatlings: Behold all things are ready." O, sisters and brethren, no moment of my life has ever

been more sweet and precious than these. I rose from my seat and thought I had a word for every wearied soul in this world, and not for these only, but to extend the welcome invitation to every one that loves God's people, to turn and come to Zion. There was a voice crying within, saying, write, write, write. In my meditations I immediately thought the three Elders, of whom I have before made mention, had preached the power of God to the listening ear, which was pure and undefiled, and faded not away. And for two or three days it seemed to me I feasted on the dripping of his sanctuary. I will say to all the redeemed of the Lord, I again write you to turn and follow Jesus; his arms are extended your souls to receive.

Some years ago my health was very poor, and my troubles were great, and I knew without a change I should soon go the way of all the earth. And I looked around at my little children, and I thought of how hard I had toiled and had always done the best I could, and the best I knew. And I had waited on them as tenderly as I knew how; and if I was called to pass from them they never would know anything of me, and the thought of it, it seemed to me, would break my heart. I wanted to leave them something that would stand as a memorial of me as long as they lived, but I knew I had nothing that would endure. And this together with many other troubles seemed more than I could bear. I prayed to the Lord to restore my health, and I would try to do my whole duty if he would lead me through, let it seem small or great. And my health was re-

stored at the time before mentioned, and I have tried to endure all things and took up my cross and tried to follow Jesus. And now I feel that,

Whether many or few,
All my days are His due.

I have of late felt that I wanted to write the travail of my soul for my children, and use "Remembrance" as a title. The title has been on my mind for some time, and now if,

"I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Or in other words, if I can write the travail of my soul I believe I will die satisfied. He shall see the travail of his soul and shall be satisfied.

Farewell brothers and sisters,
Farewell for awhile;
I hope to write again,
If kind Providence smiles.

Your sister in the bonds
of love,
Nannie E. Dodd.
Meadsville, Halifax Co.,
Virginia.

EXPERIENCE

Reprint From Zion's Landmark

Dear Brother Gold:

With a feeling of unworthiness and much fear lest I bring reproach on the cause of Christ, I very reluctantly yield to an impression to write of what I hope and trust the good Lord has done for my soul. But I feel so small in the sight of God, and so unworthy to be called a child of God that sometimes I am afraid it is only

an imagination, and that I am deceived in the matter; but my prayer is, if I am deceived, may God undeceive me before it be everlastingly too late. When I was twelve or fourteen years of age I began to have serious thoughts about death and judgement, (or in other words about dying and not being prepared.) I would go to protracted meetings, listen to what the preachers said, thinking they knew how to get religion and could tell others how. They would tell sinners to come to the altar and give themselves to God, now is the accepted time, and if they delayed coming it might be the last opportunity. Then they would be lost. I could not bear the idea of being lost. They would tell some serious stories and get the animal flesh excited. Which I thought was conviction. I went through this excitement and joined the Presbyterian church, thinking I had religion. But soon I felt and realized that I did not have religion, and was deceived, and had also sadly deceived others. This gave me trouble. I prayed to God to show me my lost condition as it was. I would make promises to do better, but often as I would make them I would break them. I would take my Bible and steal off to some secret place to read the word of God, and as I read it seemed that every word condemned me. I would read, weep and pray over my sins, but it seemed as if my prayers did not go higher than my head. Sometimes I thought I had committed the unpardonable sin, and there was no mercy for me. I felt that I was forsaken, that I neither had a friend on earth nor in heaven, but all were

foes. This was my condition for eight years as well as I can remember, though greater at some times than at other times. In the Fall of 1885, I went to the tobacco barn where Pa was curing tobacco, and while there in a conversation with Ma it seemed that my burden grew heavier. I went to the house, for I wanted to be alone. Ma and my sister were going a visiting that afternoon. I was glad for them to go, thinking when they got off that I would have all the domestic work to do, and that I would have something to draw my attention till I would forget my troubles. I went on for several days begging for mercy, but it seemed of no use. I felt that I was the worst sinner in the world and that God could not save me and be a just God. I thought if I could hear preaching that perhaps there would be something said that would console me, but there was none nearer than six miles away. The Methodists were carrying on a protracted meeting, so I got a chance to go and went several days. One night while I was sitting listening to preaching and begging for mercy, I felt that I was willing to give up everything, even my life if I could feel that my sins were blotted out to be remembered against me no more. It seemed that my burden was gone, but I did not think that was religion, for I could not rejoice as I thought I could if I was changed from nature to grace. One day while I was washing dishes, I felt light and all my burden was gone. I could not tell how, nor where, but I felt like singing and praising God. I could sing, "Amazing grace, how sweet the sound,"

with the most ease, and the music was the sweetest I ever heard. I love my Savior and am willing to forsake this world and all its pleasures for His sake, and take up the cross and follow Him. I offered to the church at Mt. Lebanon Saturday before the first Sunday in Oct. 1889, and was baptised the first Sunday in November following by Elder Y. I. Monk. Oh, what a blessing to be buried with Christ in baptism. I still have doubts, fears and temptations, but cannot regret the step that I have taken and would not for the world draw back from the soul cheering act of obedience.

Brother Gold, if you see fit to publish this, you can do so, if not do as you like and all will be well.

Fannie A. Tilley

TO WORK IN MY SOUL

Dear Brethren and Sisters,

If I am not deceived, I have felt oppressed concerning the welfare of my soul, since sometime in 1928 at the White Oak association. In my memory I cannot recall the exact date, but now I believe and hope God at this time began a good work in my soul, for as I walked down the aisle that morning, I noticed the preacher was looking at me and to me he seemed to know all about me. He kept his eyes on me, I felt like, almost all the time. I sat there and wondered how he came to know so much about me. I had never seen him before and I did not think he knew me. I was so engrossed in my thoughts, that I lost sight of my wife and children for the time being.

When I was brought back to my

mind, my heart was filled with fear — something I will never be able to tell in its fullness I can only hint at it. I did not want my wife to know what I was going through, for I did not think she knew anything about any of this and what I was so concerned with. I did my best to keep it hidden from her. I thought I would never go where those wise people preached anymore; but for some cause, and right now I believe it was for a good cause or purpose, I did go and before very long hence.

On the second Sunday in August, 1933, we decided to attend church there again. I believe we were there on time. We were not one minute late as we walked in and usually, we sat together, but this time my wife sat on the right of the aisle and I on the left. Just as God purposed, I believe, for as I sat there wondering why we were sitting like this, I heard my name called, and as I attempted to locate the source of this voice, it spoke again, saying, "You are parted for a reason." Then I was made to cry out and beg for mercy. I believe at this moment it was pleasing to God to show me what I was.

Dear Brethren, that was the worst sight I had ever seen; for I was not going to be lost, but I was already lost! I did not want justice, no, no! but MERCY! While I was sitting there, I was trying to beg for mercy. I do not think I was speaking aloud, but I was so absorbed in my great need for mercy, that it was hard for me to know just what I did. However, this was sealed up in my breast it seemed to me. As I raised my head up, I

saw a corpse passing the window behind the stand, and angels were carrying it. I was made to know that I was in that casket, and was dead. I saw my body and soul were separated. I was carried away to a beautiful place where there was the brightest light I have ever seen, and the most beautiful people I have ever seen. I cried out, "Those are my people." Then I was brought back into this old body again. I wondered if I could walk out of the house. Yes, I walked out and as I left, I tried to wave back as if to say, "Farewell, I will never see this place anymore." But how little I knew about it!

On the way home I tried to keep silent. But there was a great and heavy fear upon me! I was dreading what I had to go through, knowing I was unfit even to live or die. I was unable to beg for mercy unless it was given me from heaven. As the time rolled by, I made up my mind what I would do, and I thought I had it fixed. I did not think my wife and children knew anything of what I had experienced lately. So I tried to persuade my wife to go with me to Georgia, I wanted to leave all this trouble. But when she answered me she said, "You can not get away from trouble." She said, "I know all about it, you need not run, it will go with you."

Dear Brethren and Sisters, I know she was right, so we went nowhere. The Lord knows best and He has and will continue to do "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?"

May God bless all of us, Amen.
Heber Williams
R. F. D. No. 4
Jacksonville, 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

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Editor

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VIEWS ON LUKE 16:1-9

Dear Elder Adams,

Will you please give your views on Luke 16:1-9, and especially the 9th verse.

Woodrow Lake
Culleden, W. Va.

In reply to our brother's request, I submit my views on the scripture mentioned: the ninth verse especially mentioned, reads as follows: "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke 16:9. This parable, beginning with the first verse through the 13th, was spoken by Jesus Christ to His disciples; although much of it had reference to the Scribes and Pharisees who were covetous and were very much displeased with the words which He spoke, as recorded in verse fourteen: "And the Pharisees also, who were covetous, heard all these things: and they derided Him."

Our Readers will observe that the words which Jesus spoke did not proceed from a carnal mind. He, Himself, said; "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." Jno. 6:63. Jesus not only taught in a different manner from other men but what He spoke was in wisdom and understanding. The Pharisees who sent the officers to bring Him, said: "Why have ye not brought Him? The officers answered, Never man spake like this man." Jno. 7:45, 46. The carnal mind cannot comprehend the words of Jesus. Even His disciples were much in the dark as to the things which He taught. It was after His crucifixion, resurrection and ascension that the Holy Ghost which the Father sent in the name of the Son and of whom Jesus said: "Shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," which He had taught them under the law. This was fulfilled on the day of Pentecost when the Holy Ghost opened to their understanding the things which were spoken of Him by Moses (the law) and the Prophets. Jesus was concealed in the law and revealed in the gospel.

Beginning with verse one, Jesus said, "There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods." When a man is trusted with another's goods and disposes of them in an unlawful way, it is most certain that the day will come in which he will be called to give account of same. The rich man had a steward to whom he trusted his goods. This may

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have been literally true, but here it is used as a parable. Webster says, "A parable is a comparison, a short fictitious narrative of a possible event in life or nature from which a moral or spiritual truth is drawn." Viewing the parable in this light a spiritual truth may here be presented. The steward mentioned may be a representative head of many. The Scribes and Pharisees, Tutors and Governors meet the description in this parable. The oracles of God were committed unto the Jews. See Rom. 3:2. Paul said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Rom. 9:3, 4, 5. They were not faithful in that which was committed to their trust.

They made void the law of Moses and followed the tradition of the elders. They bound heavy burdens upon men's shoulders which were grievous to be borne. They denounced widows' houses and for a pretense made long prayers to be heard of men. They fleeced (took from them) the poor to satisfy their greed for gain. Instead of teaching the people the law of Moses, they taught for doctrine the commandments of men. Before Paul was converted, he was one among them. He said of himself, "For ye have heard of my conversation in time past in the Jews' religion; how that beyond measure I persecuted the

Church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Gal. 1:13, 14.

In verse 2 it is said, "And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward." The Scribes and Pharisees seem to be under consideration. They were housekeepers and had the charge of the lord's goods. As before stated, the "Oracles of God were committed unto them." They wasted the goods which were committed to their trust. They brought forth no fruit. Jesus said, "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43. The Kingdom was given to the Gentiles. This was confirmed in Acts 13:46. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and Judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The unjust steward begins to scheme or devise a plan as to what he will do. He says: "I can not dig; to beg I am ashamed." The Scribes and Pharisees had for a long time occupied the chief in the Synagogues and the uppermost room at feast. It was humiliating to be taken off their high seats. He now devised a plan to make friends with his lord's debtors. This he did by reducing their debts. He said to one, "How much owest thou unto my lord?" The debtor said, "An

hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty." Another acknowledged he owed a hundred measures of wheat. "And he said unto him, Take thy bill, and write fourscore." This was reducing the debt of that which belonged to another, and it was contrary to the law of Moses. If a man owed a debt and could not pay, he was sold for the debt. When he gave himself up to be sold, the claim was settled, but he was a slave for the debt until the year of the jubilee, when he went free with no claim against him. The jubilee year was every fifty years. See Lev. 25:10. There was no curtailing of the law to appease a debtor by deducting his account to one-half or one-fifth. The whole must be paid! The length of time the debtor was to serve as a servant was fixed by the statutes, or the law of Moses. There is no doubt but that the debtor looked forward to the jubilee year when he and his children would be again free. There is no record where the debtor asked for one-half or any part of that which he owed to be taken off. He knows that the whole debt should be paid. His hope of freedom is in the jubilee year. The claim is then settled and it matters not if someone should say that he is liable for more, the law stands as his friend, bringing freedom.

When the children of God are condemned because of their sins and transgressions, (debt) the law holds them responsible for the debt, for they are guilty before Him; the whole debt is theirs until the year of the jubilee comes, for no man is justified by the law in the sight of God, for the just shall live by faith

and by the death and resurrection of Christ. The law is not faith. Christ hath redeemed us from the curse of the law, being made a curse for us. He was delivered for our offences, and was raised for our justification. He said: I am the Resurrection, and the Life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. The liberation from slavery, (forgiveness of sins) sets them free for the year of jubilee has arrived and brings great jubilation to the guilty, condemned sinner. He acknowledges the justice of the law. Paul confessed: "The law is good, just and holy, but I am carnal sold under sin." The thief on the cross acknowledged the justice of the law. He said: "And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." "When he acknowledged the justice of the law in condemning him, was he not delivered into the everlasting habitation of glory? He most assuredly was, for Jesus said unto him, "Today shalt thou be with me in Paradise."

It is far from the experience of those who feel that a just debt should be reduced to one-half when the law requires the whole. Could there be any peace of mind, could there be any justification or remission of sins if one-half is settled and the other half unpaid when the law requires full payment? When you acknowledge that you have transgressed every commandment of God's law, then it is that Jesus says, "I have fulfilled these commandments for you." The joy and peace is inexpressible; for the

day of jubilee is come!

The Scribes and Pharisees shirked a part of the debt of their creditor to promote their own interest. It was not their goods to give. The law requires full payment yet they stood ready to teach a justifying righteousness by the deeds of the law. This is pleasing to the carnal mind. It was contrary to the doctrine which was taught by Jesus Christ and His Apostles. Neither was it in accord with the law of Moses. Paul said, "By the deeds of the law shall no flesh be justified in His sight." Not only this but Paul said, "If there had been a law given which could have given life, verily righteousness should have been by the law." As before stated, their doctrine was false. They themselves were false teachers yet by their cunning craftiness and fair speeches they gained a livelihood by their false teaching and ingratiated themselves into the hearts and souls of unregenerate men and women.

In verse eight, it is said, "And the lord commended the unjust steward, because he had done wisely for the children of the world are in their generation wiser than the children of light." It was not the Lord Jesus Christ that commended the unjust steward. It was his lord that commended him for his wise fore thought in providing himself against the day of adversity. It was wisdom in a worldly sense and was for his worldly advantage. To make preparation for the future is far from the strength and power of the children of light. They are poor, halt and lame and are compelled through necessity to look to their Lord and Savior for all their sustenance food and drink.

It is evident that the mammon of unrighteousness means riches or earthly treasures. Jesus said "Make to yourselves friends of the mammon of unrighteousness." The unjust steward made friends with his debtors by reducing the debt they owed his lord. The Scribes and Pharisees had the treasures of the lord's goods. They embrace the five books of the law of Moses (the ten commandments) and the Prophets. The law demands full payment for sins and transgressions. It holds the debtor a servant (not a bondsman) of the law (because of sins and transgressions) until the debt is paid in full. This he could not pay. He is at the mercy of another, to wit, Jesus, who satisfied the law's demands and set the sinner free.

The law of Moses says, "And if thy brother that dwelleth with thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as an hired servant, and as a sojourner, he shall be with thee until the year of jubilee and then he shall depart from thee, both he and his children with him, and shall return unto his own family, and unto the possessions of his fathers shall he return." Lev. 25: 39-41. There are no concessions made in the law. The whole must be satisfied which was fulfilled and satisfied in the year of jubilee, (in the death and resurrection of Christ).

As the type, so is the reality. Sinners who are convicted because of sins and transgressions of God's law, are held as servants of the law. They remain there until Jesus comes to their rescue; grants them forgiveness, and complete for-

givenness, for all their sins and transgressions; and this brings peace — a peace which passeth understanding and sets them free. They can now return to their families and friends (as the Israelites did) and rejoice in the hope which they receive through Jesus Christ.

The unjust steward who may well qualify as the representative head of the Scribes and Pharisees who made friends with their debtors by giving off half of the debt to one and a portion to another. This act was unjust to the lord to whom the indebtedness was due. The law requires the whole to be paid. He sets forth his reason for having done this — “When I am put out of the stewardship they may receive me into their houses.” Their doctrine confused the minds of the simple and brought divisions among the people. Paul said, “Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: And by good words and fair speeches deceive the hearts of the simple.” Rom. 16: 17, 18. They wasted their Lord’s goods. They did what Paul said he, himself did before he was converted. He could not, at this time discern between the works of man and works of God who works in His people both the will and to do of His good pleasure. “For ye have heard of my conversation in times past in the Jews’ religion, how that beyond measure I persecuted the Church of God and wasted it.” Gal. 1: 13.

Jesus said to His disciples, “And I say unto you, make to yourselves

friends of the mammon of unrighteousness; that, when ye fail, they may receive you into ever lasting habitation. He that is faithful in that which is least is faithful also in much: And he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.” Luke 16: 9-13.

If we knew the customs in ancient times, it might shed some light relative to this parable. I will quote from Elder Gadsby’s book entitled, “My Wanderings - Travels in the East.” This is taken from book No. 2, page 318, Quote: “In Volume 1, page 351, I mention the fact that persons who had led a vicious life were refused a proper burial but the denial of a proper burial was **not confined** to the immoral but extended to debtors also. Creditors had full power to hold the embalmed body until the debt was paid; and the priest also had the power to refuse a tomb until it was paid for. Again, the ancient Egyptians called their tombs their ‘Longhomes’ or ‘Everlasting habitations’ for this is what they meant by the term ‘Long homes’ (Eccl. 12:5). Now if we admit that the Jews were in any way acquainted with the customs of the ancient Egyptians and no one will deny it, I think the above customs will clear-

ly explain the passage, 'Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.' Luke 16:9. In other words, make to yourselves friends of the mammon (margin or riches) of your earthly treasures, for the term 'unrighteousness' does not mean wickedness but is simply an expression used to distinguish between temporal and spiritual riches, the latter being righteous and the former the opposite. Use your riches lawfully. Pay your just debts, that when you die you may receive a proper burial in your 'Long Homes;' for if you have not been faithful in the unrighteous (or mere earthly) mammon, who will commit to your trust the true riches? If you are unjust in the least, you will be also in the greatest! (Verse 10,11). If ye defraud here, how do you expect to be forgiven hereafter? I have shown in page 44, and also in Volume I, pages 295-6, how anxious a Jew always is to be buried in the sepulchre with his fathers, to be 'joined with them in burial.' (Isaiah 14:20). Therefore, it was that the full force of the Redeemer's exhortation would be well understood by them, as I have explained it." End of quotation.

T. F. Adams

NEW RIVER ASSOCIATION

The New River District Association will convene with the Church at Indian Creek, near Indian Valley, Virginia, commencing on Friday, September 6th, and continuing through Sunday, September 8, 1963.

Those traveling north on 52 Hwy. turn right at the first stop light in Hillsville, Va. on Hwy. 221. Go about 16 miles, turn left on 787 near Willis, Va. Go about 6 miles to the Church. Those traveling west on 221 Hwy., turn right after passing through Willis, Va.

We invite all of our brethren, sisters and friends to come and be with us. We extend a special invitation to our ministering brethren. For more information, call or write Elder G. P. Harris, Radford, Va., or J. S. Sechriest.

Elder J. S. Sechriest,
Association Clerk
1934 Welch Rd.
Mount Airy, N. C. 27030
Phone 786-7147

LITTLE RIVER ASSOCIATION

The 134th Annual Session of the Little River Association was appointed to be held, the Lord willing, with the Church at Angier, Harnett County, N. C., beginning on Friday before the fourth Sunday in September, 1963, and will continue through Sunday.

Owing to lack of parking facilities and adequate room to hold the association on the Angier Church property, it has been decided and agreed to hold the association in the building and on the grounds of Sandy Grove Church which is approximately three miles east of Angier, just off Highway 210, which is in the direction of Smithfield, N.C.

Brethren, sisters and friends are cordially invited to visit us, and we especially invite our ministering brethren to visit us.

D. T. Adcock,
Clerk of Angier Church

UNION MEETING

The three California Churches of The Old School Absolute Predestinarian Faith And Order, will meet at Odd Fellows Hall Alpine and Baker Streets, Bakersfield, California, the Fifth Sunday, Friday and Saturday before in September 1963.

All those of like Faith are invited to attend.

Myrtle Tipton, Clerk

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PSALM CXLI.

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 their judges are overthrown in stony places, they shall hear my words; for they are sweet.

Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.

Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.

Let the wicked fall into their own nets, whilst that I withal escape.

PSALM CXLII.

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my complaint before him; I shewed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.

I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living.

Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

EDITOR

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

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ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

CRUMBS FROM THE MASTER'S TABLE

Dear Brother Adams,

Enclosed is a check for my renewal of the Landmark for Mrs. Maude Nance, Albermarle, N. C. R. F. D. No. 4. I hope all of you are enjoying good health, and having good meetings at your churches. We are getting along fine, however, our daughter in Charlotte has mumps. We went to see them this morning, and they are doing very well.

Last Sunday was our meeting time at Liberty. We had good attendance and a good meeting. We are having right much wet and cold weather, but have been blessed not to have any colds so far.

Brother Adams, my wife and I are enjoying the Landmark so much. We enjoy it always, but it seems we enjoy it more when we are at home, and are not able for one reason or another to get out.

So much of my time the witnesses I have in the doctrine of Christ, furnish my greatest comfort as a base of my hope, for I believe I know the joyful sound when I hear it and I so much love the sweet communion with the dear saints of the Lord. If it were not for these crumbs (evidences) that fall from my Master's table, how empty life would be!

In Matthew 15:22 we find: "Behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me,

O Lord, Thou Son of David: my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O Woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that hour."

This woman desired a crumb of mercy from the Master's table. She did not feel worthy of such blessings, as none of God's little ones do, but her need was so urgent, so pressing, she said to him, "Lord, help me," That is, extend to me Thy mercy, come to my rescue, relieve me of this great distress. Remove from my daughter this evil spirit, this devil. She did not dispute the truth of what Jesus said: "It is not meet to take the children's bread and cast it to dogs." She apparently felt to be one of the dogs, Jesus referred to for she was a Gentile, and under the law the Gentiles were considered to be dogs, a people of low estate, the unfavored people. The Jews were

the favored people of God. They were the kinsmen of Jesus, for He too was the son of a Jew. Mary, His mother, was a Jew.

When David became King, he desired to shew Mephibosheth who was lame of his feet, and was the grandson of Saul and the son of Jonathan, special kindness, because of the love he had for Jonathan. So he sent for Mephibosheth (who was in Lodebar.) David restored him all the land of Saul and he ate at the table of King David continually; but he felt so unworthy and undeserving of this favor. He said, "What is thy servant that thou shouldest look upon such a dead dog as I am?" 2nd. Sam. 9:8.

Lazarus was a beggar. He was laid at the gate of the rich man's table. He desired to be fed with the crumbs that fell from the rich man's table. Moreover the dogs came and licked his sores. I remember well when I was little boy, I had a sore on my leg and I had a little dog, and when I would let him, he would lick the sore on my leg, and it was very soothing.

Jacob, when he awoke out of his sleep, said, Surely the Lord is in this place and I knew it not, and he was afraid and said how dreadful is this place, this is none other but the house of God and this is the gate of heaven. The wonderful appearing of the Lord Jesus Christ is a gate. This gate is an entrance into the wonderful blessings of our Good Master. We believe the poor beggar was blessed with untold blessings. His lying at the gate was a manifestation or type of our helpless condition and our dependence on a greater power than we possess, therefore we come advocating sal-

vation is of the Lord and by the grace of God, I am what I am; and I believe I am just what my Lord wants me to be. He enables me to trust Him. I feel that He has blessed me to grow in grace and in the knowledge of the truth as it is in our Lord and Saviour, Jesus Christ. To Him be glory, and honor, both now and forever. As the light so shines and we are enabled to see more of our sin defiled condition, then we are able to see and desire more of the righteousness of our Blessed Saviour. I do not mean that we get larger and stronger, but we are able to realize more of our dependence on an independent, all wise, all powerful God. We grow smaller and smaller in our feelings, for we see how helpless we are. We know our bodies are failing and we are waiting for His second coming to this earth, when we shall see Him as He is, and we shall be satisfied when we awake, with Thy likeness.

REPRINT FROM LANDMARK

Notes of sermon: Elder Lefferts at Leesburg. December 20, 1933 2 Kings 5. Naaman. The Syrian Leper.

Nationally, the Israelites were God's chosen people. But there were here and there, isolated instances where God showed His favor to a Gentile. Now, in this age of grace, as we call it. God's favor has turned temporarily from the Jews, since they rejected Jesus Christ, and has been manifestly to the Gentiles., with only here and there a Jew brought into the love of the truth. At God's appointed time He will turn again to the Jews,

for they are God's ordained channel of blessing to the world. The case of Naaman is one of those few who experienced God's favor in the days when the Jews were nationally the recipients of it. Naaman was a Syrian, and a great man with his Master, because by him the Lord gave deliverance unto Syria. He was much respected, looked up to, was an honorable man, had many traits about him, perhaps to be admired, "but", and what a but it was, "he was a leper". Leprosy is a wonderful type of sin. It is an incurable disease. A few years ago it was thought a remedy had been found, but it was not a cure after all. It may alleviate perhaps, but not cure. Up to the present time leprosy has remained incurable, except in a few instances, as in the case of Naaman, when a miracle was performed. There are a great many men today, but it is true of all of them, as of every one of us, they are lepers; that is, they are sinners. "Now the Syrians had gone out against the Israelites and brought away captive a little maid, and she waited on Naaman's wife". We hear a lot about kidnapping in this country and what a cruel thing it is! The terrible fear the parents or loved ones of the kidnapped must have, the suspense and anxiety for the safety of that one! Here, then, is a kidnapping, a little child taken from her home, and she became a servant to Naaman's wife. There are five servants mentioned in this chapter. First, Naaman, servant to the king of Syria, second, this little captive girl, third, Elisha, the servant of God. Fourth, Naaman's servants, and fifth, Gehazi, Elisha's servant.

Five in the scriptures is the legal number, and wherever the number five is used we may look for some demonstration of God's law, as there is in this chapter. It was not any accident that this child was brought into Naaman's home: God in His providence put her there. I am not excusing the abductors of this child, nor in any way trying to lessen the wrong of the crime, nevertheless, God's overruling providence is in everything that happens, and he makes even the wickedness of men to work for the good of His people: and so this child was in Naaman's home that he should be healed. Leprosy in the heathen nations did not cut off the victim from society. This was only in Israel; it was a commandment that God gave to the Israelites. This child told Naaman's wife that she wished Naaman were with the prophet that was in Samaria, for he would recover him of his leprosy. Evidently she had heard of Elisha when she was at home, had heard of the miracles which he had performed, and believed what she had heard.

There is something beautiful about the simple faith of a little child. As we grow older we become cynical and skeptical, but a little child receives what it hears as being the truth, and it is a sad thing when a parent is not worthy of his child's faith in him. I am here reminded that Jesus said that whosoever shall not receive the kingdom of God as a little child shall not enter therein. It came to the ears of the king of Syria what this child had said, so he sent a letter to the king of Israel. The kings of the Gentiles were absolute monarchs,

and did not understand that a prophet in Israel was more to be respected than the king, so he sent the letter to the king. The prophets sometimes had to rebuke the kings. Elijah rebuked Ahab, and Ahab was humbled for the time being. He did not love Elijah, he hated him, but he knew that a prophet of God must be respected. Elisha had to rebuke this king, Jehoram, for he was provoked and rent his clothes saying "Am I god, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me". Elisha rebuked him by saying, "wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel." How different was the king of Israel from the child in Naaman's house. She had heard of Elisha's wonderful doings, and received them, but the king did not even take into consideration that the prophet was there. Elisha was a companion of Elijah, and before Elijah was taken away from the earth, he asked Elisha what he wanted. Elisha asked for a double portion of Elijah's spirit. Elijah told Elisha he had asked a hard thing, but if Elisha should see him when he was taken, it would be granted: and so it was. It is worthy of notice that Elijah performed eight miracles, and Elisha sixteen, so in that respect it would show he had a double portion of Elijah's spirit. So Naaman went to Elisha's house. He went in all his pomp, with his servants and horses and chariots, and a large present for Elisha, and stood at the door of Elisha's house.

What did Elisha do? He didn't even come out to Naaman, but sent a messenger, telling him to go and wash in the Jordan seven times and his flesh would come again, and he should be clean. This conduct of Elisha enraged Naaman, but Naaman must be humbled. He came a proud-spirited man, feeling himself somebody great, and with such a present, and here Elisha had not deigned to notice him enough to even come out to him; then what a message he sent, to wash in Jordan, that little insignificant stream.

Here were the waters of Abana and Pharpar, beautiful flowing rivers of Damascus, better than all the waters of Israel, "May I not wash in them and be clean?" he said. And he turned away in a rage. Naaman had to learn that he must be humbled and that salvation could not be bought with corruptible things such as silver and gold. No good works of our own can bring salvation, but those suffering from the leprosy of sin can only be healed by bathing in the waters of regeneration. We are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ. Naaman said of Elisha, "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Oh! yes Naaman felt himself great enough that Elisha should come out and make a display fitting Naaman's position: but he had to be brought down. Notice what Naaman's servants said to him when he became angry. "My father, if the prophet had bid thee do some

great thing, wouldest thou not have done it? how much rather then, when he said to thee, Wash and be clean?" That would have suited Naaman to have done some great thing, at least he would have tried it, even if he failed; but no, it was simply this, "Wash, and be Clean." How simple is the gospel. It is not a great display, but simply this Wash and be Clean. Those whom John saw in Revelation had washed their robes and made them white in the blood of the Lamb; and that is how it is, those for whom Jesus died do by faith wash themselves in the waters of regeneration, they wash away their sins in that fountain of Christ's blood, opened for sin and all uncleanness. You remember when those who were pricked in their hearts at the preaching of Peter on the day of Pentecost cried out "What shall we do?" Peter said simply this, "Repent and be baptized in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost." Then there was the jailer who had charge of Paul and Silas, who had been cast into prison for their preaching. He was afraid because of the earthquake that the prisoners would escape, and was ready to take his own life because of it: but Paul told him that they were all there, and not to harm himself, and he came in trembling before Paul and Silas and said, "Sirs, what must I do to be saved?" Salvation is not for any works of righteousness that we can do, we cannot buy it. Joseph's brethren, when they went to him for corn took money, but it was returned to them. Joseph did not want their money, neither will our righteousnesses buy salvation.

Naaman's servants showed more respect and more faith in Elisha than did their master, and how often it is that way. At the present time thousands are in distress and need, and yet perhaps some of them have more true thankfulness than some of us who have more. Naaman listened to his servants and did as Elisha's message bade him, and his flesh came again as the flesh of a little child. And isn't it just that way, those who are washed in the blood of Jesus Christ, they do become as little children, as Jesus said. After he had been healed Naaman returned to Elisha and said this, "Behold, now I know that there is no God in all the earth, but in Israel; now therefore take a blessing of thy servant." Notice the language; — "I" know. Let us look back at the eleventh verse, what did he say there? — "I thought" Oh, that is how it is, before we are taught the truth. We think all sorts of things about religion and the way to be saved, but as the scripture says in Proverbs, "There is a way that seemeth right unto man, but the end thereof are the ways of death." Jesus asked his disciples what people thought of Him, and they had all sorts of ideas about Him, but the disciples said "We believe and are sure that Thou art that Christ, the Son of the living God".

Naaman thought he ought to have showed him according to the dignity of his position; he thought the rivers of his own land better than the insignificant stream of Jordan; but when he was humbled, when he had received healing, he no longer thought, but he could and did say "I know" that there is no God

but in Israel. How many are there today who think the waters of false religion are much better than that which sets forth salvation by grace and grace alone. Naaman still tried to make Elisha take his present, but Elisha refused. Then Naaman said Shall there not then, I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt offerings nor sacrifice unto other gods, but unto the Lord" What did Naaman make such a request for? Back in Exodus God gave the Israelites a commandment that they should make an altar of earth unto Him, or they would make it of stone, it must not be built of hewn stone, upon which they should offer their burnt offerings and sacrifices. Remember, Naaman was a Gentile, and it is not likely he was familiar with the customs and practices of the Israelites, but his heart had been wrought upon by the Lord, God of Israel, and he didn't want to even build his altar of the earth of his native heathen land, he wanted to take back with him earth from the Holy Land. Here is a striking example of the scripture which says that the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the spirit. Naaman was probably all unconscious of the law given to Israel, but God had written it in his heart, so that he wanted, unconsciously, to do God's commandments. I spoke at one of our meetings lately of the London Confession of Faith made by ministers and brethren of more than one hundred congregations as far back as 1689, and upon which our own Philadelphia

Confession is founded. I do not say that this Confession of Faith was by inspiration in the sense that the scriptures were written, but I do not understand how any men could draw up such a document unless the Holy Spirit were with them.

As I said before, those articles were written by inspiration in the same sense we understand the Scriptures to be inspired, yet they are an expression of what those men understood the Scriptures to teach. It is not so long ago that I read those articles to know what was in them, but it is a comfort to find out that without knowing what was in them we are preaching and believing the very same things, and we trust that it is by the teaching of the same Holy Spirit. God says in His Word "I will put my laws into their mind, and write them in their hearts." The righteousness of the law is fulfilled in us, not by us, so that we desire to do the very things God has commanded, because they are written in our hearts. The Scriptures have been given to us, and they are a precious gift: the New Testament is full of precepts and admonitions to teach us how we should live, but is possible for the Holy Spirit to so teach a man that he will do them without ever having seen a Bible. It was so with Naaman: God had written His law on Naaman's heart, so that he desired to build his altar according to God's command. After asking for as much earth as two mules would carry, Naaman then says "In this thing the Lord pardon thy servant that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and

I bow myself in the Rimmon, the Lord pardon thy servant in this thing". Rimmon was a god of the Syrians, and Naaman could no longer worship him; but he knew that his duty to his master would take him where his heart was not, and he asked that the Lord pardon him in this thing. Notice Elisha's answer: he did not tell Naaman not to go, neither that it would be all right for him to go, but "Go in peace." Naaman's own heart must be the guide in this matter. For Elisha to have told Naaman what to do in such circumstances would have been to bring bondage to the prophet.

Ministers have no right to bind the consciences of their hearers: that is where a lot of harm is done. Elisha told Naaman to go in peace. If Naaman could go where he felt his duty to his master led him without violating his conscience, all right, but he must go in peace. It would be better to bear the displeasure of his master, if not. Some of us may feel condemned if we go to certain places; then it is most certainly wrong for us to go there. Our own conscience before God must be our guide. There are some who feel they must kneel in prayer, others do not see any necessity for it. Sometimes I feel I want to be on my knees before God, then at other times I feel that I have better communion lying quietly on my bed. Paul says in one of his epistles that one man esteemeth one day above another, another man esteemeth every day alike. He that regardeth the day, to the Lord he regards it, and he that regardeth not the day, to the Lord he doth not regard it. These things are

not essential to our eternal salvation but to our own peace of mind; so as Paul says, let every one be persuaded in his own mind. If something hurts your conscience, avoid it. Go in peace of mind in whatever you do. Now Naaman takes his departure from Elisha, but he had not gone far before Gehazi, Elisha's servant followed after him. Gehazi saw that Elisha took nothing from Naaman of the gift he had brought. Gehazi was covetous, and determined in his heart to get something from Naaman for himself: So he ran after him, and said this to him, "Behold even now there be, come to me, from Mount Ephriam two young men of the sons of the prophets: give them I pray thee, a talent of silver, and two changes of garments". So Naaman gave him two talents of silver, and two changes of garments, and sent two of his servants to carry them, and when Gehazi took the things from them, he hid them in the house. What a terrible sin covetousness is: it leads to so much more wickedness. Gehazi lied, and then tried to deceive Elisha.

In the early days of the church they had all things in common, and those who had possessions sold them and brought the proceeds and laid them at the apostles' feet. But there was a man and his wife, Ananias and Sapphira, who were covetous, and kept back part of theirs, and laid the rest at the apostles' feet. They had not told Peter what they had done, but the Holy Spirit made it known to Peter, and he rebuked them both for their lies and deceit, and both of them fell dead. What happened to Gehazi? He went in and stood before

Elisha after he had stowed away what Naaman had given him, and Elisha said, "Whence comest, thou, Gehazi?" and he said "They servant went not whither." Another... lie! But Elisha knew by the same spirit that Peter knew, and he said "Went not mine heart with thee, when the man turned again from his chariot to meet thee?" Elisha's very heart-beats went along with Gehazi and he said "Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep and oxen, and men servants, and maid servants? The leprosy of Naaman therefore shall cleave unto thee, and unto thy seed forever," And Gehazi went out from Elisha's presence, a leper as white as snow. This was a terrible judgement on Gehazi for his covetousness. It meant death to an Israelite so far as his association with Israelites was concerned, to be a leper. A leper was cut off from the congregation of Israel. Gehazi coveted Naaman's riches, and he had also his leprosy, he couldn't have the one without the other. It is death to one in the church to covet the riches of the world, and we cannot follow after them without being like them. Gehazi did not live up to his privileges. He was privileged to live with Elisha, a prophet of God, but he coveted the riches of the Gentiles. The Psalmist says "I was envious at the foolish, when I saw the prosperity of the wicked: until I went into the sanctuary of God; then understood I their end." It does seem that the wicked prosper, very often, but after all it is only for a time. Like the Psalmist, when we go into the sanctuary of God, when we are

brought to love God, then we understand their end."

The leprosy of sin cleaves to them, its virus running through them, poisoning, bringing death, spiritual death, to them. One more thing I want to bring to your attention and then I will conclude, Elisha said is it a time to receive all these things. Now I want you to set this scripture side by side with this one in Peter's first epistle. "For the past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." It seems to me there is a parallel of meaning in the two scriptures. Surely our indulgence in sin before the Lord called us by His grace is sufficient for us: surely we don't want to walk that way any longer. The grace of God which brings salvation teaches the denying of ungodliness, calls for a godly walk and conversation. Is this then, now we have been enlightened by the teaching of the Holy Spirit, is this then the time for us to be.

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.

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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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

Vol. VCVI

No. 18

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Wilson, N. C. AUGUST 1, 1963

"REIGN THOU OVER US"

Dear Brother Adams,

Enclosed find check for three dollars for renewal to Zion's Landmark. When it is convenient for you, please give your views on the following scripture: Judges 9:8-15.

Yours in hope,

Mary Ann Edwards
R. F. D. No. 1
Ellensboro, N. C.

The verses referred to above read as follows: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them; Should I leave my fatness, where-with by me they honor God and man, and go to be promoted over the trees? And the trees said, to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees: Then said the trees unto the vine, Come thou,

and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

Perhaps the most perplexing thought in the mind of our sister is: how can trees anoint a tree a king to rule over them? But in this case the trees are figurative, as is true in many cases in the scriptures. In Eze. 17:24, we read: "All the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish." In Isaiah 55:12 we read: "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." Isaiah 61:3 is another such example; and there are many other passages recorded in the scriptures that bear out a similar type.

The trees spoken of in Judges 9:8 have reference to the children of Israel. According to the scriptures the children of Israel were not satisfied with their present state or condition. They had Judges who were men of God, to counsel and direct them in the course they should pursue. Gideon was a good man who fought their battles. (Read the 8th. chapter of Judges.) Gideon (Jerubbaal) had subdued

many kingdoms that were enemies of the children of Israel. Inasmuch as he had conquered and had slain many people who fought against the children of Israel, they proposed that he should rule over them, but Gideon refused. He had no desire to reign over them. He took no credit to himself. He was an humble man, a man of God who felt that the guiding hand of the Lord had brought victory to him over the enemies of His people. He did not feel worthy to be exalted himself above his brethren. He knew that the battle was the Lord's.

Not being satisfied with the goodness and mercy of God, they wanted a king. Because Gideon had delivered them from the enemy, they, "The men of Israel, said unto Gideon, Rule over us, both thou and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian." Judges 8:22. They overlooked the fact that it was God who delivered them from the hand of their enemies, through Gideon. They desired to honor Gideon instead of bestowing honor upon Him to whom honor was due, the Lord God. "And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you." Judges 8:23.

After Gideon subdued Midian, the country was in quietness forty years. (See Judges 8:28, 29.) When Gideon died, the children worshiped false gods; for it is recorded; "And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalherith their god. And the children

of Israel remembered not the Lord their God who had delivered them out of the hands of all their enemies on every side; neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel." Judges 8:33-35.

Gideon now being dead, the children of Israel forsook the counsel of him who said, "God shall rule over you." They still insisted that they should have a king. "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us." As before stated, the trees are figurative of the children of Israel. The olive tree represents a good man like David, who is compared to an olive tree, as in Psalms 52:8: "But I am like a green olive tree in the house of God: I trust in the mercy of God forever and ever." The olive tree is of long life. It bears much fruit and produces a large quantity of oil. "And the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?" As much as to say, I am not seeking promotion. Men of God do not seek or aspire to a high rank in life. They are more content to take a lower seat. When they are drafted they feel that they are not eloquent, capacitated, nor equal to the task. Such was the experience of Moses and Jeremiah as well as others that could be mentioned.

Having been refused by the olive tree, the trees approached the fig tree, which is a useful and fruit bearing tree, and to which also

good men are sometimes compared or likened: (See S. S. 2:13.) saying, "Come thou and reign over us;" but the offer was rejected as in the former case. Peace and quietness at home was much more preferred than being promoted to rule over the children of Israel.

"Then said the trees unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man and go to be promoted over the trees?" The vine as well as the olive and fig trees refused the offer to rule over the trees or children of Israel. It is most likely that the olive, fig and vine represent the sons of Gideon who were born of his lawful wives. They, like their father, most likely felt that it was far better that God rule over them. Men who are taught by the unerring spirit of God much prefer to serve as a servant rather than being a dictator or king.

"Then said all the trees unto the bramble, Come thou, and reign over us." Being unable to get the fruit-bearing trees to take their government and rule over them, they united in their request to a bramble. What is a bramble? It is a rough prickly shrub or vine. It has briars and thorns. What could be expected by those who come under the shadow of it but that they would receive scratches and scars; yet those Israelites were so determined to have a king, they resorted to a base man-low and worthless.

The man whom the children of Israel chose to reign over them, and whom the bramble represents, was Abimelech. The question may arise in the minds of the readers,

"Who is Abimelech?" He was a son of Gideon by his concubine. The 30th. and 31st. verses of the eighth chapter of Judges say, "Gideon had threescore and ten (seventy) sons of his body begotten; for he had many wives. And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech." The bramble (meaning Abimelech) readily accepted the offer to be their king which was based upon certain conditions. "The bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble and devour the cedars of Lebanon." Judges 9:15. By the cedars of Lebanon is meant the men of the highest rank among them, which he meant would be devoured. This is a literal truth; when fire is kindled to a cluster of brambles, the blaze goes up and the tallest trees are affected by the heat.

Notice the words of the bramble (Abimelech). "Put your trust in my shadow." This was far from the experience of David. He said, "The Lord is my rock and my fortress, and my deliverance; my God, my strength, in whom I will trust; —" Psa. 18:2. God pronounced a curse on those who trust in man. "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

The words of Abimelech would signify that if the children of Israel would anoint him king, they would have liberty, protection, freedom and a good government under his reign. Men who seek to take advantage of God's humble poor will

soon or late come to the end of their fate. This was true of Abimelech. He slew the seventy sons of Gideon, (his father,) who were born of his lawful wives. Abimelech was a son of Gideon but not by a lawful wife; he was a son of his concubine. Abimelech was crafty in his effort to obtain the kingship, for by conspiracy with the Shechemites — his mother's people — and the murder of his brethren, his father's sons, he became king. He requested the Shechemites to say to the men of Shechem: Which is better for you, to have all the sons of Gideon (Jerubbaal) (Three score and ten), reign over you or that one reign over you? Adding that he, himself was bone of their bone and flesh of their flesh. He also said: "If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. In Abimelech's assertion, "Remember also that I am your bone and your flesh," he told the truth in part, but not the whole truth. Ishmael, the son of Hagar, as well as the son of Keturah, could have said the same. They were the sons of Abraham but not by his lawful wife. They were the sons of his concubines; so they did not share in his wealth as did the lawful son. Isaac was the lawful heir. "Abraham gave all that he had to Isaac, but unto the sons of the concubines, which Abraham had, Abraham gave gifts and sent them away from Isaac, his son, while he yet lived, eastward in the east country." (These gifts were most likely gold and silver of which Abraham apparently had plenty)

Gen. 25:5, 6. Isaac and his ancestors were the lawful heirs to the land of Canaan which flowed with milk and honey.

Jotham warned the children of Israel of the danger of making the bramble, meaning Abimelech, king, since he was the son of Jerubbaal and the maidservant. (See Judges 9:16-20.) According to the law or custom, they had no right to appoint him king. He was a wicked man. "When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: That the cruelty done to the threescore and ten sons of Jerubbaal might come and their blood be laid upon Abimelech, their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren." Judges 9:22-24. The evil spirit which God sent was a righteous judgment of God against Abimelech and those who took part with him in the slaying of Jerubbaal's (Gideon's) seventy sons who were born of his lawful wives. With feigned words and fair speeches, he gained the confidence of the majority of the people. He said, "Remember also I am your bone and your flesh." "Put your trust in my shadow."

Peter sounds an alarm to be watchful of those who speak great swelling words of vanity. He said, "While they promise them liberty, they themselves are the servants of corruption —" II Peter 2:19.

The final end of Abimelech—death — is recorded in Judges 9:53. The

words of Gideon who said, "God shall rule over you," is much safer and less painful than to promote a bramble which produces briars and thorns — evil works!

T. F. Adams

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OBITUARY

Written by the Deceased
Brother Paris Evart Fletcher
October 20, 1960

I was born June 7, 1904, in Council, Buchanan County, Va. I was the son of James Madison Fletcher and Cynthia Ann Ball Fletcher, both of whom preceded me in death while I was yet but a boy. I had four sister and five brothers, all of whom have preceded me in death. A half-brother, Joy Evans Compton survives me.

The deceased, as a child was in poor health, and was not expected to live to maturity; that is, he was not expected to reach manhood, but it was the Lord's will that he was the only son of his father to generate his father's name.

On March 5, 1933 he was married to Mable Kathrine Fletcher, and to this union were born two sons, one of which (Gale Carvin, born March 4, 1935) survives, and two grandsons, all of whom to the deceased, were gifts of God's blessings.

Paris Evart Fletcher who was left alone in this life, never wanted for a father nor mother for the Lord found him in a waste howling wilderness, and led him through the valley of the Shadow of Death and was to him more than all he lost. He was received by experience and baptism in April, 1942, and he united with the Primitive Baptist Church. He lived a hard life but he kept the faith and he fought a hard battle. His hope was that he was included in that number chosen before the foundation of the world to whom Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—". He bore witness to the fact that he was a sinner; dependent upon God in His infinite mercy and grace for his every blessing and every need.

To the James Street Primitive Baptist Church: I love you everyone. You took me in and gave me a precious home with you when I was a stranger; you gave me bread and meat when I was a hungered; you gave me water and wine when I was athirst. May God bless everyone of you to press toward the mark for the prize of the high calling of God in Christ Jesus. I do not say farewell, but I mourn because I must bid you adieu for a little while in this vile and unfriendly world.

Yours in hope,
Paris Evart Fletcher

My Request:

Hymns:

- 1—Father I Stretch My Hand To Thee
- 2—Amazing Grace How Sweet The Sound
- 3—Rock Of Ages
- 4—When I Can Read My Title Clear
(To be sung at grave)

Preachers:

Elder George Hill—Do the preaching.
 Elder Jack Hawkins—Pray and such remarks as he wishes.
 Any minister present who desire to make remarks.
 Funeral to be held in chapel of Lowes Funeral Home.
 Corpse to remain at home until shortly before the funeral.

EXPERIENCE**REPRINT FROM ZIONS****LANDMARK**

Dear Brother Gold: — Dear Brethren and Sisters in Christ. If I am permitted by an all wise Creator, (feeling dependent for every blessing) I'll make an attempt to write some of what I hope to be the dealing of a merciful God with my soul. I had serious thoughts about my welfare when quite small, and often would leave my work and retire to some lonely place where no one could see me to ask the Lord to have mercy on my soul. This would soon pass off for a short season and then return for awhile, and I began to think it was nothing and would go to all kinds of worldly enjoyments, and especially ball-rooms where I took so much delight, determined to get my fill of sin, and at some future time would get religion; but it pleased God in his mercy, in the year of 1884, to show me in a dream my awful condition. I was on a bed of affliction at the time. I dreamed that I saw a bright shining hill south-eastwards on which there were a few of the loveliest people I ever saw. I thought I arose and started to where they were singing such beautiful songs; wanted to be with them, but did not go very far before I viewed a place that was torment. It seemed to be a gulf, the length I could not see, but it was too wide to step across.

While standing there meditating how I was to cross it all banished. I awoke next morning and told a cousin of my father's who was there at the time of my dream. She being a Primitive Baptist and I believed a child of God, remarked to me to look out, and I wondered what for, as it was only a dream and would soon pass off, but to my surprise it caused me to think that I soon must die and sink into everlasting punishment without hope and without mercy. I would go to secret places and try to ask God to have mercy on poor me a justly condemned sinner in the sight of God. Oh Lord have mercy on me was my cry from day to day, but did not want any one to know there was anything the matter, and would often prefer a bed to myself to keep anyone from finding out that I was so troubled, and there I would beg for mercy. The very beating of my heart was pity a helpless sinner Lord, for without thee I can do nothing, and at the same time did not take it for conviction, but thought I was soon to die and this was the cause of my trouble. I thought if I ever was convicted that I would know it. I went on in this way for some time, and persuaded my husband to move, thinking I would be better satisfied, but found none by so doing. During this time my mother was taken sick.

**(Continued Next Issue
 Zion's Landmark)**

MATES CREEK ASSOCIATION

The Mates Creek Association is appointed to be held with the Samaria Church, Ransom, Pike Co., Kentucky, the Lord willing, Friday, August 30, Saturday, August 31, and Sunday, September 1, 1963.

All lovers of the truth are invited to be with us. Those coming from the East or

South by way of Bluefield, W. Va., take Route 52 to Taylorsville, W. Va., turn left across bridge and mountain to Matewan, W. Va., then through underpass, turn right two blocks, then left across bridge into Kentucky, continue straight on hardtop road about five (5) miles, then left a short distance to Church.

N. E. Stanley, Clerk,
Mates Creek Association

ELKHORN ASSOCIATION

The Elkhorn Primitive Baptist Association will be held, the Lord willing, with the Glenwood Park Church, Mercer County, Princeton, W. V., on Friday, Saturday and Sunday, September 20, 21 and 22nd 1963. We invite all lovers of the truth to come and worship with us at this time, especially the ministering brethren. The church building is located at Glenwood on the old Bluefield-Princeton Road, on Route 71, about 2 miles from intersection of Highways 460, 19 and 21. Those coming by way of Princeton will turn left at this intersection, at sign, "Association."

Elder Ernest Branche
Route No. 2,
Marion, Virginia

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 September, 1963. Elder W. D. Barbour was chosen to preach the introductory and Elder 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.

ASSOCIATION NOTICE

The one hundred and thirtieth annual session of the White Oak Primitive Baptist Association is appointed to convene, the Lord willing, with the Church at Stump Sound, Onslow Co., N. C., Saturday before the third Sunday in October, 1963, and continuing through Monday.

Those coming from the South on U.S. Highway No. 17 will turn right one block

past the traffic light in Holly Ridge, N. C. Those coming from the North on U. S. 17 will turn left one block before they reach the stop light. From that turn, travelers will go one mile to the Association. Watch for pointers.

All lovers of the truth are invited to attend. We extend a special invitation to our preaching Brethren.

M. M. Gray, Clerk
White Oak Association

ASSOCIATION NOTICE

The Salem Association will, the Lord willing, meet with the church at Burlington on the 14th, 15th and 16th of September. The church has arranged to entertain the Association at Haw River School on Saturday and Sunday, and on Monday the 16th at the church on James St., in Burlington. The town of Haw River is four miles east of Burlington on Highway 70-A. The school is one mile east of the Haw River bridge on highway 70-A. Those coming east or west by the way of Interstate Highway 85, leave highway at the turn-off marked "Haw River" and go about one mile and cross an overhead RR bridge, after which you will intersect Highway 70-A. Turn left on Highway 70-A and go about one mile to the school Auditorium on the left. We will be glad to have all who can to come and be with us.

A. B. Barham, Assn. Clerk
Burlington, 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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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PSALM CXLIII.

Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me; my heart within me is desolate.

I remember the days of old; I meditate on all thy works; I nurse on the work of thy hands.

I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

Teach me to do thy will: for thou art my God: thy Spirit is good; lead me into the land of uprightness.

Quicken me, O Lord, for thy name's sake; for thy righteousness' sake bring my soul out of trouble.

And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

HOPE TO BE GUIDED

Dear Kindred In Christ:

Being burdened with a certain subject on my mind, and in my heart, I will once more write, hoping the Lord will guide my pen, mind and heart, that I may plead in defense of the precious, fundamental point of the doctrine of the resurrection of these mortal bodies from the dead, at which time this scripture shall be fulfilled, It is found in Philippians 3:30, 21: "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."

I am glad of one thing: Even though the vital point may and often is denied by some, even among us — The Old Primitive Baptist — it is still the truth! Like the sunshine on a clear day, A blind man could say he did not believe the sun was shining, because he could not see it. But one simple fact remains: The denial of the blind man would not make it true, however, it is or would be true to him, because he could not see it. The sun would still be shining, and those who were not blind could see it — the sunshine. In like manner is the resurrection of these mortal bodies from the dead.

I hope to write what I believe to be the indisputable truth — the

truth that is upheld and declared by the scriptures; not fearful of offending, and not seeking to please: For the Bible says, "For do I now persuade men or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." Gal. 1:10. The above is the Apostle Paul's writing when he unhesitatingly declared the whole truth as it is in Christ Jesus, our Lord.

The time has now come, when we should both speak and write clearly, not seeking to embellish, polish, nor compromise the truth with any living mortal on earth, for some day, we must all die, and go hence. Paul is both plain and emphatic in declaring this truth, Gal. 1:8,9. "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 (meaning already received) let him be accursed!" Remember Paul here is speaking to those who have already believed, and who have already had the truth revealed within them.

In Romans 4: 23, 24, 25, Paul said; "Now it was not written for his sake (meaning Abraham) alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences,

and was raised again for our justification." You see there were two main things He accomplished — two vital steps, without either of which, or if either were left out, we would never see God. The first accomplishment: He was delivered for our offences. He came here to, and did, fulfill the law for us; thus blotting out God's wrath and satisfying His judgment against us, and He paid for our sins by His death on the cross, that is: He imputed our sins unto Himself, and imputed His righteousness to us—justified us in the sight of God, the Father and He said: "Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." Jno. 17: 1, 2.

The second accomplishment was: He was raised again for our justification. We also had to be justified, and this He did when He arose from the dead: "If the dead rise not, Christ is not risen. I Cor. 15:12-17, says, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: Whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is in vain; ye are yet in your sins." He further says: "Then they also which are fallen

asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. "(18th. and 19th. verses of the same chapter)

What did the Apostle mean by the above scriptures? Simply that it took the resurrection of the literal, physical body of the Lord Jesus Christ from the dead to justify the church, and if the dead rise not, Christ is not risen, hence the Church is not justified. Thus our hope, our preaching and our faith is vain, void and without meaning; our hope can never be justified and never fulfilled. Dear Readers, Children, do you see the awful consequences, if the theory of the non-resurrection of our bodies were true to its final conclusion?

Thank God; this is only Theory! It is not true! For Christ has risen: The 20th. verse of the 15th. Chapter of I Corinthians from which I have quoted above says, "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man (Christ) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Furthermore, we find scriptural proof that Christ is risen from the dead in I Corinthians, 15: 3-8, which reads as follows: "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was 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." (Note: The twelfth apostle was bound to have been the one that the eleven disciples later appointed to fill the vacancy left by Judas, because Judas hanged himself, before Jesus rose from the dead, therefore Judas could not have been that twelfth, apostle; hence it must have been the one the apostles later chose, named Matthias. Acts 1:24-26. "And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.")

Thus Jesus was seen of the twelve. (Remember, though Matthias had not yet been brought into this select group of eleven, nevertheless, he was already an apostle, in the mind, will and purpose of God from eternity.) "After that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, (meaning at the time of Paul's writing this) 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 (Paul) also, as of one born out of due time." (Paul here means, he did not feel worthy to see or behold Jesus.)

Now if language has any meaning whatsoever, here is scriptural proof that Jesus Christ, the one who was crucified, the very body

that was laid into Joseph's new tomb, arose from the dead.

This fact can not be denied, except by denying the Holy scriptures—the written word of God—who can be that presumptions? Who dares dispute God's word? When God, by inspiration of the Holy Ghost, inspired or caused the Apostle Paul to pen down a true record of this momentous event; who would dare deny it? Yet there are those who do. Is there no fear of God in such a heart? I know in nature we can not comprehend fully the implication of such a situation, but in the Spirit there is no doubting the full truth of it. In the truth of it, the reality of it, lies our hope, our eternal joy, our salvation! How we rejoice in the scriptural testimony of the resurrection of these, our mortal bodies!

In conclusion, the Apostle Paul was not admitting for a moment that Jesus had not arisen from the dead, by his expressions found in I Cor. 15: 16, 17, which reads as follows: "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; and ye are yet in your sins." Instead, Paul was driving home a point, giving indisputable, absolutely, undeniable evidence, and proof that Christ did rise, and that our dead bodies shall also be raised. He was proving how inconsistent the denial of the resurrection of Christ, and his people, is. Also, He was here setting forth the terrible consequences embodied in the non-resurrection theory. Paul knew there would be plenty who would deny this truth, in ages to follow after his day on earth was done. So he hereby, gave us who do be-

lieve this blessed doctrine, these scriptural testimonials and undeniable proofs to refute the arguments of those who deny it. We fight not with carnal weapons, but the Word of God, the sword of the Spirit. "For the weapons of our warfare are not carnal, (physical) but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, when your obedience is fulfilled." II Cor. 10:4-6.

The Spirit within us testifies to the truth. It refutes that which is not the truth, whether written or spoken. The sweetest moments I have known upon earth, have been when I was blessed to preach or hear preached, this Holy and blessed doctrine of the resurrection of the dead bodies of the saints of God from under the dominion of death, forever.

I just as soon hear a person deny the very existence of God, saying with the infidel, "There is no God" as to hear him deny the resurrection of the dead. It is comparatively the same to me.

Now one final witness, the Lord Jesus Christ, Himself says: "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." St. Jno. 5:28, 29. Now would any man or woman alive dare deny the testimony of the Living God,

Himself? If so, he denies the truth as taught in the Word of God. David said, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psa. 17:15. This is my hope!

Farewell in bonds of
Christian Love and Hope,
Elder Layton Wingfield
Ridgeway, Va.

**EXPERIENCE
REPRINT FROM ZIONS
LANDMARK**

**(Continued From Previous Issue
of Zion's Landmark)**

We all thought she would die, but I could hardly bear the thought that she would so soon be at rest, and that we would be separated forever, for I was bound to sink into everlasting punishment without the least hope of heaven. In the summer of 1885 I gave up thinking I had done all that I could do and was still without hope and without mercy, and would try to read my Bible but it seemed that every sentence would condemn me. I could see promises for others, but none for poor me. So I gave up all hope and thought that if ever saved it was mercy, if lost it was just. I was in his hands to do as he pleased; but if I was sent to hell I would go there begging for his mercy. In this awful trouble of mind I lay down one night thinking I would never rise any more, and the condition that I was in can not be told, but I viewed the Church at Prospect Hill all sitting together, and thought I was sitting with them. Brother I. J. Taylor was there. I had never seen him but one time, and thought they all were singing

Oh for a closer walk with God,
 A calm and heavenly frame,
 A light to shine upon the road,
 That leads me to the Lamb.

We sang the hymn through as I
 had never heard it before, and
 when brother Taylor asked me to
 select one, I selected

And must this body die,
 This mortal frame decay,
 And must these active limbs of
 mine,
 Lie mouldering in the clay.

But before we began to sing it
 seemed that there was a voice
 spake directly to me saying, arise
 and be baptized, and wash away
 your sins. Oh, I cannot express my
 feelings at that time. It seemed that
 every thing around me was praising
 God for his wonderful works to
 the children of men. My burden
 was gone. I felt without sin and
 felt that I would never see any
 more trouble, and went on my way
 rejoicing for awhile, but soon began
 to think that I was deceived,
 and tried to pray for my burden
 back so that I could watch more
 carefully to see how it went off,
 but could find that I could not
 pray as before. My prayer was if
 I am deceived Lord undeceive me,
 and show me the right way. My
 mind was directed to go to the Baptist
 Church, but could not. So in
 this way I was brought along most
 of the year of 1886. I was tempted
 of the devil during the year. There
 was baptising near our house which
 made me feel that I wanted to go
 with the dear sisters, but something
 kept me back. In March 1887
 it pleased God to remove a beloved
 sister from me. Oh how this in-

creased my troubles: I thought she
 was taken to show me of my disobedience
 and it distressed my mind. Only three
 months had quickly passed along before
 my darling Eddie was taken. Sad and
 alone I was made to roam the woods
 and wring my hands and cry and try
 to offer my feeble prayers to the
 God of heaven to show me where
 I stood and if my loved one was
 taken for my disobedience for it to
 be shown to me. I would find myself
 making promises and as often breaking
 them, thinking how could I go to the
 Church and deceive a people that were
 dearer to me than anything on earth.
 Sometime that Summer dear brother
 David Wells joined the Church and was
 baptized. That day I was made willing
 to have been baptised anywhere if I
 had an opportunity. He was a former
 associate of mine. It made me want
 to go with him.

I often felt impressed to write to
 beloved F. L. Oakley, and tell him my
 feelings; but a feeling of unworthiness
 kept me from so doing. In this way
 I baffled along for more than three
 long years. I thought it must all be
 imagination, not turned to the world
 again thinking there was no reality in
 religion, but I did not stay there long
 before I saw how wicked I was, and
 thought that what we earthly possessed
 was going to be taken from us. It
 seemed to me that I could look out
 across the fields and see it consumed.

All this time I never had breathed
 it to a living human, but at times
 have I longed to tell mother, and
 when I would see her I was so afraid
 I would deceive her. On going to
 her house I had to pass Mr.

Warren's fish pond, and as I beheld the water this would come with irresistible power, see here is water, what hinderest thou to be baptised. In answer to this I would cry, Lord, I am not worthy of the least of thy blessings, besides being afraid of acting a hypocrite kept me from my duty so long. I learned all things must be thrown aside, and it must be told. In 1889 the Association was held at Lynch's Creek Church. On Saturday I was shut up, did not care to hear preaching until Saturday night brother I. Jones was preaching from this text, "Blessed are they that know the joyful sound," for I loved it so well, and while he was preaching this was presented to my mind with force, God moves in a mysterious way, His wonders to perform. I did not know at the time where it was. Soon as preaching was over I thought I would go near the stand and if I met brother Jones I would ask him to pray for poor me that I might see my way more clearly. On going there he was about the first one I met standing talking with Mrs. M. C. Stewart. She like myself was enquiring for the truth. As I walked up I asked if she had her feelings told. Before she spoke brother Jones remarked you have had yours told, haven't you? Oh I could not deny that, for they were told better than I have been able to tell them. Then I asked him to remember me at the throne of grace. He spoke firmly and said, I have had a hope for you ever since the first time I saw you. On Sunday he came around and I told him of my hope, and he told me to discharge my duty, On Monday at the close of the meeting I was per-

fectly willing to openly confess what my blessed Jesus had done for my soul. I was willing to sit at the feet of the dear saints to have a name among them.

Ashamed of Jesus, and should it ever be,

A mortal man ashamed of Thee.
That week quickly passed off and I like the poet could say,

There I shall bathe my weary soul,

In seas of heavenly rest,
And not a wave of trouble roll,
Across my peaceful breast.

On the fourth Saturday in August

I went before the Church and told part of what I here have written and they received me, and the next morning when I awoke, this was ringing in my mind, Child, your Father says come home. It seemed that it was the happiest day I ever saw. When we got to the water brother S. P. Terry asked me how I felt. I told him that everything was as bright as the sunshine with me, As we started down into the water I could say farewell vain world, I am going home; and when we came up out of the water how could I help but say,

"How happy are they,
Who their Savior obey."

Since that time I have had my seasons of joy and sorrows as all of God's dear children. This I have written for the special benefit of my dear children when I am no more. I sometimes feel that I will soon be done my short stay here, but hope I will be prepared to meet my God in peace, and that will be enough for poor unworthy me.

Katie Norris

Reprint From Zion's Landmark
THE CHRISTIAN

Am I a Christian? How many poor souls are asking this question, and saying within themselves, " 'Tis a point I long to know." I do believe that none but living souls can sincerely ask such a question, and express such anxiety to know, while many a one boasts of his assurance that he is a child of God who is still dead in sin. The assurance of faith, which is deep in the soul of a trembling child of God, is very different from the carnal security which a natural man may feel. They who possess the former feel themselves to be sinners yet, and only the true word of God, the truth unfolded to them by the Spirit of truth, can comfort them. They who possess faith do not know it until Jesus tells them, as was the case with the Syro-Phenician woman, the centurion, and the woman who came in the throng to touch the hem of Jesus' garment. One thing characterizes faith, it will always lead its possessors to Jesus. To him they will continually look, and of him they must continually wish to hear. These are followers of Jesus, disciples, Christians.

Can one who feels himself to be a sinner be a Christian? Yes, and no one else. A Christian is one who has been born from above. Can it be said that the sinner is born of God! Let us see, "Every one that loveth is born of God." John 4: 7, who is it that loveth? The one to whom much is forgiven. And to whom can sins be forgiven but to the sinner. "Her sins which are many are forgiven for she loved much." Luke 7: 47. Her love is the

consequence and evidence of the forgiveness of her. That love to Jesus can only be felt by one who is born of God. "He that loveth is born of God." "He that loveth dwelleth in God and God in him."

Some have thought that if we allow the expression, "The sinner must be born again" to be correct, then we must allow that he is changed in his nature in and by that birth. But would just reasoning lead to that conclusion? I think not. A birth does not change the nature of anything, but greatly changes the condition of that which is born. A Christian is one who has experienced two births, and the result of each birth is manifest in him. By a natural birth his natural or Adamic life was manifested with his natural body. By his birth from above which took place in God's appointed time, his spiritual life from the second Adam was manifested. That first man which is of the earthly, remains unchanged in nature, and will remain so until the resurrection. But it is now under the controlling power of the now divine life, which is pure and holy. This new life is sinless. In this life the sinner is brought forth into a new world, the gospel world, is made a new man in Christ. In this life he cannot sin, but is holy as God is holy.

The Christian then in Adam is a sinful being, vile, corrupt. "Behold I am vile." If he lives after the flesh he shall die. But in the life of Jesus he is forever free from sin, and that is the life that he now lives in the flesh, and in which he stands holy before God! That life can never be lost. Though he who possesses it may be left to lose all appearance

of it for a time, yet it is still there and will bring him back with weeping and with supplication from the far country to which the fleshly desires may have led him.

We must not forget nor be driven from the blessed truth, that it is the poor sinner, redeemed from sin and death, who has this divine life. It is his. Some make a complete distinction between this life and the sinner in every respect calling each child. There is a distinction in between the earthly Adam and the heavenly Adam. But it is the sinner who has been redeemed and who has received the earnest of that redemption. This life belongs to him, controls him, leads him, and will eventually bring him forth in resurrection power and glory. Jesus in our flesh bore the sins of his people, atoned for them, was washed from them all in the waters of death, and they all were with him in that washing of regeneration. Now that washing of regeneration by which they are saved according to his mercy is made manifest to them by the renewing of the Holy Ghost. In this life they feel their sins forgiven, blotted out, washed away.

There seem to be some who insist that the Christian cannot sin. One of my correspondents has insisted that it is not proper to speak of a child of God as sinning, that the publican's prayer for mercy, that the prayer taught by the Saviour, "forgive us our sins," are not needed by him. He says the Christian being forgiven, his sins remitted, there is no more remembrance of sins, and therefore he cannot sin. Here I am afraid I see the boldness of carnal security instead of

the tenderness of conscience that characterizes the possessor of faith. Those who have the confidence which the Lord gives are timid, trembling, tender in themselves, but they steadfastly look to Christ, and are bold when they can experience his presence, strong in the Lord, but weak in themselves. I have referred my correspondent to Job, the man pronounced perfect by the Lord, but who said, "Behold I am vile," to Peter, declared by our Saviour to be taught of God, who sinned, to the man who for a grievous transgression was delivered unto Satan for the destruction of the flesh that the spirit might be saved in the day of the Lord Jesus, and who was afterward restored, I Cor. 5: 5, 2 Cor. 2: 5-8, to I Cor. 8-12, 1 John 1: 8-10, 5: 16. And many other places where the children of God are spoken of sinning, and as he still insists that he does not sin, I have said: "If after the first sense of the forgiveness of sins one never realizes sin in himself anymore, then he can never more need or realize forgiving love, or pardoning mercy, never again feel the preciousness of the cleansing blood of Christ, never again have use for the prayer, "God be merciful to me a sinner." I will say plainly I do not believe one who is conscious of no sins or transgressions in his life, is yet manifest as a child of God, whatever his profession may be. I hope you are mistaken in this, but I realize no comfort of fellowship or companionship with one who has no trouble on account of a sinful nature. I think I am graciously given to realize by faith at times my perfect freedom from sin and death in Christ, but I am greatly troubled

to find that sin still lives in my carnal nature, though I cannot live in sin.

In themselves Christians groan under the burden of a carnal, corrupt nature, under a bondage of corruption, waiting for the change that shall come upon them in the day of redemption unto which they are sealed by the Holy Spirit of promise. Then in the last day salvation shall be fully revealed, and they shall appear with Jesus in glory.

Silas H. Durand.
Southampton, Bucks Co.,
Pennsylvania

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Editor

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Zion's Landmark together with the book would be an excellent gift for your son, daughter or friend.

Editor

OBITUARY

Joseph W. Ivey was born January 24, 1874, in Harnett County, near Dunn, N. C., and died February 4, 1963, in the Sampson County Hospital, Clinton, N. C. He was married on the 9th day of February, 1898, to the former Mary Jernigan. They were blessed to live together almost 64 years.

The following children survive him together with Sister Ivey: Lake, Albert, Henry, Rodger, Wiley, Jake, Ella and Lula.

Brother Ivey united with the Church at Mewborn's on the second Saturday in August, 1924, and was baptized by the late Elder W. B. Kearney. He lived in the church thirty-nine years, and can be truly said that he endeavored to keep the faith and the unity of the spirit in the bond of peace with all lowliness and meekness and with forbearance one with another in love. He desired the peace of God and the speaking of the truth in love. He often made the expression, "How can two walk together except they be agreed."

He loved the church and desired to bear a part in the upkeep of same. Even though he lived some seventy or eighty miles from his church, he proved his faithfulness even until the last year he lived by attending when he was able. He was well established in the faith and doctrine, and possessed a good understanding of the scriptures. The church will greatly miss him.

His funeral was held at his home, near Kerr, Sampson County, N. C., and his remains were brought to the Mewborn Church Cemetery, Greene County, N. C., where he lived and resided for several years.

Written by J. E. Mewborn

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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**THE FEAR OF THE LORD
IS THE BEGINNING OF
WISDOM**

A friend requests that I submit my opinion of the meaning of I Corinthians 1:25, through the columns of Zion's Landmark, which reads as follows: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

The above quotation does not imply that there is any foolishness nor weakness in God. Foolishness and weakness cannot be ascribed to God. The apostle has reference to the chosen vessels of His mercy. Paul said, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence."

I Cor. 27, 28, 29. By the above quotation it is clear to be seen that those whom God hath chosen are His foolishness and His weakness.

In I Cor. 1:26, the Apostle said, "For ye see your calling, brethren, how that not many mighty, not many noble, are called." This does not imply that there were not any noble called, but not many. Crispur, gains, and Erastus were called by grace, as well as Joseph of Arimathea (a rich counsellor). These men were of high rank, and esteem among the Jews. They were noble men after the flesh. Even though these men were well learned after the wisdom of the world, and called by grace, yet none of these attributes: the esteem of the people, nobility after the flesh, nor their great learning after the wisdom of the world, contributed anything towards their salvation, nor qualified them to better serve the Lord, nor did they hinder the work of grace. Generally speaking, the Lord saw fit to call the poor, foolish and despised of the world. Paul, himself (who, before his conversion, was known as Saul of Tarsus) was a learned man after the wisdom of the world, yet with all his learning and knowledge he contributed nothing to the saving of sinners.

When the light of God's Spirit shines in a sinners heart, he sees himself to be the chief of sinners. When God arrests a sinner, convicts and condemns him through the administration of His law, he will acknowledge the justice of God and say with the poet:

If Thou send my soul to hell,
Thy righteous law approves it well.

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The thief on the cross said to the other thief, "And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss. He said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom. And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise." Luke 24:41-43. Those who are brought into the marvelous light of God and are delivered from under the yoke of sin and condemnation embrace the experience of Paul; "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Tim. 1:15.

The Scribes and Pharisees were wise men after the flesh. They were wise in their own conceit. Solomon said, "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." Prov. 26:12. Paul said, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." I Cor. 8:2. Men may have literal knowledge of the scriptures, be ever so prudent and wise, yet not know anything about the revealed word of God. Jesus said, "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes (meaning babes in Christ. Those who are filled with the love of Christ they love Him, they love His people.) They are filled with tenderness, but they are dependent for food and nourishment in the heavenly kingdom, as are babes in the earthly kingdom.

Concerning the wisdom of the world and the wisdom of God, the

Apostle leaves nothing to be guessed at. He said, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." I Cor. 1:18, 19. The wisdom of the world has never contributed anything toward feeding the hungry nor given drink to those who hunger and thirst after righteousness. Generally speaking, the apostles were poor and ignorant men, yet God saw fit to call them to feed His sheep and feed His lambs. God's way is so different from man's way! He spoke by the mouth of His prophet, "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.

Men who only possess the wisdom of this world, cannot believe that God would send an illiterate or an uneducated man to preach His gospel. An unlearned man is sometimes found to be a man of wisdom, because, "The Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous. He is a buckler to them that walk uprightly." Prov. 2:6,7. "Happy is the man that findeth wisdom, and the man that getteth understanding. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." Pro. 3:13 and 15. David said, "The fear of the Lord is the beginning of wisdom. So

without a knowledge of the Lord, there is no wisdom, for the Lord giveth wisdom."

Paul said, "Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. 1:20, 21. Paul did not say that it was foolish preaching, but it was foolishness to the unbelievers. He said, "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." I Cor. 1:22, 23, 24.

It matters not how ignorant one may be, so far as human learning is concerned, if the grace of God is in his heart, he is wiser than the wisest of men who only possess natural learning; and he is stronger than the strongest who is void of Spiritual wisdom, because with the grace of God, there is also the wisdom of God. His wisdom and strength is in Jesus Christ; and Christ is made unto His people wisdom and righteousness. They are what they are by reason of what God has made His son to them. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification, and redemption, that according as it is written, He that glorieth let him glory in the Lord." I Cor. 30:31. Those who have received redemption through Jesus

Christ will never boast of their good works of righteousness nor of what they have done for the Lord, because they know that "We are all as an unclean thing, and all of our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6. Solomon said: "Everyone that is proud in heart is an abomination to the Lord." Prov. 16:5; and the Prophet Isaiah said, "In the Lord shall all the seed of Israel be justified, and shall glory." Isa. 45:25. Those who are in Christ Jesus glorify His name. They sing praise to God for so great salvation. This may be with stammering tongue or broken language, but it portrays the Spirit of God that dwells in the soul of His little ones—the ones who have the witness within.

God saw fit to call ignorant men like Peter and John to declare His name, and proclaim His power, and He is not dependent upon human learning to convey His message. He can speak through the brute to accomplish His purpose as He did in the case of Balaam, when his anger was kindled against the ass because she would not go forward according to his bidding; but the angel of the Lord stood in a narrow path which prevented the ass from turning either to the right or to the left: "And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee thou that hast smitten me these three times?" Numbers 22:28. When the Lord opened the eyes of Balaam and he saw the angel which prevented the ass from going forward, he confessed his sin. "And Balaam said unto the angel of the

Lord, I have sinned, for I knew not that thou stoodest in the way against me; now therefore if it displease thee, I will get me back again." Numbers 22:34.

Like Peter and John, many of the other apostles were ignorant men. The Scribes and Pharisees who were Jews and were prominent men, were well versed in the letter of the law. They were noble men after the flesh but they could not separate law from gospel. They could not discern the difference between the works of man and the works of God who works in the man, both the will and the do of His Good pleasure. They taught for doctrine the commandments of men. The doctrine which was taught by the apostles was a stumbling-block to the Jews, and to the Greeks it was foolishness, "but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Peter said, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11, 12. There is a vast difference between the teaching of the Pharisees and those who are taught by the grace of God. The former believes in works of their own righteousnesses and the latter teaches salvation by the grace of God.

The Elders, Rulers and Scribes were attracted by the boldness in which Peter and John set forth the doctrine of salvation by the grace of God: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned

and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Acts. 4:13.

Paul was a wise man after the flesh, yet his human learning contributed nothing to the salvation of sinners. He counted all things loss and counted them but dung. Here he was speaking of his great learning and prominence among the Jews, before the great light shone round about him when he was on his way "To Damascus to bring them which were there bound unto Jerusalem, for to be punished." He said of himself, "But what things were gain to me, those I counted but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I suffered the loss of all things and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comfortable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:7-11.

Paul had no intention to discourage natural learning or education, and neither do I, but he meant to set forth that the wisdom of this world, had no part in the matter of saving souls, nor in preaching the truth as it is in Christ Jesus, because our God teaches some of the most ignorant the truth, and enables them to preach it to the comfort of His people, even though they are not masters of the English lang-

uage. The writer endorses learning, both natural and Spiritual, and desires same, but there are some advantages in the unlearned being called as servants of God, because the most ignorant of God's people are fed from the preaching of these humble servants, who are often Godly examples of humility, meekness and lowliness.

Jesus is the Saviour of sinners. His work is not an external but an internal work by the Holy Spirit of God. "All Thy children shall be taught of the Lord; and great shall be the peace of Thy children." Isa. 54:13.

T. F. Adams

MRS. MARIAH BEAMON

Annie Mariah Smith Beamon was born March 20, 1875, in Greene County, N. C., and departed this life on Dec. 10, 1961. She was the daughter of the late Benjamin and Nancy Ham Smith of Greene County.

She was married to John B. Beamon on March 27, 1902. To this union were born eight children, three sons and five daughters. Marion Lee preceded her in death. John Edward, James Chester, (Mary) Mrs. Floyd Taylor, (Estelle) Mrs. Allen Baker, (Elitha) Mrs. George Gray, (Daisey) Mrs. Moses Sugg, (Eleanor) Mrs. Larry Shelton survive her. She had at the time of her death forty-six grandchildren, and sixty-seven great grandchildren.

Her mother died when she was just a little girl. She was taken to the home of a neighbor where she remained for a few months. Later she was removed to the home of another where she lived until she was married. In early life she had to work hard, with but little of its necessities and but very little schooling. Much of this proved a blessing for her life was one of trial. Her husband died about six months before her eighth child was born. The trial of being left a widow with her eight children to support and to school is known only to those who experience such. But, she was prepared for that day. Having to work from childhood, she had learned to know and understand the responsibilities of life. She was blessed with a strong body and a willingness to work. She was given a love for the home and her fine children. At no time did she falter. Most glorious of all, a kind Providence stood near and supplied her with faith and grace sufficient for her case. In distressing times and many trials, she looked and trusted her

Lord and Master for all things. She managed her business affairs well, and brought her children up in the nurture and admonition of the Lord. Eph. 6:4. She saw all of her children married together with all the one hundred thirteen grand and great grandchildren.

In her afflictions and loneliness, it was her delight to have the brethren and friends meet at her home and sing her favorite hymns. She was sparing with her words as we are taught in God's word, but like Mary of old, she kept these things and pondered them in her heart. She possessed some of the finest marks of the Christian with faith unfeigned. She loved her Lord and leaned heavily upon His everlasting Arm.

Written and submitted by J. E. Mewborn.

LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, the Lord willing, with Mayodan Church in the Town of Mayodan, N. C., Rockingham County, on Friday before the first Sunday in October, and will continue three days, October 4, 5, and 6, 1963.

Select your nearest Route No. to Mayodan, N. C.

We invite all of our faith and order to meet with us.

Sam L. Gilbert,
Box 2629,
Winston-Salem, N. C.

LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with Helena Church, beginning Saturday before the fifth Sunday in September, 1963. Elder Jack Hawkins 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

MEETING IN NEWPORT NEWS, VA.

Please announce in the Landmark of our meeting we hope to have in September. It will be held at the Parkview Community Center, located at Jefferson Ave., and Hylton Blvd., Newport News, Va., Saturday September 28th at 3:00 p.m. and Sunday September 29th at 11:00 a.m.

Mr. Joseph Plaster
22 Forrest Drive
Newport News, Virginia

LAUREL SPRINGS UNION

The next Laurel Springs Union meeting will be held with the church at Union, the Lord willing, the fifth Sunday and Saturday before in September, 1963.

Union Church is located on road No. 1003 in Surry County, turn south off Highway 601 at White Plains, turn north off Highway 268 at Level Cross. All lovers of the truth are invited to meet with us, especially ministering brethren.

G. L. Badgett, Union Clerk

SEVEN MILE ASSOCIATION

The next session of the Seven Mile Association was appointed to be held with the Seven Mile Church, Sampson County, N. C., beginning Friday before the third Sunday in September, and will continue through Sunday.

The church is located about five miles south of Newton Grove, N. C., on paved road leading from Hwy. 13, near Newton Grove to Hwy. 421, and about two miles from McLamb's Crossroad.

We invite our brethren, sisters and friends to come and be with us, especially the ministering brethren. For further information, write B. L. Godwin, Coats, N.C.

B. L. Godwin, Clerk

WHITE OAK UNION

The next White Oak Union is appointed to be held at Yopp's Church, the Lord willing, in Onslow Co., just off No. 17 Highway, the fifth Saturday and Sunday in September. Those traveling to the south turn at Dixon School to your left. Those traveling to the north turn right.

All lovers of the truth are cordially invited and a special invitation is extended to our ministering brethren.

H. A. Young, Union Clerk
R.F.D. No. 4, Box 362
Jacksonville, N. C.

BEAR CREEK ASSOCIATION

The One Hundred and Thirty First Fall Session of the Bear Creek Primitive Baptist Association, the Lord willing, will be held with the High Ridge Church in Union County, N. C., the first Sunday in October, Friday and Saturday before in 1963. The Church is located about seven miles South of Marshville, N. C., on paved road. Turn off No. 74 Highway at the Texaco Service Station on paved road. Travel about six miles to Sturdviant Cross Road. Turn left about one hundred yards. Turn left to church. Look for pointers.

All orderly Baptists are cordially invited to attend and especially the Ministering Brethren. We don't only invite you, but we want you to come. For further information contact Elder C. S. Mills, 911 Marie

Ave., Kannapolis, N. C., Phone Webster 3-6439, or undersigned.

Troy A. Williams, Clerk
Route #7, Box 624
Monroe, N. C. Phone 753-1414

SKEWARKEY UNION

The next session of the Skewarkey Union will be held with the Church at Tarboro, N. C., the fifth Sunday and Saturday before in September, 1963. Elder P. E. Get-singer was chosen to preach the introductory sermon, Elder W. E. Grimes, alternate. We extend an invitation to all brethren, sisters and friends to meet with us.

E. B. Peele, Union Clerk
Route #2
Williamston, N. C.

BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Sappony. The church is located just about a mile west of No. 58 Highway about half way between Wilson and Nashville, Nash County, N. C. You leave 58 Highway at Sand Cross or J. W. Bone's Store. The Union will begin, the Lord willing, on Saturday before the fifth Sunday in September, 1963. We wish to invite our brethren, sisters and friends and a special invitation is extended to our ministering brethren.

J. B. Williams, Union Clerk
225 Braswell St.
Rocky Mount, N. C.

NOTICE

Elder H. J. Bird requests notice of change of address as follows: Old Address: Elder H. J. Bird, 407-34th St., Charleston 2, W. Virginia. New address: Elder H. J. Bird, 2490 Montana Ave., Hurricane, W. Virginia—25312.

NOTICE - POSTMASTER

Change Of Address Forms #3579

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PSALM CXLIV.

Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight:

My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

Man is like to vanity: his days are as a shadow that passeth away.

Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:

That our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets;

That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

ENJOYS LANDMARK

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

Dear Brother Adams,

Enclosed you will find my personal check in the amount of three dollars (\$3.00) to pay for one new subscription to Zion's Landmark for one year. Please enter subscription for one year for Mrs. J. M. Harvell, P. O. Box 64, Oakboro, N. C.

Also, I am enclosing an article written by Sister Harvell which I enjoyed so much and would like to share it with the readers of Zion's Landmark, with your permission. I asked her permission to have it published and she said she had no objection if you felt that it was worthy of space. I feel that it is a wonderful experience written by one of God's humble children as she was moved and inspired by the Holy Spirit of Almighty God. Somehow, I feel that we can see the hand of God in all this, working both to will and to do of His own good pleasure.

I have known Sister Harvell all her life. She is a faithful and highly esteemed member of my home church (Smith's Grove Primitive Baptist Church). At the age of eighteen she and Johnny (her husband) came to me and requested that I officiate at their ceremony which joined them together as husband and wife. This ceremony was performed in my home August 18, 1951. It was my privilege also, at her request, to baptize her into the

fellowship of the church the 3rd Sunday in September, 1954. We had met at the water of Rocky River to administer baptism to two sisters who had previously united, and when the church door was announced open. Sister Harvell came forth begging for a home. She says, "I love this doctrine, I love this people, I want a home." The church gladly received her with open arms, for she had the keys to the Kingdom. She brought forth fruits meet for repentance.

Brother Adams, I sincerely hope this finds you and yours well. As for us, no serious complaints, for which I desire to be thankful. Come to see us when you can and remember us in prayer.

Yours in hope,
C. D. Whitley
Oakboro, N. C.

AN EXPERIENCE WITH THE HEART

By Marcella S. Harvell

A true experience remembered and recalled by her. Heart surgery was performed September 8, 1961 in Winston-Salem, North Carolina.

At this time I had been living with the dread of heart surgery for several years, and for the past three months I had wrestled with the fact that the time had come for the actual event. The specialists at the medical center had confirmed my fear.

Now I waited each day for notice

in the mail that a hospital room was reserved for me and the operation set to schedule. I tried to console myself with the belief that I would have the finest surgeons in the state on my case, and that heart surgery had been performed successfully every time for the past several years, and it was no longer a risk. I thought of the opinion of several private doctors and others who had promised a renewed vitality of good health and the ability to throw away the pill boxes when the operation was over. These hopes wrestled with the knowledge that God was able to destroy both soul and body at his command, and that He was performing greater miracles than heart surgery long before the specialists of today were come into the world. If God saw fit to stop the trembling weakness of my heartbeat forever, I wondered, would it be well with my soul? I saw my own worth as nothing and unacceptable to the holiness of God.

Yet I dared to hope that I would find mercy and goodness from the One who has stooped to bind the wounds of sinners, of which I am chief. My thoughts were turned to experiences of the past — when I had felt His mercy and strength. I was no stranger to sickness and pain, and I remembered the afflictions past endured — not of my own sufficiency, but by the mercy of God. This was a comfort. I remembered my friends and loved ones. I was not worthy to call upon their remembrance, but how I hoped they through Jesus would remember me in prayer.

I wanted to go back to old Smith's Grove, my home church, and request prayer, but somehow I still

felt unworthy. I, who had not been faithful to sit among them even as my strength and health had allowed. I, who let the burdens and troubles of my days take the desire to go and find comfort among the congregation of the Lord. This was the people of God, who hoped in His salvation, mercy, and forgiveness, and I could not find the strength to call upon them as I felt I desired. This was the people who had given me a home with them when I had been made to tell of my hope and desire that day on the banks of Rocky River, and was immersed beneath the stream. This was the people who had come through great tribulations, whose maker was God, and I feared I was not worthy to be called one of them.

Still, I wrestled with my conscience, my hopes and my fears. Sometimes I felt uneasy, sometimes I rejoiced, and felt a nearness to God.

I kept in touch with the operation, similar to the one I would have, which was being performed on a man from Oakboro, and I asked about him often. He seemed to be doing well.

I did not let others know of my dread and fear, because I felt that pity in the wrong words might cause my fears to overcome me and I might decline to take the planned operation — which I hoped could restore my health.

I pitied my family for the ordeal that might come, and I tried to encourage them as best I knew how. I could almost vision them waiting in some lonely hospital corridor while I was in surgery, and being so fearful I would not come out alive. I, too, could imagine their

grief if I should not come back to them, and I prayed that whatever happened, they might be reconciled.

During the last two weeks at home, I began to look forward to the operation, knowing the dread would soon be over. I had begun to become reconciled in some way.

Then the day before I was to leave, I requested Elder C. D. Whitley and his family to come to our home. We talked, and before they left, I asked for prayer. That prayer was humble and beautiful to me. It was my feelings in expression. It broke the heart and brought the tears, and lifted up again. What a lovely meeting and a joyous farewell to my friends! We wept for joy, for there was hope and faith in that room that night, and I believe Jesus was there — since where two or three are gathered together in His name, there He is in the midst.

That night also, the man who had gone through heart surgery recently, came with his wife to visit us and wish me well. He told of his better health and told me not to worry about anything.

Before we started our trip to the hospital that morning, my dear husband knelt with me and asked God to be with us both and let us come home again together, but make us reconciled to His will, regardless of results.

We entered the hospital together, and I was given a semi-private room with another woman. Johnnie rented a room in a home near the hospital and then the ordeal began.

The doctors came from everywhere — listening, listening to my heart. The Ahs and ums and questions did not alarm me then. I

tried to appear very calm and sure of a good outcome from the operation, and they seemed much impressed.

Late that same evening the head surgeon came in alone and gave me a lecture on what I had to do immediately following surgery; and said there was great danger of pneumonia setting up if I did not conform to the strict routine of deep breathing exercises he would have the nurse teach me to do beforehand. I was told there would be great pain in my chest which I would feel night and day after surgery and I must breathe deeply and cough as hard as I normally could to prevent congestion setting up. He was very grave and suddenly the serious impact of the situation loomed before me.

Somehow this utterly unnerved me, and I was discouraged and sore afraid. This was new to me, because the man who had had surgery had told me there was no pain at all and that only some soreness for a short while afterwards. Also, I dreaded pneumonia so greatly because I had had that twice and with temperatures ranging to 106 degrees. I had never known a more deathly sickness than pneumonia, and here it seemed I would not only face heart surgery, but pneumonia, too. I was learning just how serious this was to be, and just how helpless I was. However, I was not disturbed because of the wrong impression I had of simple heart operations — since that had served a purpose in its time.

There was an icy fear that crept through me then that I had never experienced before in my life. It was as if I was standing at a door

that had to be opened, and inside was waiting my fate. There was life and death inside that door, and one of them was mine.

After the doctor left, I tried the deep breathing exercises they taught me, and it seemed I was not doing them correctly. I wondered, and almost knew I could not do them right when the time came, if it even came. I wept and mourned with all the emotions of life. I have never cried so helplessly as I felt then. I wanted to leave the hospital now, and yield to my fear, and I wanted to run away from life, from death, from all the pain and from all the dread. But I knew there was nothing anywhere if it was not here. Johnnie held my head in his lap as I cried out my fears and weakness to him. The doctor came in and they both talked to me. I do not remember all they said, except one thing Dr. Tribble said; "Do not worry about crying and being afraid. After all, you would not be normal if you were not afraid, now would you?" There was a calmness in his voice that seemed to come from afar off, a voice from the future, saying, everything will be alright. It was as the voice of Jesus, saying, "Child, I understand."

When the head surgeon came in then, I was able once more to laugh, and I tried to apologize for crying and being mean.

I was given sedatives and put to sleep that night and before getting well awake the next morning, the stretcher was waiting to carry me to the operating room. I saw a glimpse of all my family standing at the foot of my bed, and I again was trying to be strong and confi-

dent so they would not worry.

The operating room was dark green and appeared smaller than I had imagined it would be. The operating table looked familiar since I had been in surgery rooms several times before—twice for surgery on my feet, and once when my child was born in surgery.

The air conditioning was too cold and I began to shake with a chill as I lay down on the table. I did not know if it were due to the cold temperature of the room, or from fear and anticipation of the operation. There was no one with me now except the anesthetist, who was working setting up some injection at my side. She was a kind, sweet-faced woman with a soft deep throated voice, and I had met her along with the doctors yesterday. I asked her for a blanket, and she soon had me wrapped in an outing blanket. As she worked at my right side and arm finding the veins for the twilight sleep injecton, I heard the familiar march of the surgeons echoing on the hard floors as they quickly came into the room. Then I was wafted quickly off to oblivion.

I was awakened to pain. My eyes were still closed, for I could not see. I knew the operaton was just beginning, for I knew the familiar sting of the scalpel on the outside layer of skin. I had felt the same type of pain before as the outer layer of skin was separated, so I knew it was just beginning.

As if someone had turned on a radio, I heard the sounds of the operating room and thought, "Well, the anesthesia did not work. Maybe I am going to be able to hear and know just what goes on during surgery, as someone who is bearing a

child without anesthesia by hypnosis, or some new type of anesthesia they have invented. I am awake, I am sure — the pain tells me that. The sounds tell me that. The coolness of the air conditioning tells me that.

The voice that was closest was Dr. Tribble's, and I thought he held the knife. I was glad when the outer incision was made, and I imagined the internal tissues were numbed with a local anesthetic, due to my mental awareness. I realized differently as the knife began its' second slow incision, which did not hurt with the same sharp sting as the first. This one took longer to do, a cutting away a small area at a time. It went in the same direction as the first had, starting from beneath the left armpit and circling moon-shaped upward around the left armpit and circling moon-shaped upward around the left shoulder-blade.

I did not try to move then. I had no desire to move, although I imagined I could if I tried. There was a calmness in my mind and a feeling now that this was right and good, and all would turn out well.

However, as the pain increased, I thought perhaps I should make some sign that I was awake so that more anesthesia or sedation could be given, but when I tried to move a hand, it was leaden. It felt as heavy as a ton of bricks. I felt a slight alarm at this, at being a prisoner here with my conscience alone. Then I reasoned that this must be in the great plan for my benefit, if not by the surgeons, by the plan of God for my benefit. This stilled my alarm.

Everything seemed to be moving

at a slow pace in time, and I could make out all Dr. Tribble said in his deep voice. I made mental notes of every new type of pain I experienced. These strange new pains were different types of instruments on the tissues deep in my chest, and I could hear my own heartbeat as if I had my hands over my ears. I was lying on my right side now.

Some of the instruments pulled and stuck, and others gripped. As the pain grew more severe, I began to search in my mind for some thought to help me cling to reality. Mentally, this was almost impossible to bear. I had been holding to reality by the steady calm voice above me of Dr. Tribble. As the pain had grown deeper and graver, this was no longer sufficient.

I would have quickly run away from all the pain and struggle if I had had the physical power, but here I was, a prisoner between life and eternity, and I was utterly helpless to ease the physical pain or the mental anguish. Both body and soul lay helpless before God. I had no hiding place as I could see.

Then, if I am not deceived, the voice of my conscience — coming from the depths of my heart and rising above the bounds of pain, echoed and vibrated in my ears: The pain must be endured, the battle must be fought. Who could endure such pain, Who could fight such a battle? I knew but one in Heaven and Earth. It was Jesus. "Jesus, You are here beneath this burden. None but You can know the pain. None but you have fought the battle, Jesus, You are here, I feel it, Thou hast stooped so low to find me, give me aid and pity me— Thou Who felt the heavy burden of

the cross of Calvary. And was nailed upon the burden, gave Thy crimson blood for me. Thou Who pitied me upon it, may I pity Thee in this, May I live to tell the story, if I die, my die for this. As I pity, strength is given — strength to bear another pain — Oh, I feel Thy grace and mercy flowing through my life again!"

Then I heard the doctor talking about tying off a vessel, and soon they were working with the defective valve inside the heart. A punching, tearing instrument was trying to force it open wider, and the valve had the feeling of having been made of rubber or canvas, and was very tough and leathery. The jerks of the punching instrument seemed to weaken the pulse I heard in my ears, and the voice inside kept repeating the name of Jesus, over and over.

The doctor was asking another if they should go any farther, and a quiet, commanding voice answered yes. There was a lapse of time while they were working, the voices hushed.

Another hard tug was made at the tight valve, and I felt the blood rush through as it were a rushing stream, and then beat fast and then slow gradually to a firm, steady rhythm. I felt joyful that the valve was opened successfully.

A round jagged instrument touched the open place very deeply and whirled in a circle and moved while gripping the tissues, and this I thought was making a closing in the heart wall. When pain almost overcame me, the voice spoke the name of Jesus.

Finally, all pain left me. I felt sweet rest and was still awake men-

tally. I had a calm feeling of being well and at peace. I wondered at the stillness — all the familiar sounds were gone, and suddenly I realized the pulse I had been hearing continuously was hushed. I thought it was gone. I wondered calmly if they would get it started again. There was endless time and a seemingly hushed waiting. The sounds came on again faintly, and I realized the doctors were anxiously working and waiting and it was not pleasing to them. Dr. Tribble said, "Give her that two or three more times." He sounded discouraged. The first new feeling I experienced physically then was a small shock from the stinger type instrument which sent a little quivering vibration through the heart flesh. This was not quite sufficient. The second time the instrument stung a great shock and quiver went through the heart and a great pain went completely through the heart with force and it started beating again.

Time elapsed and I was not conscious until I awoke to a dryness in my throat and mouth and knew there was a tube in my throat and a hard round attachment in my mouth and throat. Then I felt this being slowly removed and time elapsed into sleep again. I aroused to nausea and trying to breathe deeply. There were heavy fluids coming up from the lungs into the breathing passage, and it seemed to be completely blocking my breathing. I gave in to the nausea, and felt the doctors aid me with a suction apparatus. I attempted coughing and the tickling and smothering stopped. I felt weak and spent. They were sponging my face with

cold cloths and soon I drifted off to sleep again.

The next thing I clearly remember is being in my room and knowing I had returned from a long and hard journey. I wanted to tell everyone of the deep place where I had been, and how amazing it was to find Jesus there — and I wanted to tell all that the name of Jesus is sufficient in all trouble. This was now the desire of my heart — to speak of the power in that precious name., the tender mercy, love and grace — the strength it gives, the pain it endures.

The surgeons, expecting me to need help now much more than ever, swarmed to my bedside — expecting to find me in the usual coma or after-urgery sleep which is supposed to last for 24 to 48 hours. Here I was awake, knowing them all by name and asking questions, such as, "Dr. Cordell, did Dr. Tribble hold the knife?" And, "I knew everything during the operation. I felt all the pain and knew just when you fixed the defective valve."

They did not believe me. They said I would not remember a thing like that in a few days, that this was a sort of dream or imagination. I wanted to remember each pain and trial, since I thought I might forget the mercy and grace of the blessed name of Jesus if I would forget the path of affliction.

I had special nurses for those first two days. I tried not to give them any trouble. There was no bandage on the long scar. There was a tube in my heart incision for fluid drainage, and they removed this the morning following surgery — which was a n o t h e r amazing thing, they remarked. One

of the surgeons came in to see me and stopped frightened, when he first noticed the other doctors had removed the tubes so soon.

As for coughing after surgery, and the deep breathing exercises, they said I awoke going through the routine the doctors lectured me about. As for the pain after the operation, it was very small compared to what I had already experienced, so I could not grumble and complain. The second day after surgery, I sat up in a chair. On the third day, I walked a little. I made several telephone calls to my mother at home, after she had left the hospital where I was. The doctors said the operation was 100 per cent successful, and the fast recovery was 95 per cent faster than expected. The valve had been closed to half the size of a pencil and they got it opened back to normal. Also, when they got inside the heart, they had found only one defective valve instead of the two they had feared were affected and damaged. I had been in surgery 30 minutes longer than expected, however, due to the extra serious condition of the one.

I believed all my doctors were as kind and understanding as could be, and I believe God was their Chief Surgeon. I had believed this before the operation.

As each day passed by, I groped each time I walked down that long corridor for strength to recover fully. Each step gave added strength, each breath a greater joy. I cannot picture how each moment actually grew, for it was like a flower opening slowly to the sunlight. I cannot express the actual feeling of new hope, new life, and new love

for all. I felt I would never doubt again. I was as a little child, growing and trusting, and rejoicing in each new day the Lord gave me.

My husband and family were wonderful to me, and it seemed there was no scorners in the world.

One day as Johnnie and I were walking down the corridor for my walking exercise, there was a young boy of 18 or 19 years of age lying on a low stretcher near the elevator waiting to go to surgery. As we made our turn, we looked directly into his face and I saw how helpless and alone he looked. He was unconscious, asleep, and as he lay there with scars of tragedy covering his young face and with bruises from some horror blotting his innocent face with the sorrow of this world — I stood and wept for him — this young stranger I had never seen before. I learned he had been in a bad automobile wreck and his brain was damaged, and they thought he probably would never know anything or anyone again even if he lived. I thought then of Jesus, and how strange to man is the way of the Lord, and how mysterious are His powers, and how merciful He is. He works and none can hinder, He hinders and none can work.

I experienced sad days again before I was to leave the hospital. I had several bad hours at the time, and once I began to doubt and fear for myself again. I almost had pneumonia and became afraid. There was one of my doctors who was from the country of Turkey. He came in every day, and when he heard I was downhearted that day, he came in and talked with me a long time, taking time to explain

and tell me once again of the miraculous total success of my operation, of the wonders they had seen scientifically, and he scoffed at my little worries. He listened to me tell him some of my experience then, and soon my nerves were calm and I was feeling better.

The day they told me I could go home the following Sunday, I felt so happy! and as I walked with my husband down the corridor and we stood together watching the outside view through the huge picture window there, I hope in my heart I was thankful to the Almighty God for everything, Who is Alpha and Omega, the beginning and the end.

With a heart full of love
and Thanksgiving.

Marcella S. Harvell

A LETTER

The following letter was submitted to us for publication in Zion's Landmark, by Sister Annie Belle Jones, sister-in-law of the writer. Both are members of Angier Primitive Baptist Church, Angier, N. C.

October 22, 1962

Dear Annie Belle and All:

I sometimes wish I could travel with my mind. If so, right now I would be there with you doing some of these things rather than write them, but as it is, this is my only medium of correspondence.

Even though I know I have been so abundantly blessed in so many ways, yet I am so depressed much of my time! This proves that human beings are never satisfied very long at a stime. I get so ashamed of myself for complaining, but I cannot seem to find a way to avoid

it. The desire for patience is asking for more affliction of heart and soul, because as the Apostle said,

"We 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." Rom. 5:3-5. The patience and faith of the saints of God come through and by the affliction of the sword to cut them down. Making them as Paul said, "—less than the least of all saints." No wonder He also said, "For we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:- 25. There is no doubt many of our prayers are motivated by fleshly desires, but the Lord knows our hearts, and all its selfish intents. He knows our needs even before we ask of Him. Too know anything of His mercy and power, we must be brought into His sanctuary.

We must be consumed by the fire of His grace which purges and makes us fit subjects for His kingdom. Then can we say with David: "So foolish was I, and ignorant: I was a beast before thee." We regret we are so situated that we are deprived continuously of the good meetings of our people, in the capacity of worship, and we look forward to the day when we hope it will be different with us, for our hearts long for this as well as that we may commune in spirit with each of you; and may the Lord grant that this may not be too long hence. We also long for the privi-

lege of visiting with you socially, my dear Sister and Brother, and your dear family.

Did I tell you Beth and Doug spent a few days with us, on their way to the new assignment at Waukisha, Wisconsin? Clara and Vernell spent last week up there. They called us one night and it sounded like a happy group. Beth said, "Mommie, our house looks like a fairy-land." Those two children are so happy to be back together in a place to call home, even though they are a long way from their families, or near kin.

Tuesday night October 23, 1962

By this time you too know of the dangers that face the entire face of the earth! Paul called me yesterday, saying, he was on his way home to pick up some necessary items, and would then go immediately back to the Battery. I knew something had happened by the tone of his voice. When he arrived, he came in, packed a bag with extra clothing, shaving materials, etc. With these things he also carried two cots with mattresses, extra blankets and his pillow. All the off post personnel were called in for readiness alert, which necessitated the setting up of cots and the like, so they could catch some rest in shifts. It is the most gloomy and perilous looking condition we have ever had to face, and we do not know what tomorrow will bring. I am here all alone; for how long, I have no idea.

I do not feel afraid because of this world situation. Maybe it is of ignorance, I cannot truthfully say; but I do admit that I am disturbed, and filled with awe and pity. I feel pity for the many innocent, and

helpless people who must be brought to suffer, and probably lose their lives because of the struggle for greed and power of some of the leaders of these warring nations.

Surely the great beast has raised his head to strike out and bring destruction upon the land. John, the Revelator, said: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy." The wiles of man have corrupted the earth and filled it with violence.

All nations before God are as nothing, and they are counted to Him less than nothing and vanity. But He has preserved unto Himself an elect people who shall trust in His Name, and declare Him the only power in Heaven and earth. He shall deliver them from the wicked and save them and their inheritance shall be forever.

Even now in the darkest time of the great threat and danger that hovers over the peoples of the world, my heart is consoled with a sincere faith in our God as the Chief Ruler, and Controller of all things. All things are in His hands and will come to pass as He has decreed. Who then can prevail against Him? He who overthrew the cities of Sodom and Gomorrah and turned them into ashes because of their ungodliness? This is the God in whom I hope I have been blessed to trust, and believe as the only means of salvation; who speaks and it is done; commands and it stands fast. We read: "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.

We are told by the Prophet Isaiah: "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."

Then, can we alter or make any changes, hinder the development and fulfillment which He declared in the beginning of time? O, the wretchedness, weakness, and blindness of puny man who exalts himself to lofty heights, and like "The fool hath said in his heart: There is no God. Psa. 14:1. Oh! for grace to fall upon our faces, and cry unto Him to spare us the wiles of evil men and devils, and enable us to follow Him in precept and example; looking ever to Him as Lord of Lords and King of Kings.

I have just realized that day is breaking and I have not been to bed. But somehow the night has not seemed long. I have enjoyed some sweet meditations of the greatness of the power and wisdom of God. I wish I could tell it as clearly as I feel its depth; but I know these things we see, feel, taste and handle of the word of life cannot be fully expressed by mortal tongue.

I have kept the radio on all night to hear the news bulletins and I wonder too, if Paul has been able to get any rest. I do not call him unless it is urgent indeed, because the telephone lines should be kept open at the Site. I do not know when, nor if he will get a chance to come home. I worry about him because of his condition, He seemed so upset about this Cuban situation.

I hope I have not worn your pa-

tience too much with this long letter. I just felt I had to talk to someone, and I do feel better now.

Meta and Paul Rohrbaugh
1120 Southland Prk Drive,
Shreveport, La.

**BLESSED IS LIFE
EVERLASTING**

Dear Brethren and Sisters,

Many thoughts have come into my mind in the past few days of the difference in the flesh and the spirit. One of the writers said, "In me, that is in my flesh dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:18. I am not referring to this because Paul of old has said it, but because I feel and see it so keenly within my own flesh. Yet it comforts me and strengthens my hope that the devout Apostle Paul is a witness with me in this very experience, for how could I be encouraged in this respect, when I see and feel my unworthiness, and realize the wickedness that dwells within me, and I unable to prevent it being there, if I had no witness that such is the daily experience of the children of God? This is why The Same Apostle said, "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?" The body of this death is what gives us so much trouble, for therein our trouble lies—sin! We know as did Paul that in the flesh dwells no good thing, and with-

out faith it is impossible to please God, "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.

The flesh is seeking after the things of this old world—the natural things. It is proud and puffed up, wants praise and eulogy, and really believes the flesh is to be commended for the many good deeds they believe they do to the glory of God. In Galatians, sixth chapter beginning with the seventh verse, we read, "Be not deceived; God is not mocked. for whatsoever a man soweth, that shall he also reap." The question in my mind is: What is man sowing, and what will he reap? We will find the answer to this in the eighth verse. It reads like this: "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Notice what he is sowing: to his flesh. See what he reaps? Corruption! This is the reward of the works of the flesh. In the same verse we read: "But he that soweth to the Spirit, shall of the Spirit reap life everlasting." Those who sow to the Spirit will reap life everlasting. O what a blessed gift is life everlasting! What a great difference in sowing to the flesh and sowing to the Spirit! And what a great blessing to be endowed with the gift and ability to sow to the Spirit! Some say you can do either, sow to the Spirit or to the flesh, but My Dear People, how can you sow to the Spirit if you do not have the Spirit? The man that soweth to the Spirit is the man that has been given the Spirit of God and been blessed of God to do this.

If there dwells no good thing in the flesh, and it is impossible to please God in the flesh, then how are we going to do good works in the flesh and please God in the flesh? Why, it would be impossible to do so. For all that we sow to the flesh, which to me means, do in the flesh, we reap corruption. So we see that in the flesh dwells no good thing and it is impossible to please God in the flesh. We also read, "He that soweth to the Spirit reaps life everlasting." The Spirit does not always strive with man. Man is only in the Spirit when it pleases God to bless him with His presence; thus enabling those in whom His Spirit dwells to sow to the Spirit. When once the Spirit enters into the heart of man, it remains there. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? I Cor. 3:15. And again, "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. I Cor. 6:15. Again, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. No, the Spirit does not always strive with man, but it brings peace and comfort, and rejoicing at times. It rescues us from the warfare of sin that we find in the flesh. This old nature of ours which entertains or furnishes a dwelling place for satan and his works brings to us a great warfare, it harasses our souls, and causes

us to see our nothingness and helpless condition before God, and to fear we are not born again.

In our conviction of sin, when we came to know that we were sinners before God, an experience that only God's little ones know (and a blessing it is) which comes in the convicting hand of God, His Spirit strove with us, but when deliverance came, we were lifted up in a state of rejoicing, praise and thanksgiving that is unuttered or expressed. This Spirit continues to dwell within, even though it pleases Him to show us often how dependent we are and what we would be without Him. But this is for our good and His glory. For in this we are taught as Christ said, "Without Me ye can do nothing." And as Paul said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, and tinkling cymbal." Again, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, I am nothing. Charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." I Cor. 13: 1,3,4,5,6,7. Oh, what a wonderful gift is charity! Those who are brought to know this great gift—Christ — can say as did David: "I will extol Thee, My God, O King; and I will bless Thy Name forever and ever."

Eva M. Hamilton

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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SEPT. 1, 1963

VIEWS ON 1 COR. 15:29

Elder T. F. Adams

Dear Brother,

Just thought I would write you a line, as I am sitting around and meditating over a few scriptures. I went to a funeral yesterday. I thought Brother Bradshaw did good.

There is a scripture that I would like to have your views which reads like this: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" — 1st Cor. 15:29. To me, if that means water baptism, it must have been in the long ago.

Bro. Adams, please publish your views on the scripture which I have requested in the next issue of Zions Landmark, if possible. This is a question among lots of people.

Our Association convenes in September, beginning on Friday before the 4th Sunday and continuing three days. As many of you loved ones that can, come. You will be given a hearty welcome.

Will close for now. Hoping to hear from you soon.

J. T. Hollensworth
Route 2 Box 295
Ellisville, Miss.

Reply — Such views as we have on the scripture referred to by our brother, we have given in former volumes of Zions Landmark and we have no new light on the subject. Still, as many of our present readers have not access to our former volumes, we will reassert what we have in substance written before. — Editor.

1st. Cor. 15:29 reads as follows: "Else what shall they do which are baptized for the dead, if the dead rise not at all: Why are they then baptized for the dead?"

The fifteenth chapter of 1st Corinthians treats on the resurrection of the body from the grave. According to this and other scriptures, Jesus was buried and rose from the grave and was seen by Cephas, the twelve disciples, James, then all of the Apostles, and many other brethren, and last of all by Paul, as one born out of due season. Then Paul said: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised,

your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Now, Paul says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

If we were acquainted with the customs of some of those in ancient times, we perhaps could better understand why Paul spoke the above words. It is said by an ancient writer that "A custom prevailed amongst some that when a person died; a living person went under the bed. The priest then asked the dead person if he were willing to be baptized, (as a sign of his resurrection,) and the living person under the bed answered for him in the affirmative; Whereupon he forthwith came out and was baptized as the representative or substitute of the dead, and as a sign of his resurrection." Of course the Apostle did not believe in such superstitious customs. He referred to this custom to reach those who practiced this custom and show the inconsistency of those who argued that there was no resurrection of the dead.

The Apostle was here speaking to those among them who said there is no resurrection of the dead. Now if there is no resurrection of the dead, why have they practiced this custom that points to the resurrection of the dead? Thus proving that to be the accepted idea of many people among them. If they follow this custom as a symbol of the resurrection

of the dead, how inconsistent it would be to say there is no resurrection of the dead. Paul adds: "But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so, in Christ shall all be made alive." — 1st Cor. 15:20. He puts to silence the foolish talk of those who say that there is no resurrection of the dead when they have a custom symbolizing the resurrection of the dead. It appears that the Apostle exposes their ignorance, by saying, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Paul was a firm believer of the resurrection of the dead. He preached Jesus and the resurrection. (See Acts 17:18) He said to the Roman Brethren, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11. Jesus taught the resurrection of the body. He 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." — John 5:25.

In the 28th verse of this chapter He said, "Marvel not at this: For the hour is coming, (future tense) in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damna-

tion."

His power was manifested and witnessed by those who were present and saw Him raise the dead body of Lazarus from the grave. The doctrine of the resurrection of the bodies was one of the cardinal principles that was taught by Jesus and His Apostles. It is too plain to escape the eye of IMPARTIAL READERS. T. F. Adams

**IN MEMORY OF MY BELOVED
FATHER, ESLIE W. WALTON**

You are not forgotten Father,
Nor will you ever be;
As long as life and memory last
I will remember thee.

I miss you now, my heart is sore,
As time goes by, I miss you more;
Your loving smile, your gentle face;
No one can fill your vacant place.

My father was baptized into the fellowship of the Primitive Baptist Church the second Sunday in September, 1922, by Elder L. E. Bryan. His membership was at Muddy Creek Church, Lyman, N. C. Our blessed Lord called him away on August 15th, 1960, at the age of seventy-six years.

Father was always a true servant of Christ. He was very devout and faithful to his Church. I can remember the many times he walked to church to fill his appointments. He was everyone's friend, and gave freely of himself to those to whom he could render a service.

Only God knows how much I miss him, and those pleasant visits I used to make so often, down home to spend with my Dear Mother and Father.

Written by his devoted daughter,
Mrs. V. E. (Walton) Legge
3021 E. Market St.
York, Pa.

**A STATEMENT FROM
ELDER P. A. JONES**

Elder Floyd Adams:

If it is not asking too much, please publish these statements in your Zion's Land-

mark.

October 11, 1962, as I worked for Laxton Construction Co., a ladder broke and threw me twenty feet. I have spent much of the past year in hospitals. My left shoulder and lung were badly injured. I am also a diabetic and under the care of four Doctors, Dr's. Hicks, Kellemen, Dayton, and Cry-sler. They have advised me to not take any long trips.

We appreciate the fellowship and correspondence for me, and also the Bear Creek Association from all of our dear corresponding Associations. If I know my heart I love all of you for Christ's sake, but according to the condition of my health and doctors orders, I will not be able to visit any of you very soon. I make these statements that you may know why I am not at your associations.

Pray for me when God gives you the grace to do so.

I beg to remain your little brother in hope,

(Elder) P. A. Jones
Route No. 3, Box 196 C
Matthews, N. C.

UNION NOTICE

The Mill Branch Union is appointed to be held with the Church at Simpson Creek, Saturday and 5th Sunday in September 1963. Simpson Creek Church is located in Horry County, S. C., about six miles South East of Loris, S. C.

Visitors come to Loris, S. C. Leave Loris at red light on Highway #9. Eastward about 2 blocks to jct. Highway #275. Turn Southward, pass first paved road crossing about 3/10 mile. Turn left on unnumbered paved road, short way to Union.

E. L. Vaught, Union Clerk

KEHUKEE ASSOCIATION

The one hundred and ninety-eighth annual session of the Kehukee Primitive Baptist Association is to be held with the Robersonville Primitive Baptist Church, in the Town of Robersonville, North Carolina, Martin County, October 5th, 6th and 7th, the Lord Willing. Elder W. E. Grimes was chosen to preach the introductory sermon and Elder E. C. Stevenson, alternate.

We extend a cordial invitation to our Ministering Brethren, Brethren and friends.

E. C. Harrison, Association Clerk

NOTICE - POSTMASTER

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SEPT. 15, 1963

NO. 21

PSALM CXLV.

I will extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee: and I will praise thy name for ever and ever.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honour of thy majesty, and of thy wonderful works.

And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

The eyes of all wait upon thee; and thou givest them their meat in due season.

Thou openest thine hand, and satisfiest the desire of every living thing.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN.....WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A 1955 LETTER

Dear Brother Mewborn,

I am enclosing a copy of a letter from my oldest brother, written December 1955, and mailed to me almost a month later. I have rejoiced greatly in reading and re-reading it. If you deem it worthy for your lovely paper, you may use it.

My brother's experience of grace, as you can see, began in his nineteenth year. At that time he was preaching for the Missionary Baptist, but he continued only a few months. He never offered himself to any other church from that day forward; and passed away August, 1961 at the age of fifty-six.

Oh! it seems as if he were here now, it would be a great comfort, and consolation to me, for I feel the need of his advice in our troubles and tribulations. But I can just hear his advice: "Lean on the arm of the Almighty God and depend not upon the puny arm of the flesh."

Remember us when at the throne of grace.

In bonds of love,
Mrs. Ralph Hocutt.

December 26, 1955

Dear Sis:

I will write you this morning, but why, I am at a loss to know. You have been on my mind for the last two days. You seem to me to be the only one of the family of the children that I can explain myself to. Often I wonder if the joy and

consolation I get from you are of the carnal mind, as my mind travels and I am given a mind to write of anything of comfort pertaining to the divine truth of the Lord and Saviour, which is our beginning and our ending or finishing.

In Revelation He says, "I am Alpha and Omega, the Beginning and the Ending, saith the Lord which was, and which is to come, the Almighty." Rev. 1:8. This is Christ, the Author and Finisher of our faith and to everyone that was chosen in Him before the foundation of the world.

Agnes, I wish at all times I could be able to view the Savior in His Divine Holiness and perfection as I hope I do now. But in my experience I find myself all alone and I often wonder if it could be possible for me to cry for mercy, and it be heard. This, I think, brings us to the point of hope, and how wonderful we feel to be blessed with the hope of things unseen by the natural eye. As Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

How wonderful it is when we get to the end as far as we are concerned; and behold, I hope, the way has already been prepared. The thought comes to my mind of the language of the prophet: "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. I hope to an extent, this has

been shown to me, for the more I plan and look forward to a thing, the shorter I come from my personal goal or desire.

In my experience, if I should have a mind to know, my whole life has been lived in doubt and wonder from the nineteenth year of my life, yet, the answer, I do not know and sometimes I think it is good I do not. As for the truth, I truly hope I have some understanding of it, and too, I oftentimes wonder if it is the way I was taught and brought up.

Oh, if I could know and be assured that I have a knowledge and understanding of the Divine Truth and salvation of God's people! the people that I believe were chosen in Christ before the foundation of the world, and the provision for their salvation provided for through the Lamb, Jesus Christ, that stood as a Lamb slain from or before the foundation of the world. I believe the atonement was made and fixed then, and there is no one that can change or hinder it from being so.

How wonderful to have a conviction of mind and thoughts like this. Yet oftentimes I find myself inquiring whether these wonderful thoughts are from just me or are they of God our Savior. I often gather tears of joy from the wonderful meditations I hope I have, and sometimes if I could cry aloud, I feel like it would be a great relief; and then I find myself at the point where there is nothing to cry for, except mercy for the transgressions that I feel I have already committed.

Agnes, I will hush, as I am afraid this is of no interest to you and I

am sure it could not be of comfort to you nor to others.

As ever your Bud
Theron
(Lloyd Theron Utley)

2 KINGS 7

Sermon by Elder Lefferts, at Mt. Zion Jan. 28, 1934.

I have opened to this chapter this morning. I don't know if I can get much out of it to give to you or not. I have had some very comforting thoughts about it, but sometimes when I am alone I have these comforting, thoughts and think I would like to be able to tell them to my people when I have to speak before them; but when I come to that time those thoughts will not come to my mind, so then I have to think those thoughts were for me and not for you. God's prophet, Elisha, not Elijah, is spoken of in this chapter. When Elijah was taken up into heaven by a whirlwind his mantle fell upon Elisha, and also a double portion of Elijah's spirit.

When Jesus hung upon the cross he cried, "Eli, Eli, Sabacthani?" which means "My God, My God, why hast thou forsaken me?" The name Eli-jah, means, Eli, my God, and "Jah" is the Hebrew word for Jehovah, so this name Elijah means, "My God in Jehovah." Elisha means my God, and "Sha" salvation, that is, "My God is Salvation" or "God is my salvation." I think these two prophets set forth law and gospel. Elijah's ministry was more one of rebuke, while Elisha's was more one of salvation.

The first verse in this chapter says, "Then Elisha said, Hear ye

the word of the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." What was the cause of such a message? Let us look back a little at the previous chapter. There it tells us that the Syrians had besieged Samaria, which was the capital city of Israel, and there was such a sore famine in Samaria that an ass's head was sold for fourscore pieces of silver. The fourth part of a cab of dove's dung for five pieces of silver. An ass was forbidden food to an Israelite, but the famine was so sore, and food so scarce that they were forced to come to that or die; and that was at a very high price, forty pieces of silver. Dove's dung is highly concentrated fertilizer, and that also was very high priced. A cab of it was about four pints, and at this time a fourth of a cab was sold for five pieces of silver, and the people were using it to try to grow a little food. Not only this, but the city was so scarce of food that women were eating their own children. How terrible! It was at this time that Elisha made this startling announcement, that in twenty-four hours food would be so abundant that it would be sold for very little. We may learn from this that there is nothing too hard for the Lord, that nothing is impossible with God. I don't suppose there is one of you in this meeting-house but what have your own particular troubles and problems, but however, dark it appears to you, however unable to extricate yourself, however, impossible of escape it seems, there is nothing impossible with God and He says, "My grace is sufficient for

thee." "As thy days, so shall thy strength be," and he can make a way of escape that you may be able to bear it."

I have told the story before (and some of you heard me, but it will bear repeating) of two little girls who were talking over how much money they had. One said, she had a nickel and the other said she had ten cents. The one who had the nickel asked the other to show her money, "Why," she said, "You only have a nickel." "Yes, I do have ten cents," the other replied, "because my daddy has promised me another nickel tonight." This child's faith in her father was so strong that to her what he promised was as good as though she actually had the other five cents in her possession: So we may safely trust our Father, that he will bring to pass all he has promised us, however impossible it may appear.

When Jesus was on the earth a rich young man came to him and Jesus told him to sell his possessions and follow him. The young man went away very sorrowful for he was very rich. Jesus then said to his disciples, "How hardly shall they that have riches enter the kingdom of God!" The disciples said, "Who then can be saved?" It looked to them if a rich man could hardly be saved, how could anybody else; but Jesus said, "With men this is impossible, but with God all things are possible." With men, the salvation of souls is impossible, God alone can do this. Riches cannot save us, for we are not redeemed with corruptible things such as silver and gold; yet men are preaching that they must have money to go into the heathen

lands to save souls, when the Scriptures expressly say that no man can by any means redeem his brother nor give to God a ransom for him: that he should still live — forever, and not see corruption. It looks as though people do not read their Bibles, or if they do they don't heed what they read. There are other riches, too. A person may not be rich, in this world's goods, but they are rich in their own good works. They think because they are honest, and live clean lives, and are morally good that they have something acceptable to offer to God, but morality will never avail for the salvation of the soul. It is impossible with men, and only possible with God. This statement of Elisha's seemed so ridiculous to the Lord on whom the King of Israel learned that he said, "Behold, if the Lord would make windows in heaven, might this thing be?" This king of Israel at this time was Jehoram and he was not a good king but a wicked one. He leaned on the hand of one of his lords. There was one of his troubles. Solomon, to whom God gave great wisdom tells us to "lean not to our own understanding:" but this king, instead of looking to God, leaned on this lord, for he was evidently, one of the king's advisors, and was also an unbeliever. Judging by his words to Eliha. Eliha's answer to him was, "Behold thou shalt see it with thine eyes, but shalt not eat thereof," and so it came about as we shall presently see. Let us look now at the third verse: "and there were four leprous men at the entering in of the gate:" "Leprosy is a type of sin, because it is an incurable disease. Men have tried, to seek out a rem-

edy for leprosy, but to the present moment none has been found, and there is no cure for sin so far as man is concerned, and the only cure for it is an application of the blood of Jesus Christ. The thief on the cross found this cure and bathed himself in that Fountain which was opened for sin and all uncleanness. Leprosy is a type of sin in another way, and that is because it is on the inside of its victim before it breaks out in the skin. When a man suspected leprosy in himself he was commanded to go to a priest, and the priest was to diagnose the case as to whether it were leprosy or not. They were not to go to a physician but the priest. The priest was given directions to be able to diagnose the case and if he could not be sure he was to shut the man up for seven days, that is, to quarantine him, and if at the end of seven days the breaking out was on the skin only, it was proved that it was not leprosy, but if it went deeper than the skin it was leprosy. Leprosy is more than skin-deep. There are some diseases which work inside a person and do their deadly work before it is discovered, so that when it is discovered it is too late for anything to be done. Just so with leprosy, and just so it is with sin. It works on the inside before it is discovered, for we are born in sin; our first parent Adam transgressed God's law, and the whole of his posterity are partakers of his sin. It is in our blood, in our very natures. Some people never become aware of it, but those who discover it breaking out in them cry, "Unclean, unclean." God told Moses to put his hand into this bosom and when he took it out it was leprous, white as

snow. Then God told him to put it back in his bosom and God restored him. God did this to show that leprosy came from within a man, of which it was a type of sin. Another peculiar thing is that when a man became leprous all over he was pronounced clean. Not until we come to the end of our efforts to obtain righteousness does Jesus become the end of the law for righteousness. The law of God is not annulled because Jesus fulfilled it; our endeavors to keep the law will not avail us for our souls salvation, but the same grace which brings salvation teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world: Four leprous men: Four! This is the fourth instance of leprosy in the Old Testament; the one of Moses which I have just mentioned then Miriam, then Naaman, and these four leprous men. Some of you who are Bible readers may think I have missed out one, and that is Gehazi; but it was Naaman's leprosy which clave to Gehazi, so I view that as one case. Gehazi was covetous of Naaman's worldly riches, so he had Naaman's leprosy to cleave to him, and it is so with believers; they cannot pursue after the pleasure of the world without having its leprosy too.

There have been those who have sacrificed their meetings to follow their business for worldly gain, their hearts are set on making money and what happens? Their love grows cold, their hearts are not exercised in the things of God, they become dead to the enjoyment of spiritual things. We cannot run after the world and its pleas-

ures without having its leprosy. If we sow to the flesh, we shall of the flesh reap corruption. It seems to me there is something significant in this number four. I want to take you back to the first chapter in the Bible. The account of the creation is there. The first day God said "Let there be light," and there was light. The second day God divided the waters and made the firmament to divide the waters which were above from the waters which underneath. The third day he gathered the waters under the firmament unto one place and the dry land unto one place, and he caused the grass and herbs and fruit trees to be brought forth on the earth. Then the fourth day God goes back to the first day and places lights in the firmament, the sun and moon and stars. Four is three plus one. Three is a figure of the Trinity; Father Son, and Holy Spirit, and man is one. It seems to me that the number four represents the blessing of God to mankind. These four lepers were to be the means of God's blessing to Israel. The sun, moon and stars were to be for signs, and for seasons and for days, and years: The outpouring of God's blessing to man. We sometimes speak of the law dispensation as though there was no grace there, but many a time did God interpose his grace to save Israel from her enemies and her several calamities. The whole of mankind benefits by God's goodness. He is merciful to the wicked while being good to his people God's people are the salt of the earth.

God would not destroy that wicked city Sodom while Lot was in it. God said he would not destroy it for the sake of fifty righteous in

it, nor for forty-five, nor for forty, for thirty, for twenty, nor even for ten. Even with ten there was salt enough to preserve the city from destruction, but when it came down to one, that was not sufficient salt, and God sent Lot out of Sodom, and then rained fire and brimstone on the city and destroyed it. So it will be with the world. There are some things written in this blessed Book which have not yet come to pass. There has been sufficient salt in the earth to preserve it, but it is getting less and less. God's people are becoming fewer and fewer. The long-suffering of God is his mercy to the world even yet, and not until the last elect vessel of mercy is gathered out from the world will his restraining power be taken away, but that one will not be sufficient salt in the earth and the Lord shall descend from heaven with a shout, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up to him: Then, and not till then, will God pour out the vials of his wrath upon the world. There is something else we may learn from these four leprous men. Lepers were outcasts in the land of Israel, and these four men were together at the entering in of the gate. Though they were outcasts, they were all suffering from the same disease, so they wouldn't do each other any harm by coming in contact with each other, but they could enjoy communion of heart to heart, and they did. They spoke to each other and said, "Why sit here until we die? If we say, we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we

die also. Now, therefore, come, and let us fall unto the host of the Syrians: If they save us alive, we shall live: And if they kill we shall but die." They felt their case to be hopeless as they were, they thought they could but die if they fell into the hands of the Syrians. The soul that knows its leprous condition sees nothing but death and condemnation around him. Last Friday morning a young man telephoned me that his father was sick and wanted to see me, so I went to see him. When I saw him he did not appear to have any particular sickness, but he was in a bad state of mind. He said to me, "Oh! Elder Lefferts, I am going to hell." I tried to show him that his distress was proof of the fact that he was God's child, but I could not bring him comfort: He read his own condemnation even in the promises. It is when we get into such places that we throw ourselves on the mercy of God though nothing but condemnation and destruction appears to face us. So these lepers rose up in the twilight, and came to the uttermost part of the camp of the Syrians, and when they looked, behold, there was no man there. Naturally, they were astonished and went into one tent and carried thence silver and gold and raiment, and went and hid it; and then went into another tent and carried the things from that also. "Then they said one to another, "we do not well. This day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household." I said that the name Elisha means

God is my Salvation. The gospel is a day of good tidings to poor leprous sinners; Elisha besides having Elijah's mantle fall on him, had a double portion of his spirit, and in these glad tidings of salvation sinners receive of the Lord's hand double for all their sins. Not only are they delivered from the miry clay and their feet set upon a rock and a new song put in their mouth, but he establishes their goings. Here is a double: not only the salvation itself, but guidance for the future. God does not save his people from their condemnation and then leave them: No, he leads and guides them. The gospel is full of doubles. These lepers did not feel right to keep these good tidings to themselves, they felt they should tell it to the king's household. How beautiful upon the mountains are the feet of them that bring good tidings! Immediately following my baptism I felt I didn't want to go back to live in the world. I could have kept on and gone on to glory, but it was not to be that way. I was kept here. I don't know why, unless it was that I should be given to declare these good tidings in my inadequate way to you. You remember the poor Gadarene whom Jesus healed and out of whom he turned the devils, wanted to go along with Jesus. You couldn't blame him: Jesus had done so much for him, he loved him for it, and wanted to be with him; but Jesus did not allow him to, but said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." We hear lots of things over the radio, and plenty of preaching which is not of the truth. Sometimes I wonder why the

glad tidings cannot go over the air, and it seems it would be so wonderful, but probably if one were to preach the truth over the radio the broadcasting company would not stand it for long and soon cut him off altogether, or charge him so high a price that he could not afford to keep it up. So these lepers called to the porter of the city and told him the good news, and it was told in the king's house. What was the reason the Syrians had vacated their camp?

The sixth verse tells us: "For the Lord had made the host of the Syrians to hear a noise of Chariots, and a noise of horses, even the noise of great host: And they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittities, and the Kings of the Egyptians, to come upon us. Wherefore, they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life." The Lord did this, caused them to hear these noises and there was nothing there. It was all their imagination. Oh! yes, the Lord has control of even imaginations. Some folks imagine things until they become actual facts to the ones who imagine them. So these Syrians imagined a great host was after them and they were so scared they left everything just as it was and fled for their lives. When the news came to the king of Israel, he suspected the Syrians of trickery, thinking they knew the Israelites were hungry, therefore, they had gone out of the camp to hide themselves, that the Israelites would be enticed out of the city; then the Syrians could enter the city and

take it. Oh! the unbelief of the human heart. The king of Israel was a wicked king, and he could think up such a scheme; it was such a thing as he would have done himself. One of his servants then suggested that scouts should be sent out to see; so he sent, and the messengers returned and found it was even as it had been told. "Then the people went out, and spoiled the tents of the Syrians, So a measure of the fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord." But what happened to the unbelieving lord upon whom the king leaned? When he replied to Elisha's prophecy of plenty to eat in twenty - four hours he had said, "Behold, if the Lord should make windows in heaven, might such a thing be?" Elisha replied to him, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." I was led to meditate a few days ago on the difference between just beholding a thing and really seeing it, by a casual remark of someone that some people behold but they don't see. We often use the word "See" to mean "understand," so some people may see things around them, but it doesn't make any particular impression on them. There might be someone in this meeting-house who sees me standing here speaking, they hear what I am saying with their natural ears, but it does them no good because they don't comprehend, do not understand what I am talking about. This unbelieving lord was told he should see these things happen with his eyes, but he should not eat thereof, and it was because of his unbelief. His mind was blind-

ed because of the terrible unbelief of his heart. Though Elisha declared what he said, the word of the Lord, this man ridiculed the very thought of it. It was so opposite to his reason and intellect. The natural man receiveth not the things of the Spirit of God. It happened out to him as Elisha had said, for the king appointed him to have charge of the gate: but the hunger-crazed people crowded through the gate and trod him under their feet that he died. The king did not know it when he appointed the lord to stand in the gate, but he was fulfilling God's predestinated purpose that this man should be visited with the judgment of God for his wicked unbelief. In conclusion let me say this. Oh! that we may have grace to be not only hearers of the word, but doers also: Let us not be like a man who looks into a glass and beholds himself, and then straight-way goes on and forgets what manner of man he was. May we not only believe the truth but may it be a living principle in our lives.

"So let our lips and lives express
The holy gospel we profess."

It is my longing desire, the prayer of my heart that I may not only preach these things to you, but that I may live them. Our religion is a beautiful thing, but is not something to be just talked about, but that which should control our lives. There is nothing too hard for the in him, to believe his work, to know bring us safely through all our problems and trials, however, impossible it may appear to us.

BEAUTIFUL SCRIPTURE

My dear one:

The scripture you mentioned is sweet: Prov. 27:7. The latter part is what appeals to me, "To the hungry soul every bitter thing is sweet!" Things have to be scarce before we can value them, prize them, and enjoy them to the fullest. When I have all day to read and think, I cannot find jewels as I can when I have but a fleeting moment to glance aside. If there were millions of dollars as plentiful as the leaves in the fall, would they be worth anything at all? Yet if there were only ten leaves in the whole world and no more could be had, would they not be of great value? It does seem that the Lord gives sweet meltings of heart when we are busiest and in the greatest crowds and amidst the most unsympathetic people. Out of the carcass of the dead lion comes honey and the honeycomb. Now, why did that come up? That is Elder L. Harris's pet story, and for the life of me I cannot remember how he interpreted it. But anyway since I mentioned it, the lion is the king of the beasts, fierce, strong, determined, tearing apart his prey, he knows no mercy, no love, no compassion, but is ruthless and cruel and demanding, also proud and domineering — he is in our nature, he is the force in "the law of Moses;" but — out of that same lion, who and when he has been conquered and put to death by the spirit of God, is found the honey and the honeycomb, the sweetness of the Spirit. So it is that out of the conquered nature, the nature that has been made to lie down in peace with

the Spirit, to eat straw with the ox, that nature after the Lord has broken His bow, and taken away his sword, and declare that there shall be no harm done in all of His Holy mountain. Yes, out of that same conquered nature comes sweetness of the Holy Spirit. There are times when among the lions of nature, that the burning sensation of Godly fear boils up in the breast, and the head is bowed to hide a tear that would run down the cheek. Then in a moment we must run again to duty, meet a class call or enter upon our work. But praise God for His sweet remembrance of our hungry souls.

Praise Him for His faithfulness to His promises; I will never leave thee nor forsake thee! I will be with thee, to comfort thee, to keep thee, to go with thee in all things! So my love, these things come to me along with the bitter thoughts of being apart from you even more and farther apart than I had thought; is there not honey and honeycomb to sweeten every bitter thing? and does not every bitter thing become sweet to the hungry soul? O Lord, keep alive our souls! To be alive, the soul must be hungry and thirsty, and He says, Blessed is that soul that is poor and destitute in itself; Blessed is that soul that does hunger and thirst after righteousness. Blessed is the hungry soul! May the weekend bring something — something pleasing in His sight. I love you and the girls so very much. May He keep us all in His love.

Douglas
(A. D. Alston)

Zion's Landmark

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

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ASKED FOR VIEWS

Sister Ada M. Leggett, Stokes, N. C., Route 1 requests my views on Matt. 19:30; also Matt. 20:16.

"But many that are first shall be last and the last shall be first." — Matt. 19:30. "So the last shall be first and the first last." — Matt. 20:16. The above scriptures are also recorded by Mark, and Luke — Mark 10:31, Luke 13:30.

Reply — Such views as we have on the proposed texts we have given by request in former volumes of Zions Landmark and we have no new light on the subject. Yet many of our present readers have not access to our former volumes so we will reassert what we have written before. — Editor

The Jews were first in the favor of God. The Holy commandments were delivered unto them. They had the law and the prophets. They had many privileges as a nation. The promises were unto Abraham and his seed. Abraham was a Jew and so were his seed. As a nation they

came to be known as Israel. The Lord fought their battles and conquered their enemies. But they became proud and boastful. Their hearts were hardened. They were stiff-necked. They departed from the Holy commandments of God. "They changed the truth of God into a lie, and worshiped and served the creature more than the Creator." They followed the tradition of the elders rather than the true and living God. They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and daughters to pass through the fire into Molech, which was not written in the law of Moses. "Wherefore God also gave them up to uncleanness through the lusts of their own hearts." Paul said, "Blindness in part in happened to Israel, until the fulness of the Gentiles be come in."

"But many that are first shall be last; and the last first." These words of Jesus are not to be understood to apply to individuals, but as a nation. Israel as a nation was the first to receive the special favor of God under the legal dispensation. As a nation they did not receive Jesus as the true Messiah. A few of them did; but the Gentiles were not the receivers of the old covenant under the law; yet they were first (together with a few of the Jews) to embrace the Messiah in the gospel dispensation. The Jews as a nation rejected the word of God. His favor was turned to the Gentiles. "Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: (meaning the Jews) but seeing ye put it from you, and judge yourselves un-

worthy of everlasting life lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." —Acts. 13:46, 47.

The Jews were dispersed as a nation, and will continue to be so "until the times of the Gentiles be fulfilled." Jesus said, "And they shall fall by the edge of the sword and shall be led away captive unto all nations: and Jerusalem shall be troden down of the Gentiles, until the times of the Gentile be fulfilled." — Luke 21:24. The Gentiles are the other sheep to be brought into the spiritual fold. Jesus said, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

Notwithstanding the Gentiles together with a few believing Jews were first to receive the Messiah in the gospel dispensation, yet the Covenant that God made with Abraham shall never fail "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 living kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn of my Holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." —

Psalms 89:30-37. ' .

The promise that God made to Abraham and his seed cannot be disannulled. This promise or covenant which God made to Abraham did not embrace all of his natural posterity, but the seed of Christ. To make sure that the Apostle might not be misunderstood, he adds, "Now to Abraham and his seed were the promises made. He sayeth not, unto seeds as of many; but as of one, And to thy seed, which is Christ." —Gal. 3:16. Again he 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.

God has a spiritual seed among the nation of the Jews, as well as a spiritual seed among those of the nation of the Gentiles that will be brought together into one fold. Peter said, "For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." — Acts 2: 39. The Gentiles are those who were afar off, which is observed by the Apostle. "Wherefore remember, that ye being in times 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 common wealth 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. For He is our peace, who hath made both one, and hath broken down the middle wall of par-

tition 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 come and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father." — Eph. 2:11-18.

"But many that are first shall be last; and the last shall be first." The last that shall be first are the Spiritual seed of the Gentiles. They were aliens from the commonwealth of Israel and strangers from the covenants of promise. While they were considered the off scouring of the earth and cast-outs, by the Jewish nation, yet they, together with a few of the Jews, were the first to embrace the Messiah and the gospel. The many that "are first shall be last" and the spiritual seed of Christ among the Jews who will be brought in last. Paul said, "God hath not cast away His people which He foreknew. Some of the branches were broken off. The Gentiles were grafted in. "Now if the fall of them be the riches of the world, and the diminishing of them (Jews) the riches of the Gentiles; how much more their fulness." — Rom. 11:12. Add to this testimony the Apostle said, "For if the casting away of them be the reconciling of the world, (Gentiles) what shall the receiving of them (Jews) be but life from the dead." Rom. 11:15. The Apostle warns the Gentiles not to boast against the natural branches, nor be highmind-

ed, but fear. "For if thou wert cut out of the olive tree: how much more shall these, which be the natural branches be grafted into their own olive tree?" — Rom. 11: 24. The young ruler of the Jews, who glorified in his riches, trusted in his own righteousness for life and salvation, may be at least a hint that he is a representative head of the Jews who will be grafted into their own olive tree. It is recorded, "Jesus beholding him loved him." — Mark 10:21.

To make sure that the Gentiles were not ignorant of the things which he had previously recorded, he said, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." — Rom. 11:25. It is evident from the teaching of the Apostle Paul that the seed of Abraham, who are born through the righteousness of faith, shall be saved, a remnant of which will be brought to a saving knowledge by grace at the latter times when the fullness of the Gentiles be come in. He verifies this by saying, "And all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Father's sake." — Rom. 11:-26, 27, 28. The Jews were first the favored people, this was under the law covenant, but when blindness in part happened unto them, t h e

Gentiles were brought in and became the first to receive the gospel covenant. Thus "Many that are first shall be last; and the last first."

—T. F. Adams

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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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

IN MEMORY OF FATHER, HARDEN PRESTON STONEMAN

It is with deep sorrow and unworthiness that I attempt to write in memory of my Father, Harden Preston Stoneman who at the advanced age of ninety years, four months and four days, passed from this life. I feel to be most unworthy to write of one whose life to me was so exemplary of patience, understanding, and Christian fortitude. How I would love to imitate the life he lived. I feel it was a blessing to know him as my father—one in whom, those who were privileged to know him, recognized the fruits of the Spirit of his Lord and master.

He was a peace-loving man in his home, his community, and especially in his church.

His fatherly advice and counsel was always timely and wise, and will be missed by those who benefited thereby. He had the courage to stand for his convictions, and was never hasty in his decisions. He felt to wait upon the Lord was always best, and he was never found to be far from that which was right.

Father was a member of the Old Baptist Church fifty-five years, and served forty-six years as deacon, and he was blessed to walk humbly before the church, people, and God. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

Our mother was deceased in 1940, a loss from which Father never recovered, and in 1953 the oldest son, Friel, was killed accidentally, another sorrow which left its mark in Father's life. He is survived by two daughters—Mrs. Callie McCraw, and Mrs. Gertie Bunn, with whom he lived after the death of Mother; and one son—the writer.

Certainly others have and will know our sorrow by a similar experience, but no family of sons and daughters ever had a more devoted and dutiful Father, nor one who cared more and was blessed to provide better for his family than he. Truly it can be said, He was a man of sorrow and acquainted with grief, but he was not one to complain, but bore his sorrows with patience, for he was always given courage to look on the bright side with hope.

During his later days, Father spent many days and hours among his brethren in the church, in North Carolina and Virginia, and many of them loved him which was evidenced by their presence at the funeral home and service. He was blessed to live a good life in his church, community and home.

His wealth was not measured by intrinsic values, but by his richness in grace and truth, and the love of His God, a wealth this world cannot afford. He enjoyed good health for a man of his age, a blessing of which he often made mention, until his last illness of some six weeks. He was never fully conscious during this time, and passed peacefully away to that home not made with hands, which the Lord has prepared for His saints.

Since his passing we have a vacancy that is strange to us. We mourn that he is no more, but rejoice in the truth expressed by the Apostle Paul: 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. This scripture, we feel is very applicable to the life of our father.

His funeral was conducted by Elders J. C. Dunbar, Troy Hill, Sam Flippin, and

Carl Newman, which was a request of Father's. His body was laid to rest in New Hope Church Cemetery.

In loving memory, written by his son,
T. G. Stoneman

IN MEMORY

Dear Brethren, Sisters and Friends,

It has been on my mind all day to write in memory of my dear husband, Dewey Wray, who departed this life May 5, 1962. I hope I was given by the Heavenly Father, the little poem that follows:

From me he is gone,
And I am left here to mourn.
He is lying in the grave—
To be beside him is what I crave.

Thirty-four years together, how can it be!
He's gone on before and left poor me.
He grew dearer to me in every way;
Had it been God's will, I'd have been buried
that day.

The things you did, Dear Ethel, Sis,
For him, you will never miss.
He did his share of suffering pain,
Now I hope Heaven is his gain.

My home is very lonely,
And sorrow fills my heart;
I hope to meet my loving one
Where we will never part.

With him I sat ten days and nights,
But God has made him a shining light,
So sleep on, Dear Husband, take your rest;
No trouble invades your peaceful breast.

Your audible voice is now still,
Your seat in Heaven is now filled.
It pleased our God to take you Dear,
Your vacant seat will always be here.

In this life his troubles are over,
His victory here has been won;
And however hard it is to part;
Dear Father, Son, Thy Will be done.

A precious one from me is gone,
A voice I loved is now still;
A place is vacant in my home,
A place that never can be filled.

How I miss you! No one can tell;
God called you—I am here to dwell;
Your spirit in heaven, your voice is still,
But I will follow you, if it is His will.

I have no children to brighten the way,
In my lonesome home I must stay
Regardless of all I say or do,
I find myself talking to you.

He has crossed the river rough and wide,
And left me on this troubled side
I hope my loss is his Heavenly gain
With Christ may he forever reign.

Written by his broken hearted wife,
Glady Wray,
Patrick Springs, Va.

OBITUARY OF SISTER EMMA GREEN

Sister Emma Green was born November 11, 1878, and was deceased June 17, 1963, the duration of her life here on earth, being eighty-three years, seven months and six days. She was married to Robert L. Green April 15, 1902, who preceded her in death October 25, 1944. To this union were born five sons and daughters, three of which survive her: Brother John R. Green, and George D. Green of Raleigh, N. C., and one daughter, Mrs. William G. Hundley, Roanoke Rapids, N. C.

Sister Green first was member of the Falls Church in Rocky Mount, N. C. and after she had moved to Raleigh to make it her permanent home with her son, Brother John, she moved her membership to Willow Springs Church.

Sister Green was a most faithful Mother in Israel, and was highly esteemed as such. She was a firm believer of the doctrine of predestination and election and that salvation is only by grace. David said: "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." 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 me only, but unto all them also that love His appearing."

We can but feel that Sister Green truly fought a good fight, and with enduring and continuing patience: "let patience have her perfect work." How true of her life which was accompanied much of her latter life with total blindness, but she seldom complained, because of her affliction.

All of her children were faithful and attentive, but a better and more attentive son, a mother never had than Brother John. He devoted his life largely to the tender care and needs of his dear Mother. This was obvious to all who knew them.

We trust that the Lord has reconciled these sons and daughters to the administration of His will, and in their lonely hours may they be comforted with the knowledge that their mother could say as did David of old: "Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever.

It is agreed that a copy of this obituary shall 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 of Willow Springs, in conference, Saturday before the fourth Sunday in July, 1963.

Sister Eva Pearce,
Sister Nora W. Helms,
Sister Pauline W. Adams,
Committee

**IN MEMORY OF
WILLIAM FRANKLIN ADAMS**

William Franklin Adams was born near Monroe, Walton County, Georgia, April 15, 1874. He died June 3, 1963, at Newton County Hospital, Covington, Georgia, after a steady decline in health for a year, and being seriously ill only three weeks before the end.

He was married three times, to a widow of the Primitive Baptist Faith each time, and was a kind and faithful husband to all three wives and their children. The first and second wives preceded him in death. The first marriage was to Mattie Knight Estes of Morgan County, Georgia. The second was to Zora Letty Chandler of Madison County, Georgia; and the third was to Maude Welch Gipson, who survives, of Laverne, Alabama. He had no children.

He was received into the fellowship of Harris Spring Primitive Church, October, 1901, by experience and baptism. He served his church as clerk from 1940 until 1955. He enjoyed visiting the churches and associations throughout the eastern part of the United States, which he did for many years, and he also visited in Canada. He was a devout believer of the old order of the church and was reconciled to the fact that the end was near for him and was ready to welcome that eternal rest, as the poet expressed it so beautifully, "Come, welcome death, I'll gladly go with you."

In accordance with his request there were no flowers except a blanket for the casket. Funeral services were held in the Chapel of the J. C. Harwell Funeral Home, Covington, Georgia, June 5, 1963. The remains were laid to rest in the Adams Cemetery near Covington beside that of the first wife, with whom he lived more than thirty-five years.

Written by his nephew,
T. R. Breedlove
Monroe, Ga.

IN MEMORY

My dear Son, Bert Coleman,
Has been gone a long time, to me!
O, what I would give to clasp his hand!
His happy face to see,
To hear his voice or see his smile,
Would mean so much to me!

Written by his broken-hearted Mother,
Mrs. Pearlie Coleman

BLACK CREEK ASSOCIATION

The Eighty-Seventh Annual Session of the Black Creek Association will be held, the Lord willing, with the Sappony Primitive Baptist Church, Nash County, N. C., beginning on Friday before the Fourth Sunday in October, 1963 and continuing through Sunday.

Sappony Church is located just a mile west of number 58 highway, Nash County, N. C. Leave number 58 highway at Sandy Cross or J. W. Bone's Store which is about half-way distance between Wilson and Nashville.

All lovers of the truth are cordially invited, and a special invitation is extended to our ministering brethren.

J. B. Williams, Clerk
225 Braswell St.
Rocky Mount, N. C.
Phone 44-21334

BLACK RIVER UNION

The next session of the Black River Union will be held with Reedy Prong Church, the Lord willing, the 5th Saturday and Sunday in September.

The church is located about twelve miles East of Dunn, one mile off #55 highway. All lovers of the truth are invited to attend, especially our ministering brethren.

Alonzo Barefoot, 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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. 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

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NO. 22

PSALM CXLV.

The Lord is righteous in all his ways, and holy in all his works.
 The Lord is nigh unto all them that call upon him in truth.
 He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.
 The Lord preserveth all them that love him: but all the wicked will he destroy.
 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

Praise ye the Lord. Praise the Lord, O my soul.
 While I live will I praise the Lord: I will sing praises unto my God while I have any being.
 Put not your trust in princes, nor in the son of man, in whom there is no help.
 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.
 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:
 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:
 Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners:
 The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:
 The Lord preserveth the strangers: he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.
 The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A RIDDLE

By GIBLERT BEEBE

We have for many years been partially acquainted with the inmates of a house, whose history, if we were able to do justice to the work, would be interesting, and perhaps profitable to some portion of our readers. The house itself is fearfully and wonderfully made, and has stood in its present form a little more than forty years. The materials the house was made of were originally very good, but now appear to be in rather a dilapidated and decaying state. It has been thought by good judges that there is contagion in the building; and this conclusion has been confirmed, by the appearance of "spots of leprosy in the walls," like fretting sores. Now what we wish to relate, is in reference to the tenants of this house. And what think you of two families occupying one house? You know that unless they agree pretty well, they must live very uncomfortably together. Well, we know this to be the case; for although the house is inhabited by two individuals, it frequently seems to contain, as it were, "the company of two armies." We have known them to be engaged in such deadly strife, that without foreign interference they would certainly have destroyed each other.

It will answer our present purpose without calling names, to designate these fighting neighbors, the Old man and the New man; for the

eldest tenant of the house has in reality had possession of the premises ever since the house was built, but the other took his residence in the same house, some years afterward; having the consent of the builder and owner of the house, On the occasion of the New man's moving into the house, we shall never forget what a dreadful up roar took place. The Old man is not only old, but he is a strong man; and being armed, had kept his palace, and his goods were in safety, until that memorable struggle took place. No tongue can tell, nor pen describe, with what awful desperation that battle was fought. It was the most sanguine and dreadful conflict, between the most powerful disputants, and attended with the most thrilling and affecting circumstances that we ever witnessed. Incredible as our description of this scene may appear, we do assure our readers that the very heavens grew dark on that occasion! loud thunders shook the world, and vivid lightning played around! The voice of words were heard, until the reeling walls of the disputed house seemed ready to be dashed into a thousand pieces, like a potter's vessel.

The old man contended for the exclusive possession of the house, and set up the plea, that he had held a peaceable possession so long, it was his lawful property. Moreover, he found certain passages of the law, which he interpreted to

mean, that no such tenant should be allowed to occupy any part of the premises; from ancient records he also showed that the house had been mortgaged to his king, whose name was Death; and by his will, he claimed the exclusive right to the house but he was foiled by the Wonderful Counselor for the other, who proved beyond dispute, that the bond was canceled, and the property redeemed from all incumbrance, excepting that he, the old man, might, by the suffrage of the proprietor, remain in the basement story for a short time. He also contended that he was able to defend his right, and that he would never go out alive. But, as the result of that struggle has abundantly proved the old man was mistaken; for one, stronger than he, came, and the man was bound, and his goods were spoiled. The victorious warrior (for he was a man of war) who had made bare his arm in vanquishing this potent enemy, claimed the right to dispose of the premises as he pleased; and he assigned to the new man, all the upper part of the house, to have and to hold from that date forth, suring the pleasure of the landlord, or as long as the house should stand. When the new man entered his mansion, how different was the scene! The conflict was over, the old man was in chains; and it was whispered that he was dead; and the new man made great reckoning on having the house completely purged, purified, set in order, made pleasant, peaceable and beautiful; but scarcely had the work of reform and improvement commenced, when the new comer thought he could perceive signs of life in the carcass of

the old vanquished foe; nor was he at all deceived in his apprehensions for suddenly the old man revived and in a most surly, insolent and quarrelsome manner, bid the new man leave the house. The new man trembled convulsively at this unlooked for treatment - plead that he had been put in possession by the lawful owner of the property; and that he had obtained liberty to hold possession of all the upper part of the house, as long as it should stand; and that when this earthly house should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens. But the old man disputed his plea, and insinuated that he was laboring under a delusion, in regard to having been put into possession of the house, or any part of it; and declared that the new man had not been put into the possession, and that he could not in justice be. Finally the artful language of the old man was such that the new man began to fear exceedingly that he was truly under some dreadful delusion. Under these impressions, he wept, and prayed, and fasted, and labored, and struggled, for many days, until his Lord again appeared for his deliverance, and gave him a renewed evidence of his goodness and mercy. After this conflict was over, things went smoothly on for some time; but after certain days, the old man brought home with him some old comrades, (among whom was a very celebrated and ardently pious Mr. Charity, D. D., and a few of his neighbors: Good Works, Carnal Mind, Law Righteousness, and one very shrewd old fellow, called Human Reason, A.M.,) and insisted on entertaining

them in the upper part of the house, as they were all used to high living. At first the new man objected; but seeing that the company were all very pious, and being fond of religious company, and fearing that he would be thought uncharitable if he should reject them, he consented and they all came in, and seemed to enjoy a merry time; indeed, the old man himself began to be very religious, and he and his guests soon found occasion to chide the new man for backwardness, inertness, a want of zeal and activity, etc.; and he, poor fellow, began to feel something of his leanness and barrenness; he confessed the justness of their censure, and begged them to aid him in an attempt at reformation; to this, they, being of the benevolent order, readily consented, and forthwith began a course of lectures, in which they told him that he was entirely too tight laced in his religious principles; that he was trusting too much to grace; and that he did not lay a sufficient stress upon good works; they read off to him a long chapter, upon duty religion, duty faith, duty prayer, etc., and urged that he must be up and doing — that he must use the means of grace. They told him, moreover, that the thousands, by tight lacing, had become sickly, had brought on consumption, and even death. It was the unanimous opinion of the gang, that New man must make brick without straw; and when he complained, they told him he was idle, and they applied the lash until his groans and sighs became indescribably dreadful; and it is our sincere opinion that these thievish imps would have worked poor, dis-

tressed New man to death, if it had not been for an interposition of his Lord; for they had already got him to consent to change apartments with his fellow tenant, and he had moved down stairs, quite into the cellar. The new man had been persuaded to believe that for, and in consideration of his kindness in changing rooms with his neighbor, he would be exceedingly happy, and enjoy great peace of mind, etc. But to his mortification he found the room very dark, the light and warmth of the sun being shut out, and had only light enough to perceive that the room was dreadfully filthy, and that it contained innumerable reptiles, serpents and scorpions. This exercise threw him into a cold sweat, and he was dreadfully tried in his mind, to account for his troubles; he made some vain attempts to maul these serpents with carnal weapons, such as good resolutions, large quantities of formal prayer, and many other weapons of the same kind, that he found among the lumber of the old man — all to no effect, for he found himself only beating the air. In this dreary condition he remained until the next visit of his Lord and Master, who came to his relief, opened the prison door, took his feet out of the stocks, set him in a large place, thrust his old man down into the nether apartment, and raised him (the new man) again to the enjoyment of former light, life and liberty.

We might continue our parable ad infinitum, for the old man and the new man cannot get along peaceably together; the new man having received an order from the court of the King's bench, to cruci-

fy the old man with his comrades; and in his attempting to execute this sentence, they have had some awful combats; and the old fox often played the possum, and made his antagonist think he was dead; but as soon as a favorable opportunity presented, he would revive, and in many instances would bring the other into subjection to the law of sin, that was written on the walls of the house. The new man, in some of his struggles, has been heard to cry out, O wretched man that I am! Who shall deliver me from the body of this death? But we are credibly informed that he has received an assurance from his Lord, that a few more struggles will end the strife — when the old crazy walls of the disputed territory shall be thrown down, and he shall then inhabit an incorruptible building, far from the noise and rage of the old man.

Reader, do you understand the riddle?

Reprint from - Old Faith Contender

REPRINT FROM LANDMARK

Elder Lefferts

Mt. Zion April 22, 1934

Psalm 133

This Psalm is one of the shortest, but there is a lot in it. The one before it, 132nd, and the one following it, 134th are in line with it. The 132nd, tells of God's promises to Zion, what He will do for her; the 133rd, the Blessings in Zion; and the 134th, what comes out of Zion. In the 132nd, God tells the reason why He will do so many things for Zion. He will abundantly bless her provision; He will satisfy her poor with bread; He will clothe the priests with salvation; He h a t h

sworn unto David and will not turn from it, that of the fruit of his body will he set upon his throne. God says Zion is His rest forever, here will He dwell; for it says in another place He will rejoice over her with joy, He will rest in His love: and the reason for all this that God will do for Zion because He hath chosen Zion, and desired her for His habitation.

This Psalm under consideration tells of the blessing in Zion, which also is because God has desired her, and then blessings flow out of Zion. There could be no blessing in Zion, nor out of her, unless God had desired her; it is all the result of that. The Psalm we have for our subject begins with "Behold." The Holy Spirit is the Author of this Psalm as He is of all others, and it seems He has set this word "Behold" as a sign-board to arrest our attention. It would give us to understand that an important message is to follow, something for us, to which we may take heed. "Behold, how good and how pleasant it is for Brethren to dwell together in unity!" The Holy Spirit does not tell us just how good and pleasant it is, for it cannot be told; but it is an exclamation; how good and how pleasant it is, for brethren to dwell together in unity! Yesterday our brother brought to our attention the effort that is being made to unite the different churches for the sake of economy, and of the talk there is about the brotherhood of man and the Fatherhood of God. God is not the Father of everyone, because He created us: he created the trees and birds and fish and animals, but that does not make him the Father of them. This effort to

unite the churches is of man and is only leading up to antichrist. That is not the unity that is meant here. Behold, how good and how pleasant it is for "Brethren," those who are born of God. To be brethren we must all have the same parent. Jesus said we must be born again to enter the kingdom of God, and to be born again is to be born of God. Those born again, born of God, are the brethren who are in unity. They were in Christ before the foundation of the world, their life was in Him, and the unity is such that it never can be severed; but it says here how good and how pleasant for brethren to dwell together in unity. That is what is so good and so pleasant, for brethren to dwell together in this unity. The unity is always there, but they are not always dwelling together in it. Divisions have come between us. There are God's people, those who love the truth, in all denominations, but they are not dwelling together. Look at an island; it is seemingly separated from the rest of the land, and there are many islands: but if you could take away the water you would find that they were all one piece of land united together. In Revelation it tells us there shall be no more sea. In that new earth that shall be when this one shall be no more there shall be no more sea; that is all these divisions, these things which separate us now, shall be no more, and then brethren will dwell together in unity in eternity. How good and how pleasant that will be! "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." God gave Moses

a recipe for an ointment to be compounded to be poured on the head of Aaron.

Aaron was the high priest of the Israelites. The ointment was to be especially prepared from spices and olive oil only for anointing the Tabernacle and these things which were in it and for the anointing of the high Priests. If any of the people were found making it for themselves, they were to be cut off from the rest of the people. This was the penalty for trying to copy the Holy Anointing Oil; making a counterfeit of it, that any found doing so should be cut off from His people. There is plenty of this in the world today. The anointing of the high priests is typical of the outpouring of the Holy Spirit, and there is much excitation, much human means, and fleshly energy in the world, which passes as the work of the Holy Spirit: but this is only an imitation, a counterfeit, a making of fire sparks of their own kindling, and God says of all such that this shall they have of His hand, they shall lie down in sorrow. The Holy Spirit was poured out without measure on Jesus Christ. His very conception was the overshadowing of the Holy Spirit; then the Spirit descended as a dove after the baptism of Jesus, and abode upon Him. The Spirit was poured out on Jesus, the Head of the Church, poured out in Zion; as it was on the head of Aaron, Israel's high priest, so on Jesus, our High Priest: and as it ran down over Aaron, even the skirts of his garments, so the anointing of Jesus of the Holy Spirit spreads over all His members, whether they are church members or not, whether they are separated

by divisions, wherever they are, the Holy Anointing spreads over them from their Head, Jesus Christ. It spread over the disciples on the day of Pentecost, and so wonderful was its effect that about three thousand souls were added to the church. Not long before, these same souls were in open enmity against Jesus, they cried out for His Crucifixion; Peter here tells them of it, and they were conscience-stricken.

Though at enmity, the unity was there with Jesus, but they were not dwelling in it. You remember Joseph and his brethren did not dwell for a long time. They hated him, sold him, but they were still his brethren, they had the same Father, and later on, when the famine was in the land, they went to Joseph for food, though they did not know who he was: but Joseph knew them and loved them. Afterwards he put out every man from them, and revealed himself to them. At first they were afraid and thought Joseph would punish them, but he spake kindly unto them and comforted them: then they were dwelling together in unity. After the Holy Anointing spread to the Jews, it still further spread unto the Gentiles, when Peter went to Cornelius; so much so, that the Jews who went with Peter were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost: and it is yet spreading out to every one who is of God's elect, even though at present they may not be dwelling together. Sometimes brethren are divided because of difference of opinion over some point of doctrine, or an inability to understand God's word. I have full

sympathy and fellowship for anyone who says they cannot understand some things. There are many things we cannot understand, but to deny them when we cannot understand them is a different matter. These things divide brethren and the scripture says "A brother offended is harder to be won than a strong city."

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion." The words after Hermon, "and as the dew" are written in italics, which means they are supplied words. As it reads with them you would think it were two dews, the dews of Hermon and the dew that descended on the Mountains of Zion: but it is the same dew.

Dew is always the same whenever it falls; so this should really read "As the dew of Hermon that descended upon the mountains of Zion." Dew is God's blessing to the earth. The pouring out of His Holy Spirit is the dew of God's blessing to His people. John says that we have an unction from the Holy One, and the anointing which we have abideth in us, and we need not that any man teach us. James says, "If any of you lack wisdom, let him ask of God that giveth to all man liberally, and upbraideth not; and it shall be given him." What a blessing is the Throne of Grace.

As the hymn says:

"We do bless Thee Lord, because
There is a Throne of Grace,"

How often have I been thankful for the Throne of Grace. Paul writes, "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and

find grace to help in time of need." There is a lot of false zeal in the world, which is a counterfeit of the unction of the Holy Spirit. The revivals the religious world holds from time to time are nothing but a working on the emotions of people, and it wears off very often before long, and it has to be done over again. We often feel Zion is in a low state, we feel we need a reviving; shall we resort to human inventions to bring it about, shall we say we will do this or that to make our meetings more attractive? That would be making a fire with sparks of our own kindling. We cannot do that, we must look to the Lord for true reviving. There were two priests, sons of Aaron, who offered strange fire before the Lord, and there went out fire from the Lord which devoured them, that they died.

God made a covenant with Abraham that he should have a son: but he grew weary of waiting and took things unto his own hands. What was the result? Ishmael was the result, but he was not the child promised. But God did not break his covenant, at the time appointed Isaac, the promised child was born. "As the dew of Hermon that descended upon the mountains of Zion." If you will look at the map of Palestine you will find that Mt. Hermon is at the extreme north, and the mountains of Zion towards the southern part. In the time of King Rehoboam the Israelites rebelled against him, and ten and a half tribes seceded from him and dwelt in the north, and made Samaris their capital city, while Judah and those who stayed with the king dwelt in the South with

Jerusalem for their capital. Yet for all that, though they separated, they were still brethren, and the time is coming when they shall dwell together in unity in the thousand year period. Ezekiel's prophecy speaks much of that time. He saw a valley full of dry bones, and the Lord asked him if these dry bones could live. Ezekiel did not say they could not. It may have seemed impossible to him, but he answered. "O Lord God, thou knowest." He believed God was able, though he did not know how it could be. He saw the bones come together, he saw the sinews and flesh and skin come on them, but there was still no life; they were still dead, and the bones were very dry: but then God sent breath into them and they stood up, an exceeding great army. The Lord then told him that this was the whole house of Israel, not only Judah, but Judah and Israel. Judah and Israel shall be reunited. This, of course, means those that shall be on earth at the time of Christ's coming, not the whole nation of Israel that there ever has been, but the whole house of Israel. This is not universalism any more than what John says of Jesus, that he is the propitiation for the sins of the whole world.

We know John did not mean everybody that ever lived, but out of every nation, not the Jews only, but of the Gentiles also. Ezekiel also was told to take sticks and write the name of Judah on one, and all the rest of the tribes on the other. He did, and then a miracle happened; the two sticks became one in his hand: and the Lord told Ezekiel, "Behold, I will take the children of Israel from among the

heathen — and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel: and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." All this is future, it must be, for it has not yet come about in Israel's history. The Lord will bring it about. He is the only one who can heal a breach. Human means and devices can never bring about a true reconciliation. It cannot be done by compromising truth and error, holiness and wickedness. Turn back to Chronicles and there you will find about King Hezekiah. Judah had been having many bad kings, but now comes Hezekiah, a good king, who restored the service of the tabernacle, and caused his subjects to worship the Lord. Though he was king in Jerusalem and the other tribes had long ago seceded, he sent letters throughout all Israel and Judah to come and keep the passover at Jerusalem. There were some who laughed the bearers of the letters to scorn, but there were many who humbled themselves, and came at the word of the king, and there was great joy in Jerusalem, such as had not been since the time of Solomon. Here was a wonderful dwelling together in unity, brought about through the influence of the Holy Spirit by the true king; (for the kings of Israel were impostors and usurpers) the only one who could heal the breach, so with Israel in the future, their king, Jesus, shall return, and make of them one nation, as Ezekiel prophecied.

Ezekiel tells us much in his

prophecy of this time. He tells of a temple, such as has not yet been. There was a river there, which came out under the threshold, and had its source at the altar. Some think this is the same river spoken of in Revelation 22, which is in the Holy City Jerusalem, that descended out of heaven to the new earth; but I do not think so, for that river had its source at the throne of God and of the Lamb. Speaking of the restoration of Israel, Paul says "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" That is what dew is: it is the warm dead vapor rising, and coming in contact with the cold above; it condenses and falls as dew on the parched ground, causing life and growth. This is just what we see here, the dew of Hermon descending upon the mountains of Zion. Hermon was a high mountain always snow capped, and no matter how dry and arid the rest of the land, the sides of Hermon were always luxuriant. The nation of Israel shall return to their own land, though dead, but at the coming of Christ, there will be life from the dead, and the same dew shall be on Judah and the mountains of Zion that shall be on Israel. "For there the Lord commanded the blessing," and the earth shall be blessed out of Zion. The government of the world shall be from Jerusalem, not from Washington, or London, or Paris. Neither shall peace come from Geneva, but the world shall be blessed from Jerusalem. In the days of David, his son Absalom rebelled against him, so that David had to flee, and he

went across Jordan and stayed in a place called Mahanaim. After a time Absalom was slain, but though the rebellion was over, David did not return, but he sent to Zadok and Abiathar the priests telling them to speak unto the elders of Judah, saying, "Why are ye the last to bring the king back to his house?"

Ye are my brethren, ye are my bones and my flesh: Wherefore then are ye the last to bring back the king?" This message bowed the heart of the men of Judah as one man, so that they sent this word unto David, "Return thou." David was born of the tribe of Judah, and yet the people of Judah were the last of all Israel to bring him back. And is it not so today? There is no people in all the world so backward, so hesitant, to speak of the return of Christ, as the Old School Baptist. Why is it, when Jesus says by Paul that we are members of His body, of His flesh and of His bones? Why is it we are so backward, so hesitant to speak of it? When Jesus says, "Behold, I come quickly, the Spirit and the Bride say "Come," Even so, come Lord Jesus." Then we should be the ones to long earnestly after His coming. It is spoken of over three hundred times in the New Testament. That is our hope. We speak of our hope, sometimes people say they have a little hope, which they would not give up for the whole world; but that is not the hope of the Church. The Church's hope, that for which she is looking, is the appearing of her Lord, as Paul writes to Titus, "Looking for that Blessed hope, and the glorious appearing of the great God and our

Savior, Jesus Christ." Jesus, through His rejection by the Jews, went across the Jordan of Death, and after His resurrection He ascended into heaven, and He is still away, like David was at Mahanaim. Let us look forward, praying for His return; and then shall all differences, all divisions be done away, and brethren will forever dwell together in unity. Oh, how good, and how pleasant that will be. There is nothing more blessed here on earth than to be received into the Church and be with her, when she is at peace and dwelling together in love. May our hearts be bowed as the heart of one man, praying for the return of our Lord and King, that the time may come when brethren shall for ever dwell in unity.

"Hail sacred union, firm and strong!

How great the grace, how sweet the song!

That worms of earth should ever be

One with incarnate Deity."

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.

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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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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OCT. 1, 1963

**THROUGH THE PROPHET,
ISAIAH**

Dear Brother Adams,

Will you kindly give your opinion of the following scriptures? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; Come ye, buy, and eat, yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55: 1, 2.

An unworthy sister
in sorrow,
Maggie Parker
814 Ridgeway Ave.
Durham, N. C.

I am glad to submit such views as I hope the Lord has given me, for the consideration of our sister as well as others that may have an inquiring mind. The above scrip-

ture is the words of God, although they were spoken by the mouth of His prophet, Isaiah. Paul said, "God, who at sundry times and in divers manners 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; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels as he hath by inheritance obtained a more excellent name than they." Heb. 1:1-4. Again the apostle 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.

This 55th. chapter of Isaiah, as well as many other scriptures, has reference to the coming of the Messiah, at which time the spiritual seed among the Gentiles would be brought into the fold. (See Isaiah 55:5). Jesus said, "Other sheep I have which are not of this fold; them I must also bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jno. 10:16.

The Prophet began by saying, "Ho!" (meaning, Give attention!) "every one that thirsteth." To thirst naturally is evidence of natural life, and to thirst spiritually is evidence of spiritual life. So when one hungers and thirsts after righteousness, the spiritual man is in evidence, for the man in nature

cannot hunger nor thirst for spiritual food. Those who hunger and thirst after righteousness are blessed. Jesus said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. Our text says, "Come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come buy wine and milk without money and without price." The gospel embraces the afflicted and poor people. It is they who rejoice in the gospel truths. 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." Zechariah 3:12.

The words of the Prophet are addressed to those who have no money. Even in a natural sense, if one has money he is not dependent upon others, but when they spend all they have and have no source of revenue by which they can obtain any, they are forced, through necessity, to seek help. This is particularly true if they are afflicted with an incurable disease and are not able to work. In this dependent condition they are even more pitiful. It was through necessity that a certain woman came to Jesus. We find recorded in Mark 5:25, and in Matt. 9:20, "A certain woman, which had an issue of blood twelve years, and suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. When she had heard of Jesus, came in the press behind, and touched His garment. For she said, If I may touch but His clothes, I shall be whole. And Straight the fountain of her blood was dried up; and she

felt in her body that she was healed of that plague." Mark 5:25-29. This woman came to Jesus by faith and this faith was given to her by Jesus. Paul said, "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.

This woman felt the need of help. She had spent all of her money. Her disease was growing worse. Her case was beyond the aid of human skill. David said, "God is our refuge and strength, a very present help in trouble." Psa. 46:1. There are many precious scriptures that bring comfort to the weary travelers when they are applied to their hearts by the Holy Ghost. The prophet said, "When the poor and needy seek water and there is none and their tongue faileth for thirst, the Lord will hear them, I, the God of Israel, will not forsake them. I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Isa. 41:17, 18.

The text says, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money come; —" The prodigal son is another example of those who spent all of their living. His sorrow and suffering was increased by the knowledge that he was a long way from home. His destitute condition, his hunger and want caused him to be reminded of his father and that there was plenty in his father's house, for he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of the hired servants." Luke 15: 18, 19. The words of his father were attended with love and tender affection for him. He had the best robe put upon him, a ring on his hand, shoes on his feet, and killed the fatted calf. This preparation was made to clothe his nakedness and to satisfy his hunger. The love and compassion his father had for him, moved him in pity to go to his son's rescue, and supply his needs, regardless of the unworthiness of the wayward-prodigal-son.

Those who are dead in trespasses and in sin and quickened by the spirit of God to see and feel their nakedness, their sinful condition, their dire need before a just God, become famished; and because of sin and transgression, they, like the prodigal son, go home to the Father, the one who has pity and compassion, and extends love and mercy to the unworthy son, who has been brought to hunger and thirst for righteousness, and no longer take pleasure in sin and uncleanness.

Adam and Eve sewed fig leaves together and made themselves aprons to hide their nakedness. These aprons were flimsy garments, They crumbled before the scorching sun. The Lord made them coats of skin and clothed them. These aprons portray the works of men who offer works of their own righteousness to cover their nakedness. Coats of skins are durable. They were not affected by the heat of the sun nor the cold of the win-

ter. Those who come to the end of their strength and receive forgiveness for their exceedingly sinful condition through Jesus Christ, our Lord, are clothed with the robe of righteousness and the garments of salvation — that is, a clean heart, a heart of flesh, one of tenderness and love! a heart that does not sin, a heart that hates sin and loves, and yearns for that which is good, and pure and chaste.

John, the revelator, said: "Who-soever 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 Jno. 3:9. The same writer said: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I Jno. 1:8. To some these two scriptures seem to contradict each other, but not so, because the writer in the first scripture quoted, is speaking of the inner man — the spiritual man, which is born of God and the second quotation is speaking of the old fleshly man, the one that gives us so much trouble, and wars with the inner man, the pure man, after the inner man has been born of God and cannot sin, but hates that that is evil and loves that that is good. Paul said, when I would do good, evil is present with me, but, he said, it is not I that doeth it, but the evil that is in me. He further said: "For I know that is 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."

So there is a continual warfare within the child of grace. The good

that is in His people strives to leave off sinning, because they hate it, and loathe it; but the evil that is in us is of this old sinful flesh. Therefore, to the hungry soul, God says: "Ho, every one that thirsteth; Come ye to the waters, and he that hath no money: Come ye, buy, and eat; yea, come, buy wine and milk without money and without price." It is a free service-grace, grace, all the way! A free and unmerited favor — a gift prepared for His people in the mind and purpose of God, before the foundation of the world. Christ our Saviour, Christ the Saviour of sinners.

His people sit at the King's table. They feast on the gospel, the good word of God, which is Spirit and Life to the receiver. Jesus said: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." Jno. 6:63.

Wine and milk add strength to the natural body. They are stimulating and invigorating. So is the gospel to those who thirst. These are free gifts to those that have no money. The grace and peace of God, love and mercy with which He visits us bring joy and thanksgiving into our souls, by which we are renewed and made joyful in Spirit. The robe of righteousness and garments of salvation are joyfully worn by His little ones. Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Jno. 6:63.

The prophet said, "Buy wine and milk without money and without price." The gospel is a gift to those who hunger and thirst after righteousness. It is food for the hungry

and drink to the thirsty.

The subjects of His grace are portrayed in the second verse—"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me and eat that which is good, and let your soul delight itself in fatness." All men cannot receive these words. They must be in a receptive mood. A poverty-stricken soul will respond to the words of God when they are applied to the heart by the Holy Ghost. The prophet said, "Look unto me and be ye saved all the ends of the earth." If a person has not reached the end of his strength, he can not hear. If he has works of his own righteousness to plead how can he hearken to the word of God?

This message is to those who spend money for that which is not bread, and those who labor for that which does not satisfy; those who labor and cannot meet the demands of the law are left in a deplorable state. Jesus is a very present help in time of need. He speaks to the soul and says, "Hearken diligently unto me and eat that which is good and let your soul delight itself in fatness." The sinner in his experience is led by the Spirit of God to the Gospel, when he learns that it is "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:9, 10. When we felt that our righteousness must come by the good that we could do to bring to

ourselves eternal life, we were spending money for that which is not bread to the hungry soul; and we were laboring for that which does not satisfy, because we cannot meet the demands of the law. Christ, the one who is just and holy, met these demands for us and fulfilled this law that we might be justified before God in love. When this is made known to the child of grace, he can "Hearken diligently unto me and eat that which is good and let your soul delight itself in fatness." In this way the sinner is led by the Spirit of God from law to gospel. Before conversion he feasted upon works of his righteousness. He gloried in his works of righteousness. He spent money for that which is not bread, and labored for that which does not satisfy.

The prophet said: "But we are all as an unclean thing and all our righteousnesses are as filthy rags; and we all do fade as a leaf and our iniquities, like the wind, have taken us away." When he is born of the Spirit of God, he feasts upon the gospel, which is the power of God unto salvation. He can now discern between law and gospel. He knows the difference between man's works and the works of God. His heart is opened to receive the truth which is set forth by the Apostle: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. Paul said, "Now to him that worketh is

the reward not received of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4, 5.

Those who have faith in God cease from their labor. They rest in the promises of God. Their souls feed upon the heavenly manna. They are receptive to the words of the prophet. "Hearken diligently unto me and eat that which is good, and let your soul delight itself in fatness." When you receive the truth through the gospel, my readers, do you not delight in the fatness—the comforts and joy of the evidences and the promises as applied to your souls? The word *let*, as here used, is not based upon a condition to be performed by the creature; but it conveys force and power, as demonstrated in the scripture: "Let there be light and there was light." Gen. 1:3. Jesus said, "Let not your heart be troubled." When these words are applied to the heart by the Holy Ghost, sorrow flees away like darkness before light. His words are Spirit and they are life.

T. F. ADAMS

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Editor

IN MEMORY OF SISTER EFFIE DAVIS

We, the members of Seven Mile Church, bow in humble submission to the will of our Heavenly Father, who doeth all things well, and who saw fit to remove from this life our beloved Sister Effie Davis.

Sister Davis was born February 26, 1883, in Duplin County. She was married to Brother C. J. Davis in 1906, who preceded her in death six years ago. To them were born eleven children, namely, Ethel Davis West, Warsaw, N. C.; William B. Davis, of Clinton, N. C., also Ruby D. Hudson; P. A. Davis, Mary Lee Davis Sinkler; Irene Davis Williams, and Earl Davis, all of Clinton, N. C.; William W. Davis, G. C. Davis, Raleigh, N. C.; and two died in infancy.

In her girlhood days she was received into the fellowship of Muddy Creek Primitive Baptist Church, where she remained until she moved her membership to Angier Church, in Angier, N. C. When the family moved to Clinton three years later, she moved her membership to Seven Mile Church. Here she remained a faithful member to her church until our blessed Redeemer called her to a better place, on July 26, 1962. She was laid to rest in the Kenansville Cemetery, by the remains of her husband, under a beautiful mound of flowers to await the resurrection. Job said: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." She was a humble and faithful member of our church.

Done by order of the church in conference on the third Saturday in June, 1963.

Mrs. Carrie Eldridge,
Committee
Murtie Tart, Clerk

RESOLUTIONS OF RESPECT

Be It Resolved:

First: That Sister Kennie Brooks joined The Roxboro Primitive Baptist Church on August 28, 1900, and was deceased February 5, 1963. Had she lived until August following, she would have been a member of the Roxboro Baptist Church sixty-three years.

Second: That Sister Brooks was a faithful member, a highly esteemed sister in the church, and a lover of the truth. She always attended church when she was able, but her health failed years before her death. Her life was one of patience and endurance

without complaint, no more than to occasionally remark that she felt badly and wondered why the Lord did not take her from this world of sorrow. Her daughters, sisters, and friends were very attentive to her, for they responded with untiring efforts to her needs, but none can stay the hand of death, because the scriptures teach there is a "time to every purpose under the heaven: a time to be born and a time to die;—" May the Lord reconcile them to His will, and enable them to say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Third: That a copy of these resolutions be placed in our church records, a copy sent to the family and a copy sent to the Zion's Landmark for publication.

Read and approved on March 2, 1963.

Elder L. P. Martin, Moderator
F. D. Long, Clerk

OBITUARY

Whereas it has pleased Almighty God to remove from our midst, by death, our beloved sister, Ida N. Weston, who was born August 21, 1890, and died January 3, 1963.

She united with the Primitive Baptist Church at Sand Hill on September 8, 1923 and lived a true and faithful member the remainder of her life. She leaves to mourn the loss of her: the church, five children, and a host of friends.

Elder L. L. Yopps, Moderator
Owen Kennedy, 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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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AT

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NO. 23

PSALM CXLVII.

Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

He healeth the broken in heart, and bindeth up their wounds.

He telleth the number of the stars; he calleth them all by their names.

Great is our Lord, and of great power: his understanding is infinite.

The Lord lifteth up the neck: he casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Praise the Lord, O Jerusalem; praise thy God, O Zion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth: his word runneth very swiftly.

He giveth snow like wood: he scattereth the hoar frost like ashes.

He casteth forth his ice like morsels: who can stand before his cold?

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

A FEELING TO WRITE

Dear Brother Adams,

I have had the feeling I had to write something for the Landmark, over three years. I hope I have suffered enough that I have been made willing to try, even though I know that I am not worthy nor qualified to do so.

At the age of twenty-eight, my home doctor sent me to the hospital for an operation. I took the operation and went through it as well as the average, and was about ready to come home when I was taken with kidney colic and began hemorrhaging terribly. I could not take food nor water for almost two weeks. They gave me blood and glucose. I could not raise my head or speak aloud. During that time there came a great desire for prayer. It was very forcible both day and night. One morning I believe the grace of God made me willing to send for Elder Ransom Gurganus to come to the hospital to see me, and when he came, I asked him to pray for me and I believe he was blessed to really pray. I was carried out of this world for a short time and that burden was gone and so were my afflictions. I soon came home feeling like I would never have any more suffering. But it was not long before I began to feel like I was deceived and had imagined a lot of it, but then those sweet moments would revive in me and I knew that was not imagination. I went on in that condition for a long time,

and one night I saw myself in the deepest valley I have ever seen. I was surrounded with rocks and it seemed I was begging God to help me. Then a voice spoke right in me to look up. I did and I saw a little narrow path and I knew there was no way for me to ever travel it alone. I saw the greatest light that I have ever seen. The rays from it just sparkled and then it seemed as if it turned into three stars and those three stars then appeared as three men. They were all dressed in white uniforms. They had white crowns on their heads and they were on white horses. During that time I was lifted out of that valley and placed by their sides. The joy I received no one will ever know unless they have witnessed the same. A voice spoke to me and said that was the Father, Son, and the Holy Ghost.

Then one day I lay down on my bed to rest, and while lying there, (I assume I was dreaming, I do not know) I was caught up in the air, and a voice with me, just drifting along, going upward. What a great joy! But my disappointment came when I awoke and was back in this troublesome world. I thought then that I had an experience I could offer to the church, but my doubts became so enormous, I could not offer, and I knew that was not the time.

On May 5, 1960, I was carried to the church to ask a home with them, and I was leaving the church with

a great burden on me! I felt like my very breath was being pressed out of me! I got to the front door and I could not take another step that way. I was turned around and carried to the speaker's stand of the church, and I shook hands with Elder Young and then I was received into the fellowship of the church. That afternoon I was baptized, and that was the happiest day of my life! I have had a lot of joys since then and a lot of troubles, but I have never regretted that day, nor having offered to the church and being baptized.

About a month ago, on one Monday morning, before I got up, a house appeared before me. It was an old house with boards partly off of it and there appeared a white smoke coming up out of that building and I saw the fire on the inside of it. The building was destroyed and a great light appeared there. Then, in that light stood a big white mansion. It was so white there was not a sign of anything else. That has given me a lot of comfort.

Brother Adams, if I have not been made to love you people, I do not know what love is. I stayed away from the church twenty long years, wanting to be with you the worst of anything I have ever experienced.

If there is anything in my letter that is not right, please correct it, for I am poor in every way you look at it.

If a sister, I am the least of all,

Debbie Simpson
Chinquapin, N. C.

"OVERCOME THE WORLD"

Dear Brethren and Sisters,

This morning as I sit down to write, I am faced with the weakness of the flesh. I feel that no one on earth is so weak, helpless and unworthy as I feel to be, or as great a sinner. I know that in me that is in my flesh, dwells no good thing, and I am not expecting any good things in the flesh. Jesus, speaking to His Disciples, said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jno. 16: 33.

Jesus has overcome all for His people. There is no part of it left to them. He did it all. When he was crucified He bowed His head on the cross and said: "It is finished." He had finished the work that God, the Father had given Him to do. Jesus 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 everyone which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." Jno. 6-38-40. There is nothing to add to, nor to take from; but it is a complete and finished work.

The question with me: Am I one of those He died for? This I do not know. But this I do know, as far as I know anything: that not one of those He died for will be lost. Jesus said unto Peter: "I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. Matt. 16:18.

Again 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."

We hear some say, If God saves some and does not save others, He is not a just God. But my friends, knowing that He is a just God and knowing the sinfulness of the flesh, no one can be saved on the merits of his own works. Salvation is as Paul said: "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 For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Eph. 2:8-10. This answers the whole question. It does not tell you how you can be saved. That has already been done. "It is finished" and complete. It is not by works, but by grace. His people were chosen in Him unto good works before the world began. The good work is the Lord's work and His people were chosen unto good works before the world began! They had no choice in this because Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." Jno. 15:16. In another scripture He said: "I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." Jno. 15:5. The branches cannot bring forth fruit, except they be in the vine. Jesus said unto them, When we

have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of myself; but as My Father hath taught me, I speak these things."

Jesus said to the Jews before His crucifixion: I and My Father are one. Jno. 10:30; and again He said, "If I do not the works of My Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him." Jno. 10:37, 38. And again, "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall He do also; and greater works than these shall he do; because I go unto My Father. Yet a little while, and the world seeth me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in me, and I in you." Jno. 14:12, 19, 20.

When the Holy Ghost comes upon God's people, which is the Spirit of God, they are then enabled to prophesy in an unknown tongue so far as the flesh is concerned—it is a tongue unknown to the flesh.

Here I will come to a close by saying, I believe that He is a God of all power in heaven and in the earth; that all things are in His hands and His will, shall be done. He declared the end from the beginning, saying, "My counsel shall stand and I will do all My pleasure. Man going into outer space is new to man but not to God. He saw the end from the beginning. He is the same God in outer space as in space. Man is no closer to God in outer space than he is in space, nor is he any farther away. He is the same God yesterday, today and

forever more. He has said in His blessed word, "I am God, and there is none else; I am God, and there is none like me."

Eva M. Hamilton,
Atlantic, N. C.

"REPORT FOR DUTY"

Dearest Carolyn,

Well, here comes a letter from you; written Wednesday night. Really, I just live (naturally) on your letters! They are you to me. I think so much of your words at the close of it; "Son, do not bother to give God instructions, just report for duty." If you will read in the Gospels about the magistrate who asked Jesus to come and heal his daughter, Jairus, you will find that he told the Lord, that his daughter was near death, that He could raise her, and even He could do it by a touch of His hand. Did he need to tell the Lord what to do, and even how to do it? The Lord chose to do it in a different manner — in a manner so as to show the man His glory and power and mercy, and to bring the man into dire straits before it was done. But what I started to refer to was your statement following that: "When I start to pray for your return — it is all my desire — I just groan!" My Dear, have I not told you the same thing several times? I desire, yes indeed, O how I desire; but I cannot pray flatly for a transfer to Washington, for it could be granted and be made so miserable to the both of us that we could not endure it. O let us not pray blindly! Let us not forget to pray. Thy will be done; Let us not forget to beg for submissiveness and reconciliation to all things that He wills with us and for us! Ev-

ery prayer to Him, for a thing in this life, must be a "dual-thing." We must remember that we are dual in ourselves; dual since the spiritual birth: There is the Spirit that lustest against the flesh, and the flesh that lustest against the Spirit, so that we cannot do the things that we would! O how true! Jesus (here I was interrupted with an administrative question concerning the office.) as the God-Man was of a dual nature; and as He prayed in the garden, "Father, if possible let this cup pass, nevertheless not as I will, but as Thou wilt." (these are the exact words.) It was the Man who asked that the cup might pass, but immediately following the Spirit spoke, "Thy will be done!" It was the Man who said: My God, My God! why hath Thou forsaken Me? It was Jacob who said? "All these things are against me; and it was Israel that said, It is enough that my son is alive! It was the flesh of David that took Uriah's wife and slew him in battle, but it was the Spirit dwelling within that cried: "Against Thee and Thee only, have I sinned, and done this evil in Thy sight? —" Psa. 51:4. I saw these things stand out more clearly when I tried to cry: O Lord, let me go back and live among those people, walk with my lover, and about those churches — nevertheless, I must ask for Thy blessing in the matter, Thy will and Thy judgment in the matter. Not blindly to go back; but may it be Thy will for me to return, and wilt Thou bless that return, else, O Lord, I cannot ask for it. Even, wilt Thou prevent it, should it mean spiritual persecution and spiritual barrenness? Thou, O Lord knoweth

all of my needs, and all of my wants, every thought of my heart; wilt Thou be merciful and deal with us tenderly and in Thy love and in Thy judgments? Thus it is, the flesh prays and the Spirit with-in prays. We must cry for His mercy, and His loving kindness — we want more than justice; **WE MUST HAVE MERCY AND PITY AND LOVE, WE CANNOT LIVE WITHOUT IT!** "L O R D SAVE ME," cried Peter, for I die. Esther went before the king, to plead for her life—her very life was her petition! The king heard her; and our blessed Lord will hear us, My Dear! O, He must hear, and if we are His, He will hear, In Psalms 91:15: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." Yes, if we are His He will honor and pay every penalty and every debt that ever falls against His! Too, He will hear our cry, and He will do that which is good for us. Faith says that, and the Spirit proclaims it, even though the flesh is flinching because of it. Sometimes, I just know He will hear, and though I cannot answer, "How long is a little while?" I must proclaim to myself and to you also, that He does hear, and He is dealing with us according to His will which is for our good and our eternal salvation. All that we can say is: O that it might be His will, and even then we are asking that His will be as our will. My Dear, we are so disposed to tell God what to do, and how to do it, according to all of our desires!

Guess I should close; could just keep on. I am sorry that you are sick, and hope that it may be His

will to make that throat well again soon. May it all be made a blessing in the end to the both of us, and may all the honor and glory be His — it is His of course, but may we be enabled to so proclaim it His! My Dear, we are in His Hands, standing in a sacred place indeed, May our fear be an humble submission to His will! Guide me, O Thou great Jehovah!

Yours in love and devotion, and in the hope of His mercy, love, and salvation. Kiss the girls for Daddy.

Douglas

ENJOYS LANDMARK

Dear Brother Adams,

Enclosed you will find three dollars to renew my subscription to the Landmark. I get so much comfort and consolation from reading the wonderful experiences of our dear Brethren and Sisters, I read and re-read much of its contents. They mean so much to me since I am deprived of going to church very often, due to the illness of my mother. It is good to know that others have tasted the same bitter and sweet that I have in my life.

Mother often says she wonders how much more she will have to suffer and yet, she believes it is all in the appointment of God and begs for patience to wait upon Him. She says she feels He has heard her cries and groans. It is wonderful to hear her talk of the many things she has felt and seen, and the sweet hope that she has been born into the Heavenly Kingdom by the power of God that abideth forever. But she longs to go home where there will be no parting, sickness nor pain. Her daily prayer is: to be

made submissive to her afflictions. So often I am burdened with the question, Why? in my mind, and it grieves me. Mother has suffered so long. But we cannot question the work of the Lord. His work is perfect. We must look to Him. I am so weak when left to my-self.

Job, in his afflictions, asked the question, "Why?" and he said, "Though He slay me, yet will I trust Him." God alone is able to heal all our heartaches. Paul said: There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor. 10:13. He says, "As they days so shall thy strength be." He is merciful and gracious. Oh, glorious thought! His children can never be separated from the love of Him. Oh, my He be pleased to give His little ones grace to lay aside every weight and the sin that doth so easily beset us! that we may run with patience the race that is set before us, ever looking to Jesus, the author and finisher of our faith. For in Him we live, move and have our being. How good He is to poor sinners. His mercy endureth forever. May I close with a sweet quotation of the poet: "Approach my soul, the mercy seat, where Jesus answers prayer; There humbly fall before His feet; for none can perish there."

I hope to see you people again soon and hear you preach that glorious truth.

In hope and need of mercy,
Mrs. Claude Southard

REMARKS ON QUESTIONS OF BROTHER A. A. JONES

Our Association has written Articles of Faith and rules of Decorum. Some have a written Constitution. The Articles of Faith and Constitution are substantially the same. The Philadelphia Association has its written Constitution and Articles of Faith I think. Most Associations have them that I am acquainted with. A few have not.

They are simply setting forth briefly what they understand the Bible to teach.

I do not think that church troubles should be referred to Associations for settlement, because I think the church is not under Associations.

Nothing on earth is so great and final a tribunal to settle her own matters as a church is. Hence if a church should submit her matters to the decision of an Association she would yield herself into the hand of an inferior, unauthorized tribunal. Associations are mere annual or periodical gatherings of messengers of different churches banded together for matters of general correspondence, and consultation for the general union and peace of the brethren. Often matters come up by query or otherwise for consultation which are of general importance to the churches, and the mind of the messengers thus gathered is expressed, not as laws to control churches, but as advice and counsel to be received by the churches if it seems good to them. For you know that sometimes one may be perplexed about the course he should pursue, and really not know what he ought to do or what ought to be done, but another

or others may give him counsel which as soon as he hears may be so sensible, wise and appropriate that at once it is evident to him that this is just what ought to be done.

Of course Associations have their own rules of organization and government, and can determine whether a certain church can be in their number or not, but her refusal to receive a church into her number would not vitiate that church, nor would her withdrawal from a church destroy its existence. In other words Associations cannot create nor destroy churches. It is by her own wrong conduct, and not by that of an Association, that a church may destroy herself. People may destroy that which they cannot make or create.

Is the case in Acts 15th analagous to an Association? It does not seem to be just the same thing. It was not an annual or periodical meeting. But an important question sprang up among the disciples about the use of the law of Moses, and the Apostle and elders were gathered to consider this matter. Here we gave higher authority than Associations or any other body of men that has ever been assembled, or could be on this earth. For the Apostles have never had any successors, nor have any men since their day ever stood as their equals in the interpretation of Scripture. What they determined there are called decrees (Acts 16: 3) for churches to observe. What would you think of Associations that would attempt that?

There is no authority at all for Associations that wish to lord it over churches. Each church is sub-

ject to the Lord Jesus directly, and not to any man or council of men; yet each church is bound to respect the rights and interests of other churches. You for instance own a farm and live on it. Well, suppose you say this farm is mine, and I have a right to do as I please on it, and it is no ones business what I do. So we suppose you erect a nuisance on your own land, and it makes your neighbors sick. Suppose you build a dam across a stream on your own land that raises a pond of water that sickens the entire neighborhood, or suppose on some dry and windy day you set fire in your own woods, and it burns over on the fields and woods of your neighbors doing them much damage. Now when in any of these cases they complain at you of damage you have caused and you reply, I am a free, independent man and have a perfect right to do as I please on my own premises, would you be led by a good spirit? You have certain rights that others may not invade, and others also have rights you must not infringe upon. No man liveth to himself or dieth to himself. There is no man that is independent. Our Constitution says all men are born free and equal, but that is only a theory from which deductions follow, and out of which rights may be enforced. No man is by nature free to do wrong, and no man by grace wants to do wrong. Churches are not free to do anything which is not right. Our freedom as churches is enlarged in proportion as we seek not our own, but serve our brethren, and no one whether individual or church has any right to lay a stumbling block in his brother's way, nor to do any-

thing that is not for edification.

Suppose some church adopts some measure of mere expediency that gives offense to the churches generally causing a distress. What is the best thing and the proper thing for this church to do? It is to at once undo her wrong and confess her fault, and return to the old paths.

Now Primitive Baptists are like branches of a vine so joined together that what hurts one will injure others, and what helps one will benefit others also. Hence they have a common interest and have all things in common. That is the reason that if any root of bitterness springs up **many are thereby** defiled, and that when a fire or trouble breaks out among them so many of them are burned, and it is so hard to settle troubles among them. This fact is enough to cause them to meet together in associations or general meetings and seek those things which preserve peace. But when they meet in these general gatherings what do they find is best to be done? Is it to pass resolutions, or adopt rules etc? No, but it is to worship God in preaching and hearing the gospel of Christ preached, and talking together or speaking to one another in Psalms and hymns and spiritual songs, thus making melody in their hearts to the Lord.

If Baptists when they get in trouble would stop passing resolutions and meet together, each confessing his own faults and hear preaching of Jesus, they would not find it hard to settle troubles. But people of this world are wiser in their generation than the children of light, and no set of people are

more foolish, hard-hearted, unreasonable, exacting and contrary than a Baptist when he is walking in the flesh or in malice. He will make you think if possible he is right, sincere, heart-grieved, wronged, but contending for the truth and for the faith, and if he yields a thing or owns he is wrong it will be surrendering the truth. How much better it would be for him and others if he would commit his case to the Lord, and if he have a quarrel with any forgive him. This is also true of churches. There is no condition more delightful to a true Israelite than to have peace and love. Behold how good and how pleasant it is for brethren to dwell together in unity. —P. D. G.

EXPERIENCE

Reprint From Zion's Landmark

Elders P. D. Gold and Lester,
Dear Brethren in Christ:

I have been impressed for some time to write for the **Landmark** a part of my trials through this unfriendly world. And if you think it is of the Lord I want you to let me know. I always believed the Primitive Baptists to be the true church of Christ, and always went to hear them preach whenever I could, my father and mother joined them when I was small, and they always took us children with them to preaching. When I was a little child I had serious thought about death and what would become of me. When the Abbott's Creek Association was held with the church at Pine Meeting House in 1884, my father went and took his family, and I was enjoying myself well till Sunday when brother Issac Jones was preaching my mind was taken away

from worldly enjoyments, and it appeared like everything he said condemned me to everlasting destruction. I was only sixteen years old and I thought that I was too young for it to be the work of the Lord in me. And I went home from the meeting grieving over my condition, not knowing what was the matter with me. It appeared to me like I did not have a friend in the world. After I got off to myself I would beg the Lord to have mercy on me a poor sinner, and while the preacher was preaching it appeared to me like everybody thought that I was putting on because there were several more girls crying. And when I got home I commenced reading the Bible and everything I read condemned me, and I would read it till my eyes got so full of tears that I could not see and then I would lay it down and beg the good Lord to have mercy on my poor soul, and I went on that way for a good while and it began to wear off and I did think but very little about it till the next time I went back to preaching, and then my troubles rose again and then I thought that I would not go back any more till I got to be a better girl. And then when I would go home it would move off and then I would try to keep it off and would go with young company, and would go to play when ever my parents would let me, and then I would think that I did not want religion yet, for I could not go to play if I had any and thought that there would be time enough after awhile. And then when I would get to myself that trouble would come on me again in spite of all I could do, and then it seemed like I had done

wrong in trying to pray and then throw it all away and trying to forget it. And I went in that condition till my sister professed a hope in Christ, and then my trouble came on me with such force till it seemed to me like that I had more than I could bear. It seemed to me like that she was taken away from me and I was left alone. The next day I felt like I was forsaken by all of the family and did not have a friend in the world, and went to the field to my work, but I did not feel like it and went off to myself to try to beg the Lord to have mercy on me, and just as I was bowing down to the ground these words came to me as plain as if some one had spoken them to me, "I will bow to my dear Jesus, I will live by faith forever, the works of man are vain." And I could not have faith in the works of man for religion. I was working in the cornfield and everything looked so gloomy and sad to me I felt like that I was almost lost forever, and I got away from my brother who was in the field with me, and I lay down on the ground to try to pray one more time, and I don't know how long I lay there, but I thought that my brother would see me, I did not want any one to see me, and when I got up everything looked so bright and the sun shone so bright and the birds sung sweet and clear, and I felt better than I had in a long time.

I did not tell any body about it for a good while. Then I told my sister about it, and she said maybe it was a changing in me, but I could not claim it, but I prayed most all the time if it was a change from nature to grace that I might

feel like shouting and praising the Lord. And one night as I was lying on my bed I did not think that I was asleep when the Saviour appeared to me dressed in a long white robe. He came from Ma's bed and came to the foot of my bed and stopped and said to me, "Arise and praise the Lord, no longer make delay," and I rose up and started towards him to embrace him in my arms, and he went away and I did not know where he went. And then I had some relief from that, but was not satisfied yet. But I continued praying the same prayer; and when my sister joined the church I was in a heap of trouble, and I thought that I was entirely alone, she was all the sister I had, and it seemed to me like that I could not bear my troubles. When she was baptized I did want to go with her in the water so bad that I could hardly bear it. Brother Burch told me that I would come at the appointed time, but I did not think there was an appointed time for me. I would read the Bible but would not let any one see me read it if I could help it. I would go to the spring after it would be getting dark by myself, and Ma would tell someone to go with me, and I would tell her that I did not want them to go, for that was the place and time that I would try to pray for I knew that no one would see me, and I got so that I was afraid to get on my knees to try to pray for fear that it would be a sin to me. And I went on that way till one night on the 20th of August, 1885, I went over to my aunt's and the darkies had a meeting close to her house and I and her girls got on the shed so that we could hear them sing,

and all at once I felt so light that I thought that I could step off there and it would not hurt me. And I got down and began to shake and tremble, and could not be still, and I got hold of the fence to hold myself, but could not, and I got down on the ground and the same words rushed through my mind that the Saviour spoke to me. And then like someone said to me, "Quench not the Spirit," and my burden was gone and I commenced shouting and praising the Lord to the top of my voice. And then I felt like the Lord had answered my prayer. I started home and thought that I would tell Ma about it and not make much to do, and the first word I said was, glory. I went to bed but could not go to sleep for a long time, it seemed like that I would never need any more sleep. I loved every body, and did want to see brother Issac Jones, brother Burch and brother J. E. Adams so bad, for I wanted to tell them what a precious Saviour I had found. I wanted to see brother Adams because he came to our house while I was in my troubles and asked me if I thought anything about my eternal welfare, and I could make him no answer. I thought if I could see him then that I could talk to him. My folks were going to start to the Association next day and I did want to go so bad that I could not be contented hardly to stay at home. Then I wanted to go to the church and tell the people what I hoped the good Lord had done for me, for they were a people that I loved and wanted to be with them.

I went to meeting at Pine Church with full intention to join the Church. After I was there awhile

I began to think that I would put it off till the next time and it seemed like something said to me, if you don't go this time you will never have the chance any more, and when the preacher came down out of the stand and commenced talking every word he said seemed to me like he said it to me. When the door of the church was open and they commenced singing, "Come ye that love the Lord." I could not stay away. I told them what I hoped the good Lord had done for me in the best way I could, and was received and baptized the next meeting day on Tuesday after the second Sunday in October 1885. I have had many doubts and fears since. I have had the pleasure of hearing twenty-four tell their experience at Pine since I joined. I was baptized by Elder J. A. Burch, our beloved pastor.

Your unworthy sister in hope of eternal life.

Cynthia L. Williams.

Remark.

We welcome such dear little ones as the above and consider them as lambs of the fold of Jesus. Blessed are they that hear the words of Jesus and dwell in his presence.

P.D.G.

ATTENTION READERS OF ZION'S LANDMARK!

Elder Oscar Broom, Monroe, N. C. is the author of the first article in the August 1st. issue of Zion's Landmark. We regret having omitted his name at the conclusion of same, but it was an error on the part of our typist. — Editor.

IMPRESSED TO WRITE

Dear Brother Adams,

For the last two weeks I have been impressed to write you a few lines, so now I feel to make the attempt to do so. If you remember: Elder G. P. Harris, Sister Harris, Sister Lawrence, and I, attended the Union Meeting at Willow Springs, and spent the night with you. I enjoyed all of it, especially Elder Thomas' preaching at your home that night.

Brother Adams, I have never subscribed to your paper, but I purpose to do so, before very long. A dear Sister gave me five copies and being all alone I read all of them before I quit, and I spent part of the time wiping tears from my eyes.

Brother Adams, I feel sometimes of a certain that I believe in salvation by grace, predestination, and the purposes and fore-knowledge of God; but there is so much more of my time that I am examining myself. I can not find any place for me with the children of God, and on the other hand, I cannot agree and go with the worldly doctrine; so I just seem to be one alone.

I read Brother Noel Tilley's piece in Zion's Landmark, and he told my feelings and experience better than I can tell it myself. Like Noel, thirty-eight years ago last November the church at Wilson Grove chose me and ordained me to the office of deacon. I tried to think of some way to get out of it but nothing worked. Just before I was ordained, I went to Elder John M. Phillips; trying to find a justified reason that I could offer to the church that would disqualify me to this service, but I soon began to see how ignorant I was. I felt the church

made a mistake, yet I did not want to accuse them of making a mistake. By doing so, I would be putting my judgment over that of the church. I feel the church is and should be the judge, not I.

I know I have been scattering, but I feel to thank God at this time for His having kept me in the fellowship of the church these forty years, and I feel to beg Him to continue His mercy the remainder of my days on earth. While I am living here all alone, I feel like I need Him worse than I ever did in my life.

May God be with His people everywhere and bless them forevermore, is my prayer.

Early W. Harris
617 9th. St.
Radford, Va.

SIMILAR EXPERIENCES

Dear Brother Adams,

I am sending a money order for \$3.00 to renew my subscription to Zion's Landmark for another year. I enjoy reading it so much. When I read the experiences the dear Brethren and Sisters write, I feel that I have witnesses, for they are so similar essentially to my own.

If I could, I would tell how I feel, but I cannot put my feelings into words as many can. But I can see that the Lord has been good to me all the days of my life, unworthy though I be.

Do you ever feel that you do not have a friend on earth, nor one in heaven? Oh, I feel that way so much of my time, that:

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so full of sin,
I fear that I'm not born again."

I am so fearful that I am deceived in my claim of a hope, and have deceived the church — the ones I love most on this earth. It is a fearful thing to fall into the hand of the living God.

I love the Old Baptist and hope they love me. With love to the people of God. Please pray for me.

A sister, I hope, in Christ,
Mrs. Pattie Norville
R. F. D. 2
Stantonsburg, 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 Solomons 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?

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.

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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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OCT. 15, 1963

SERVANT OF GOD

Rt. 2

Smithfield, N. C.

Dear Bro. Adams,

It is my mind for you to publish this letter that I received from you in answer to the one I wrote you after my father passed away. Your letter was a great comfort to me and my family and I feel it will be to others who mourn his death. May God bless you and your family.

Yours in hope,
Myra Jean Morgan
Thompson

Willow Spring, N. C.
July 5, 1963

Dear Sister Myra Jean,

I sincerely appreciate your letter of June 20. As I stated to you at the Union Meeting, I do not feel equal to the task of answering your letter but only to acknowledge it. The description — manner and life — which you expressed in behalf of your dear father is all true. Even then, when all that we can

think is said, much more is true. Words are ineffable to describe the noble character of this precious, faithful husband, father and servant of the most high God.

Your father was not a man who sought honor and praise of men. His sincere desire was to give honor to whom honor is due, to-wit, Jesus Christ. The God of heaven taught him by experience that he was what he was by reason of what God made His Son to Him. He could embrace the experience of Paul who said, "But of him are ye in Christ Jesus, who of God is made unto us, wisdom and righteousness, and sanctification and redemption." — I Cor. 1:30. The grace of God makes the chosen vessels of His mercy to feel little, non-assuming and unworthy.

The passing of your father was not only felt by your mother and children, but all of us share the sorrows of this devoted and faithful servant. I know that you believe as we do, that our loss is His eternal gain.

Paul said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even them also which sleep in Jesus, will God bring with him." — 1 Thess. 4:13, 14. David said, "Precious in the sight of the Lord is the death of his saints." — Pslams 116:15. His people are precious to Him. Jesus loved them so well that He gave His life for them. He loved them when they were dead in trespasses and in sin. Paul said, "For scarcely for a righteous man will one die; yet peradven-

ture for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." — Rom. 5:7,8.

It is a comfort when we see the evidence of those who possess a good hope in Christ to feel that they fall asleep in the arms of Jesus. The spirit returns to God who gave and the body is laid in the grave to await the resurrection, when Jesus shall come again and change these vile bodies and fashion them like unto His glorious body. The spirit that will raise these bodies is the spirit that raised the body of Jesus. 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 bodies by his spirit that dwelleth in you." — Rom. 8:11.

This glorious resurrection will be when Jesus appears the second time. Paul said, "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 sin unto salvation." — Heb. 9:26, 27, 28.

The voice of your precious father is silent, but the good deeds which he performed, by reason of God who worked in him both the will and to do, will leave precious memories in the hearts of all those who love and believe this glorious truth. My sincere desire, is that God will reconcile each of you to the dispensation of His will and renew His ancient promise, which God hath said, "A father to the

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

Elder Morgan's life was an inspiration. His memory is a benediction. My wife joins me in sending our love and best wishes to you and family.

Yours in hope,
T. F. Adams

ORITUARY OF A. HAROLD MORGAN

It is with deep sorrow that we, the members of Hickory Grove Church, record the passing of our beloved Brother and Pastor, A. Harold Morgan. His fellowship and friendship are something we will always treasure. He was a faithful servant, visiting the sick when he was able, and always had a kind, comforting word to those in trouble.

He was born September 30, 1895, and passed away May 16, 1963, making his stay on earth sixty-seven years, four months, and fourteen days. He is survived by his wife, Mrs. Vara Barefoot Morgan, one son, and two daughters, six grandchildren, and two sisters.

He united with Hickory Grove Church the second Saturday in July, 1925, and was ordained as a minister the second Sunday in July, 1952. He remained a faithful servant and member until his death. Elder Morgan served as pastor of the following churches: Hickory Grove and Reedy Prong, of the Seven Mile Association, and Bethel and Sandy Grove of the Little River Association. Elder Morgan was a strong believer of Salvation by the grace of God. The Lord blessed him with a wonderful gift, to preach the gospel of Jesus Christ, which was a great comfort, not only to the churches which he served, but to other churches that he visited of the same faith and order, and whose members believe that Salvation is of the Lord.

On such an occasion as we have had in the passing of our beloved Brother, may we pause for a moment, for we too loved him. Let us linger for a while to take new hope, courage, inspiration, and determination to carry on and try to do the best of our ability the various tasks that lie ahead. May such gains as those replace in some measure the loss sustained by the family and the churches. His funeral was conducted by Elder T. Floyd Adams and Elder Blaney Godwin. He was laid to rest at Sunset Memorial Cemetery in Smithfield, North Carolina, beneath a beautiful mound of flowers to await the morning of the Resurrection.

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. We feel a great loss in the passing of our dear Brother, but we hope our loss is his eternal gain;

second, that we place a copy of these resolutions in our church book and send a copy to Zion's Landmark for publication and a copy to his family.

Done by order of the church in conference on Saturday before the second Sunday in August, 1963.

Elder B. L. Godwin, Moderator
Brother Corby Johnson
Sister Merdie Morgan
Sister Alma Matthews
Committee

MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to be held with the Church at Pleasant Hill, Friday, Saturday and first Sunday in November, 1963. Pleasant Hill Church is located in Horry County, S. C., about one mile north of Myrtle Beach, beside of paved road leading from Myrtle Beach to Conway by was of Socastee.

Visitors coming by Wilmington, N. C., on Highway 17, come to 2nd Red Light in Myrtle Beach, turn right and continue to Association. Those coming by Conway, S.C., on Highway 501, come to first Red Light turn right and continue to Association. For further information write Elder L. G. Mis-hoe, Route No. 1, Myrtle Beach, S. C.

E. L. Vaught
Association 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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

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

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T. Floyd Adams

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BY

PRIMITIVE OR OLD SCHOOL BAPTIST

AT

WILSON, NORTH CAROLINA

VOL. XCVI

NOVEMBER 1, 1963

NO. 24

PSALM CXLVII.

He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.

PSALM CXLVIII.

Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise him, all ye stars of light.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord: for he commanded, and they were created.

He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Praise the Lord from the earth, ye dragons, and all deeps:

Fire, and hail; snow, and vapour; stormy wind fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens: old men, and children:

Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

He also exaltech the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him Praise ye the Lord.

EDITOR

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

ASSOCIATE EDITOR

ELDER J. M. MEWBORN..... WILLOW SPRINGS, N. C.

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ZION'S LANDMARK

Devoted To The Cause of Jesus Christ

EXPERIENCE

Reprint From Zion's Landmark

Dear Brother Lundy:

I will endeavor to tell you some of the travail of my soul, as I hope, from nature to grace, as you requested me to do so.

When I was in my 19th year — the first year after my marriage, I was struck down sick suddenly, and while I lay sick news came to me that one of my sisters-in-law, a single lady, had professed a hope, and was to join the church next meeting. I was glad for her, but I was so troubled about myself that I could not help crying every time I thought about it. I wanted to be fitted to be with her. It came like a thunder-bolt on me. Suppose I had died the other day when I was so bad, I certainly would have gone to torment, I had lived such a wild, frolicsome life. I was ring leader in all special amusements, meanwhile at times promising myself to do better at some future time, when I got old, or when I got married, but never ready that time to change my habit of living. But now I was tired of sin and was resolving in my mind to try and live a better life than I ever had lived, but was afraid there was no chance for me. By the time she was baptized I was able to go, but I felt miserable, I could hardly hold my head up for crying. It seemed to me everybody was looking at me, and sister looked so happy and sweet. This was the summer of 1881. Very shortly

after this I had a dream that I did not know what to think of. I thought I saw Jesus coming in the clouds towards me, and it was the judgment day. I fell to the ground with fear, but as he got over where I was somehow I was not afraid, and rose up to meet and kiss him, and I awoke. I thought much about this dream. Sometimes I would think maybe it is a pardon of my sins, but could not quite think it was. So time passed 3 or 4 years, and I trying to do the best I could, but alas, I found I could not do good, that everything I thought was only evil. Once I broke out so far as to sing a love song to please a young school ma'am that stayed here that winter, and oh how it did grieve me afterwards. Several times I dreamed I had already joined the church, and had come to the conclusion I was not fit to be there which would trouble me much. I would actually wake crying. When I went to meeting I would think when I get home I will seek some place where nobody can see me and try to pray. But my heart would fail me. I dared not pray. Sometimes I thought, oh that I might be humbled down to the face of the earth, and then try to pray, for I thought I was sure to die in the course of a few months. I craved to die in my right mind. I thought if I could know that I was dying maybe I could then try to pray. I read the Bible much, but not a promise there for me, all against

me, for I was wicked. At length the time that I had expected to die came, and I fared very well, then my fears were not so great for nearly a month when I took a back-set, and was brought very low, and one day all in a moment of time I thought I was dying, and never shall I forget the agony of that hour till my dying day. Everything turned dark before me, and I was in a shake and a tremble from head to foot, I thought every breath would be the last. It seemed to me I was on the brink of torment just ready to be plunged in. All that I could think of to say was, "If I must die Lord, have mercy on me." My dear husband and grandma told me that I was not dying, but the world couldn't have made me believe it. At last I saw in my mind these words before me written in big letters, "Will not the judge of this whole earth do right." I thought he would. My fears of death at that time began to wear away, and it looked light in the house again. I wondered if my sins were pardoned. I had always thought if I ever did meet with a change I would know it, I would be over joyed like I heard the preachers tell of. I thought I would know it plainly, but I did not. I knew that there was some sort of a change, for I wondered if what I have related was any thing to hope from or not, and before that time I knew I had none, but the next morning I awoke with the pleasantest feeling, nothing did hurt me, I felt like I had dreamed some sweet dream but did not know what it was. About 3 weeks I began to get very uneasy. It could not be that I was changed. I wanted to feel that awful burden

back again so that if it was moved off again I would know more about it. I turned over on my face and cried and tried to pray for the Lord to have mercy on me, (but I could not, nor never have since had that same weight or burden on me, as I did before that day.) When suddenly these words dropt on my mind, and did not leave me for a time, "My yoke is easy and my burden light. Take up your cross and follow me." I did not know what taking up the cross meant at that time. But oh how I felt like I loved the church, and how I longed to be baptized, if it was the Lord's will, and how I craved to hear brother Cassell preach, I couldn't think about it without shedding tears. And then I was compelled to lay for some time. One day I felt like singing, "How lost was my condition." But did not sing aloud on account of those around me. I would relate more but for fear of being tedious I will say by the time I got able to go to preaching I was so cold and dead I could not even hear preaching.

I would not at that time have tried to unite with them for anything in the world. For it seemed to me I had nothing to tell, I felt ashamed for ever having such thoughts as I had had, I felt like if I had indeed been changed by grace the Lord would make my duty plain at his own appointed time. Time passed on nearly a year from the time I had thought I had a little hope, and read some experiences in the **Gospel Messenger** which by chance I got hold of, I thought surely I had experienced something, I wanted to talk with some of the Baptists, but could not

make it convenient to do so, I began to be much troubled about my state, I pondered these things I have written over and over again; I was afraid I was not doing my duty. At last I awoke with an awful dread upon my mind, I was almost afraid to go to sleep, I tried to pray to the Lord to show me my duty. At length I slept and dreamed that I was at a meeting in great distress, and I thought Elder Via asked me why I did not join the church. I told him I was afraid I was not prepared and he said, if you can beg the Lord to save you that is enough, and motioned his hand for me to go on. I thought it gave me such encouragement I fell down beside him and began to tell him part of what I have here stated. I awoke much better satisfied. The same week I got with father-in-law, I talked with him some. When we parted he told me to go to meeting Saturday, if I felt like it, which was another help to me. In fact all he said to me was comforting and good food to my hungry soul. I went to meeting on Saturday, the 27th day of Feb. 1886, and if I ever heard preaching in my life I heard it that day from brother Cassell. I felt when he took his text I did not understand it, and brought me low, but before he wound up my hope was brighter than it ever had been to me.

When the door was open for the reception of members I went forward with much fear and trembling and was received to my joy and I have enjoyed myself for some time by day and by night with sweet dreams and visions. One time just before I was to be baptized which was to be in April, I had a

view of a shining light which I thought was Christ. I thought my husband saw it too, and was going with us to that light. Oh I was so glad, I soon awoke and he ask me why I kissed him in my sleep, I told him I did not know I did. But the prettiest dream I had about him was the cause. After that time I had no doubt but he would be changed, he seemed in deep trouble, and shortly after that he told me his burden was removed. But let me say I have not had the pleasure of seeing him baptized yet. I was led down into the water by Elder Wm. R. Radford, feeling as well as ever I did in my life. I hardly know how I got out of the water, for there stood my dear old deaf and dumb father, who is a member, and I believe is a Christian, with outstretched arms to receive me at the bank. But that the trials and temptations, sickness and afflictions I have met since that time, and the Lord has brought me safe through them all. And bless his holy name I can say I am not worthy of the least of all His blessings. I go groping along the way much of my time in the dark. But notwithstanding all this once in awhile I get a crumb from my Master's table.

About six months after I joined the church I was very much depressed in my mind, desponding and doubting my calling. One night I had a vision of my state, and thought I was going up a hill, and it was nearly dark. I could hardly get along for the weight of my burden, and I prayed the Lord to show me something once more whereby I might know if I was indeed a child of God. I raised my eyes to-

ward heaven, I saw streams of light everywhere from the Lord I thought to comfort me, at the sight there I felt my burden fall off me as though it had been a coat or a cloak, and felt as light as a feather. I leaped up to the top of the hill in a second, nothing doubting, shouting and praising the Lord at the top of my voice, saying blessed be God forever and ever, over and over again. Was not this a sweet crumb for me? This was such a change as I wish for when I was wide awake, but I never got it, for I never have seen anything of this kind with my natural eyes. I can't get any more than is given me, so I ought to be content and not be murmuring and complaining. But I can't help that old nature of mine. I often feel myself to be the vilest person living, and surely I can't be what I profess to be, or I would do better than I do, for I bend myself nearly all the time out of the way. Which causes me to think, oh wretch that I am who shall deliver me. I thank God through Jesus Christ.

I was crying and grieving because I could not live up to the law, when suddenly one day it dropped in my mind as plain as if I had been looking at it in the Bible. "That Jesus Christ is the end of the law for righteousness to every one that believes," and here it occurred to me, do you believe? I answered Lord, I believe, help thou mine unbelief. I had read the above quotations heretofore, but did not understand it.

There is no enjoyment to me like the company of the Old Baptists especially the ministers, I like to hear them talk so well, and like better to hear them preach the gospel, for

the gospel in its purity is perfection to me. I want you to pray for me and that the Lord will give me a heart to pray for myself and for my family.

Your unworthy sister in hope of eternal life.

Bettie Ingram.

Pernella, Franklin Co., Va.

MEDITATION

**Reprint From Zion's Landmark
April 1, 1891**

Brother Gold: — I request your views on some Scripture that I have been pondering over for some time, which you will find in 1-John 5:16, 17, 18 verses: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." There is a sin unto death. I do not say that he shall pray for it. I want your views more particularly on that sin that is unto death that we shall not pray for.

J. J. Ellison

Remarks

This is a text of scripture that might well be pondered over and seriously considered. Indeed meditation on the word of God stirs up searching thoughts and prayer that we might know the meaning of that deep and mysterious word. We are dependent on the Lord for any true understanding of any part of the divine word and will of God. He is the one we all are to ask for wisdom and understanding, and we must ask in faith nothing wavering if we receive wisdom of God. What a power there is in unwavering faith, or rather in that God who is approached by mortal man only by faith and in no other way. For he

that cometh to God must believe that he is and he is a rewarder of them that diligently seek him. For without faith it is impossible to please God.

What God has given us we are to freely give to others and should communicate one to another, both in things of this world's goods, and the good things of the kingdom of heaven. If any man minister let him do so as of the ability that God gives. What therefore we have is freely given to the brethren. Peter said, silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk.

Primitive Baptist preachers are not too poor to preach the gospel if they have neither gold or silver. I have never been the possessor of much of this world's goods, nor would such things if I had them make me a good preacher of Jesus and the resurrection.

Nor do I believe that one called of God to preach the gospel, if in his proper mind, would ever require money or anything of that sort as a reward for preaching.

How mysterious and wonderful is the word of God. John says, "We know that whosoever is born of God sinneth not" etc. 1 John 5: 18. Yet he says in the same chapter, "If any man see his brother sin a sin which is not unto death," etc. Then he also says there is a sin unto death. Here are two kinds of sin named that it seems a Christian may commit, and yet he that is born of God does not commit sin.

Now how can all these things be true? Well, we do know that **whosoever** is born of God doth not commit sin, or that whosoever is

born of God doth not commit sin, and cannot sin because it is of the nature of God, and as God cannot sin neither can that which is born of him sin. For the good reason the seed of God, that incorruptible seed, abideth in him. The child partakes of the life of the parent. If the parent is a sinner then the child is a sinner. Everything begets in its own likeness, and everything brings forth of its kind. This is a universal law of nature. It has no exception. Then that which is born of God cannot sin because God cannot sin.

But is there a Christian that liveth and sinneth not? No. John says, "If we say that we have no sin we deceive ourselves, and the truth is not in us." 1 John I: 9. Again, John says, "If we say that we have not sinned, we make him a liar, and his word is not in us." Then of course there is a complex nature in a Christian — that is, that which is of Adam or the flesh that sins, and that which is born of God and cannot sin. Hence we have the flesh lusting against the Spirit and the Spirit against the flesh, and these are contrary the one to the other. When we walk after the flesh we sin and die, on the other hand when we walk after the Spirit we live.

The flesh of a Christian is no better after he is born again or born of God than it was before. That which is born of the flesh remains flesh. Nor is it any better than the flesh of any other man, not even of a murderer, or fornicator, or a drunkard. If it is kept under it defiles not the man, but when a Christian walks after the flesh he at once sins, and his former righteousness is remembered no more.

There are two classes of sins, and there are commissions of each kind of sin, one is not unto death, and the other is unto death.

If any man see his brother sin a sin not unto death, he shall ask (of God) and he shall give him life for them that sin not unto death. We are all in the flesh and therefore liable to sin. Suppose you see your brother sin a sin not unto death what shall you do? Go and talk to others of it, and publish it abroad, and tell others of it? No. What then shall you do? You should pray for him. How we are linked together as brethren and dependent on one another. If my brother sins it puts me in a strait. My vile nature bids me expose him, and publish him, or abuse him, and have no more to do with him. Grace bids me pray for him. Suppose I walk after the flesh and do not pray for him, I also become a transgressor. If the sin be not unto death then I shall pray for him, and God shall give him life, or he shall live and remain in the fellowship of the church, and you still fellowship him.

What is a sin unto death. Such as murder, fornication, or any of those sins that show the character to be utterly unfit for church fellowship. You cannot if you are a spiritual man yourself fellowship the drunkards or the railer, or the covetous man, or the murderer, or the fornicator. Such sins are unto death, and you if you are right cannot retain them in your fellowship, for you have no heart to pray for them. Whenever you have lost all hope or feeling of love and fellowship for one as a church member, and feel that he cannot be held by you as a member, you cannot pray

for him to live in the church. The sin is unto death. Then what solemn place is the house of God and what a vital and serious thing it is to keep house unto God. —P. D. G.

“I SHALL BE —”

My dear Carolyn,

I shall be — I was stopped there and I cannot recall what it was that “I shall be —” I believe it was a matter of being glad to sit beside you instead of in front, being the “Big Boss.” You know that is a sacred place to sit, as Moderator—and I cannot see that it is a job to be envied, in a natural way; it is a fearful place, a sacred place, and not one to vie for or to consider for a honor before men. It just seems wrong, in a sense to be anxious of that place. Surely it is as wrong as to be anxious for a pastorate, or to be made a minister. It is a most sacred and fearful thing. A place where we may be told to “Take off thy shoes, for the ground on which thou standest is holy.” Yet we cannot say that this flesh is not present, and that there is not some voice that it puts in. O, we are so foolish; we complain at these little troubles, and yet we must know that it is through such exercises of soul that we grow in grace and experience and knowledge. I do so often ask for a deeper understanding, more wisdom, more grace and more faith and deeper love — yet I must know that such blessings are sent through trials and afflictions of the flesh — I must know that such is the Lord’s manner of teaching; the flesh must be cut low, that the spirit and the soul may grow higher. It all goes back to the fifty-first Psalm: Lord take not

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thine Holy Spirit from me; O do not sever that blessed line of love and that drawing; that desire put within me to run after Thee. As in S. S. 1:4: "Lord draw us, and we will run after Thee;" or as Jer. 31:18, "—Turn Thou me, and I shall be turned; for Thou art the Lord my God." Sometimes, (too often) I have no feeling nor longing after the Spirit; I am dead, and I feel to be dead, and yet there is a cry within me that He has, in mercy, not taken away; there is the realization of my deadness — I must be thankful for that — there is the desire to run after Him, and thus the prayer in the heart: "Lord, take not Thine Holy Spirit from me; Lord, draw me and I shall run after Thee; Lord turn me again, and I shall be turned."

This feeling was mercifully given me last night at 12:30, when I lay down; it was a sweet thought of the day; it was a longing and a crying after Him; it was the bread of tears, the strength that is given in an humble word of prayer. That was the only sweet thought that I had during the day; but it was an oasis in a dry desert. May we be made thankful for those little moments of feeling closeness to Him. May He continue to draw us and to cause us to cry after His presence and His love, and the crumbs that fall from His Hand—and some times, they are "Handfuls of purpose."

"What is the chaff to the wheat?" The trials that are sent upon us and the stripes that we feel, are but the thrashing of the wheat. If there were no grain there, He would not bother with the chaff, but in time would burn it away. When

there is some wheat there, there is a thrashing necessary in order to separate the wheat from the chaff, and to blow the chaff away, and to bring the wheat into the barn. The chaff has its purpose; it covered and protected the young grain of wheat while it was too tender to exist alone, while it was only "milk" in a bud. The husk and the chaff was necessary then, but when the day is for spent, and the grain is more mature and has a skin of its own, even ripens into a hard grain — the chaff is no longer of any use and must be thrashed and thrashed until it comes loose and finally separates from the grain. The chaff may be compared with this flesh, which houses the spirit and the soul. The earthen vessel is necessary while we are yet in this world, but there is even then a grain of wheat maturing and hardening within, and as the flesh bears the stripes, it becomes deadened and is finally crucified and laid in the grave, while the grain is taken into the Master's barn — it is taken home, it is saved and preserved and placed in that place that was prepared for it. What is the chaff to the wheat?

Well, I did not think to write but a part of a page, but I have stretched the matter until I now have started on last night's thoughts. It is now time to go home. I have the evening, so far as I know, free and to myself. What will the Lord bring forth? Will I be given a lead of mind to read or write or something? Will I find an open door, or a closed door? Will I be given access unto His kingdom? Why should I expect so much? Yet comes the question that Jacob asked the Angel, Tell me

I pray thee, thy name. And the Angel's answer: "Wherefore is it that thou asketh after my name?" Why do I ask after these things? Why do I long for the feeling of an access to Him? What means more? He draws, and yet I find not the ability to run after Him! Surely, it is His drawing; surely it is His giving of the desire; and even then I find it impossible to follow sometimes — I face a closed door — until He pleases to open it and say, "Come in." I feel now that I could almost keep writing. When I started, I could not get past the first paragraph.

I must now go. Hope to hear tomorrow. All of my love to you and the girls.

A devoted Daddy
and Hubby,
(Douglas)
A. D. Alston

Remprint From Zion's Landmark

Dear Brother Gold:

I read your piece March the first, and read it over several times feeling I would witness with you in your troubles. I have been asked to write out my experience but never felt like doing it until I read your piece. I will now try if the Lord will be my helper. When I was young I made a profession of religion and joined the Methodists and remained there for several years, finally I got into trouble and thought it was because I did not belong to the right church. I heard brother Blalock preach in 1879, his text was in the fifth chapter of St. John about troubling of the water. I was fully convinced that day the Baptists, were right. I thought I would have my name taken off,

and join the Baptists. I was in trouble, it would wear off a little then it would come back. I felt I was not right but wanted to be right. In 1880 the association was coming on at Shiloh I thought if I only could go and hear the preaching and talk with brother Burch I would get better, the time came on, I went and brother Burch was there and I talked with him and heard good preaching. I heard you, your discourse was about Joseph, I thought it a powerful sermon. I came home and instead of getting better I got worse. I read the Bible and **Landmark**. One night I was setting up reading the Bible, the family were all gone to bed, and I came to where Ananias and Saphira were struck dead for lying to God and there I was struck, and blew out the lamp and got down on my knees and if ever I did try to pray it was then to think I had been a member of the church so long and I was then a poor deceived creature. I was miserable and would ask the Lord to have mercy on me. I thought one day if I could get off down on the branch the good Lord would hear my prayers, and I went and got on my knees and it appeared the good Lord turned a deaf ear and would not hear my prayers, and I had to come back as I went. I continued begging the Lord for mercy, until the 6th of Oct. 1880, that morning I thought I was going to have a spell of palpitation of the heart and die. I did not say anything about it to any one, but went on trying to do my house work, and was brushing the hearth, the spell came on, and I do not re-

member how I got to the bed. I was lying on the bed, my husband was sitting by me, and it came to me, Jesus is to heal the broken hearted and I felt I was, after awhile the spell wore off and I felt glad the good Lord had spared me and given me a little more time. That night I was in the kitchen alone begging the Lord to have mercy, and my husband came back and asked me what I was doing, and I felt we had to be separated, he was changed and I was not, I went with him in the house, and thought I would get on my knees and ask the Lord for mercy one more time. I went to bed and went to sleep and I woke up at one o'clock and my burden was gone and I felt so calm and good, I wanted to stay there and enjoy the sweet peace I had found with my Saviour, for I could claim him as my own. While I was lying there enjoying the sweet peace these words were as plain as if one had spoken them to me, go to the church and let that good man baptize you, how happy are they who their Saviour obey. I felt I wanted to obey. Brother David Moore was the pastor of the church and I thought he was the one, so I went before the church in May 1881 and told what I have written and was received and baptized next day by Elder D. R. Moore. I felt I was with the Lord's children I went on until the fall of 1882. I commenced getting low down, it appeared my troubles were greater, everything I had done wrong was before me. Oh how miserable. I could not think of any one that was as mean as I felt to be. I remained in this condition for two years, nothing that I had was any pleasure

to me, my husband, child or grandchildren were not any pleasure to me, oh how I craved to feel as I had felt, but it seemed like nearly the last spark was gone, I would promise the Lord if he would deliver me out of that great trouble I never would sin against him again. One night I felt like my husband and everything I had was going to be taken for my sins. Oh, how miserable I was, shut up in darkness and it seemed that my heart was as hard as a rock, my neighbors would come to see me and tell me to go about and it would help me. I felt no one could help me but the good Lord. I got so miserable I thought I was a disgrace to the family. I wanted to die, the devil tempted me to kill myself, the Lord suffered me to take the medicine, it was to show me he had all power in heaven and on earth. I would read the Bible, the old part of the Bible most. I would think of Pharaoh, how hard-hearted he was, and of Haman also; oh what a trouble I was in. I would get on my knees with my face to the floor begging the Lord to deliver me out of that great trouble I was in. I felt like if I had ten thousand worlds I would have given them all to be out of that great trouble. I could not do anything to get out of it. It was all for my good, the dross had to be consumed. I felt if the good Lord would deliver me out of that great trouble I would be the happiest creature on earth. When his own good time came he did, and it was enough. I had all I could ask for, I never knew what love was before. I loved my husband better, and everybody I wanted to see and ask them to help me praise the

Lord. I had not been to Wheelers in over two years. I wanted to go there worse than anywhere. Saturday before the second Sunday in January 1885 I went and when I got there I went in the church and was sitting by the stove when brother Moore came in with a smile on his face, he came to me and gave me his hand and asked me how I was. I told him how I felt, and his text was, We know all things work together for good to them that love the Lord. That was the best preaching I ever heard, the next day he came to see me, and he told me if I had days to live I would not stay that happy all the time and I have found his words true. I had the pleasure of seeing my husband baptized the second Sunday in last May. He lived out of the church nearly ten years. The next day after he was baptized he was a happy man, he was in the garden at work singing and the tears dropping on his cheeks, and when he came to dinner he could not eat. He said his cup was about to run over, I told him he was receiving the blessing. Brother Gold, pray for me and mine, pray that my child and grand-children may be brought in.

Your unworthy sister
 Roann Hopkins
 Hurdle's Mills,
 Person Co., N. C.

GOD MOVES MYSTERIOUSLY

Dear Elder Adams,

I have wanted to write to you for a long time but have felt to be so low, unworthy, and sinful that I could not say anything that would be of interest to one who I feel is so wonderfully blessed of God. Surely God moves in a mysterious way,

His wonders to perform.

About four weeks ago, I was feeling very low and one night my phone rang, and the one calling was a Sister in my home church. She told me of another member, also a sister in the church, being in the hospital. She had had one operation and was to undergo another that week. This beloved sister had a cancer. My heart was made so heavy with trouble! I went to see her several times. The first time she was not able to talk but the next time I went in, there was no one else in the room, and we had a good talk. The wonderful things she told me, had the tears falling freely from my eyes. She was so very upset before the operation that she called Brother Hill (Bro. George) and asked him to pray for her. She said she felt that God would hear him.

Brother Adams, I wish you could have seen her. She was a most satisfied and reconciled person, and was made willing to say, "Thy will be done." I feel that Brother Hill did pray for her, and I have seen the wonder of it. It is such a glorious thing to be made reconciled and willing that the will of God be done! He is a kind, loving God, the Savior of poor sinners, those who know they are sinners. There is no other true and living God. To me the most amazing thing of all is: He came to this hell-deserving sinner when all else was gone — no hope, no peace, no reconciliation! and even now sometimes my doubts and fears become so great, I think, surely, He has left me forever, but then we have His promise that He will never leave nor forsake us. This is a truly wonderful promise,

that He will never leave nor forsake us. **This is a truly wonderful promise!**

I was so glad you put Sister Hill's letter in the Landmark. It meant a lot to me as some of her thoughts had been in my mind.

The sister I mentioned above, as being in the hospital, is Sister P. D. Everhart of Greensboro. She said that she would love to get the Landmark. So I herewith am sending her address: Mrs. P. D. Everhart, 1400 Fairview St., Greensboro, N. C., should you feel to send it to her.

Come to see us at Oak Forest if you ever have an opportunity. May God continue His blessings to you and yours.

A sister in Christ, I hope,
Elsie Stewart
R. F. D. 1, Box 432
McLeansville, N. C.

DOING NICELY

Bassett, Va.
Oct. 1, 1963

Dear Brother Adams:

We are getting along very well, and hope you will be given a mind to publish in your paper this little thank you note to our people who were so thoughtful and kind to us. We are glad and desire to be made thankful that we have gotten along as well as we have. Also, we wish to thank Angier Church for their remembrance in sending the lovely flowers.

Come to see us when possible.

Your brother and
sister in hope,
Mr. and Mrs. B. H. Martin

As many of our brethren are already aware, Brother and Sister

Martin were injured in a train-car collision in Angier, N. C., while attending the Little River Association September 21st, 1963. We trust that we are thankful for God's providential kindness in sparing them. Sister Martin was confined in Rex Hospital, Raleigh, N. C., for several days and we understand that recovery is satisfactory. —Ed.

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?

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, \$4.95 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid.

See or write to Mrs. 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 J. M. MEWBORN
WILLOW SPRINGS, N. C.

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"EDITORIAL"

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord. Almighty." Cor. 6:17-18.

It is clear that the apostle has under consideration holy and divine things as being intact and removed from things which are corrupt and of an impure nature. This separation is not brought about by a wooing and begging for sinners to come to Christ and in exchange receive pardon for their sins, but in this instance the lump is holy because the first fruit (Christ) is also holy. False gods and false religion have been in existence since the morning of time. We find on record in Genesis 4:3-5 as follows: "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of

the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." We also find on record that Cain slew Abel, his brother. The complete difference in spirits which separated Cain from Abel and in which the offering of Abel was accepted by God and the offering of Cain rejected is the very same difference in spirits (1st John 4:1 says "try the spirits whether they are of God) which underlays all worship both false and true until this day. There are two spirits, Christ and Anti-Christ, and there is one power which is of God (which created all things) and the powers that be are ordained of God. Roms 13:1. It is to be understood in connection with Cain's offering the relationship that exists with Adam's curse from God as recorded in Gen. 3:17. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field."

It is very evident and conclusive that the two spirits to which we have already made reference have origins — one of them from the earth, the other not of the earth. The one from the earth is cursed because God said, "Cursed is the ground for thy sake." Not only is the ground cursed but all things pertaining thereto. The fruit of the ground which Cain brought was cursed as well, and the Lord said unto Cain, "and thou shalt eat the herb of the field." The herb as well as the ground was cursed. A man

who is an imposter, posing as another individual, carries out his work of deceit (for he is a deceiver) until his true identity is made known. When he is identified and found not to be true, then he is denounced by the law and separated from the true. So it is with religion and doctrine that is cursed. Sooner or later God makes all things manifest. Be not deceived, He is not mocked. The truth will stand the test of the truth (nothing else can) and anything other than the truth will fall. So it is written, "he that leadeth into captivity shall go into captivity, and he that killeth with the sword must be killed with the sword." They not only captured Jesus (which was in God's decree for them to do) but they also nailed Him to the cross and the Roman soldier pierced His side. Yet, He entered into captivity and yielded to the awful shame and suffering that He might lead captivity captive and that we might have life and hope of life to come. He was already equal with God (See John 10:30) but made Himself of no reputation in making His grave with the wicked, (crucified with the malfactors) and was even made sin for us that through His crucifixion and resurrection would lead His people from darkness to light, death to life, from corruption to incorruption and remove and separate their sins and iniquities as far as the east is from the west. This is how they are brought out and made separate and how that they cannot touch the unclean thing. The blood of Jesus Christ cleanseth us from all sin. 1st. John 1: 1, 7. Those whose sins

were embraced in the covenant of Jesus Christ are forgiven in his death and resurrection. This blood reaches all the way back to Abel and those who worshipped in the legal dispensation because it was necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. See. Hebs. 9:23. One has expressed, in connection with the above thought,

"No more let sins and sorrow
grow,
Nor thorns infest the ground;
He comes to make his blessings
flow

Far as the curse is found."

Those who were not embraced in this covenant will have no forgiveness in this life nor the life to come. The later number remains unseparated (have no new birth) live with in and love the world and perish in its pleasures and joys which of a necessity takes into consideration all forms of godliness which deny His power and all zeal which is not according to knowledge. The contact with the unclean thing is continuous and remains unbroken forever.

All through the scriptures we find the church, the people of God, separated from the base and beggerly elements of that which is not pure. We read in Neh. 9:12, "Now in the twenty and fourth day of this month the children of Israel were assembled with fasting and with sack-clothes, and earth upon them." Here we find abasement such as the poor publican experienced. The pharisee was bold, fasted with his own strength as he prayed thus

with himself, declaring that he was not as other men. "But the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. Neh. 9:1,2. From the New Testament John says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. She hath glorified herself and lived deliciously. She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." See Rev. 18: 4-7. Here is the spirit of that pharisee who like Cain brings the works of his hands. Such prepare lying and corrupt words. They are deceived and deceive the hearts of the simple. The truth is not in them.

J.M.M.

IN MEMORY OF ELDER T. L. GRIMES

We, the Church at Old Union, Johnston County, N. C., desire to write a few lines in memory of our dear, faithful pastor, Elder Thomas Leamon Grimes, of Wendell, N. C.

The following information was submitted (upon request) by his wife who now survives him. Elder Grimes was born June 5, 1898, in Martin County, N. C. He was married to Miss Appie Etta Christman, of Wendell, N. C., September 5, 1932. To this union were born two children, Thomas Robert Grimes, July 13, 1933, and Pattie Sue Grimes, October 3, 1934, (now Mrs. J. E. Cantey) of Charlotte, N. C. One grandson, Jack Edward Cantey, survives.

Elder Grimes joined the Raleigh Primitive Baptist Church in the year of 1946, and was ordained to the full work of the ministry about 1948. He later moved his membership to Oak Grove Church in Wake County, where he remained a loyal, faithful member until his departure from this life, August 2, 1963.

Elder Grimes was chosen Pastor of Old Union Church Dec. 1956 and served us until he was called from this time world. We feel that our loss was his eternal gain. The good Lord was pleased to give him an understanding in some of the deep, hidden mysteries of God. His preaching was well seasoned with salt. It was food for the

hungry and drink to the thirsty. His manner of speaking, which was attended with love and devotion to the cause of truth, greatly endeared him to those of like precious faith.

To his sorrowing wife and children, we would say that we too mourn his loss. But your loss is not like those who have no hope. Bro. Grimes had a good hope in Jesus Christ, which was an anchor to his soul. Paul said, "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1st Thess. 4:13-14.

His funeral was attended by a large number of sorrowing friends. His body was laid to rest in the Wendell Cemetery to await the resurrection morning.

Resolved, that a copy of this memoir, be sent to the family, one for publication in Zion's Landmark, and one recorded in our minute.

Done by order of the Church Conference Saturday September 7, 1963.

Sister Mary F. Worley,
Sister Sadie Thompson,
Committee
Elder C. T. Harward,
Moderator

OBITUARY

This notice is written in memory of our beloved father and Father-in-Israel, John Brantley Kennedy, who departed this life, May 14, 1963, making his stay on earth eighty-two years and nine months. He was married to Georgeana Houston, and unto them were born seven children. He united with the Primitive Baptist Church at Sand Hill, October 1911, and was a true, faithful member for fifty-two years. He served as Church Clerk for twenty-seven years. He was a kind, loving father and was loved by all who knew him. We feel that our loss is his eternal gain. We are left to mourn the loss of our daddy, but we feel that our God does all things well and that He works all things after the counsel of His own will. Daddy was a firm believer in the doctrine of Salvation by the grace of God and not of man. We can only say, sleep on daddy and take your rest for God does all things well.

Written by a son-in-law,
Joel B. Whaley

OBITUARY OF BROTHER CLIFTON SHUE

We, the Primitive Baptist Church of Mebane, wish to extend heart felt sympathy to the family of Brother Eddie Clifton Shue, who passed away with a heart attack on March 23, 1963.

His funeral was conducted at Mebane Church by his pastor, Elder J. M. Mewborn, assisted by Elder T. F. Adams, his former pastor.

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Brother Eddie Shue was born November 20, 1911, to the late Lawrence and Dobbie Evans Shue. He was married to Mildred Dodson on September 4, 1948, and to this union were born four lovely children. Eddie Clifton Jr., 13, Marjorie Marie 11, Samuel Lawrence 7, and Thomas Anthony 5.

Brother Shue will be missed by all who knew him but we desire to be submissive to God's will. May it please the Lord to show His love upon his family and all who were near and dear to him.

Therefore, be it resolved that a copy of this obituary be recorded on our church records, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of the church in conference June 1, 1963.

E. Leon Gilliam, Deacon

OBITUARY

Brother C. R. Edwards was born July 5, 1893, and departed this life September 3, 1962. He was first married to Blanchie Simpson. To this union was, one daughter, Mrs. Azaline Gurganus, Jacksonville, N. C. On July 1, 1920 the first wife passed away and on February 4, 1924 he was married to Flora Shivar, who survives. To this union was born seven children, six of whom survive him. Carlton and Landon of Raleigh, N. C., Donald of Richlands, N. C., Cecil of Beulaville, N. C., Winzell of Pink Hill, N. C., Inez Lewis, Beulaville, N. C., several grandchildren, two brothers, T. C. Edwards, Beulaville, N. C., Elder T. H. Edwards, Jacksonville, N. C., one sister, Dora Thigpen, Beulaville, N. C.

Brother Edwards united with the church, second Sunday in January, 1932. He was a faithful member and a strong believer in Salvation, by the grace of God, and was ever ready to minister unto those who needed him. May we all be blessed and comforted from the hope of meeting him some sweet day in that blessed home above. Where there is no parting, nor sad farewell.

His funeral was conducted at "Muddy Creek Church", by Elder L. L. Yopp. We, the Church at Muddy Creek, have lost a good and faithful member. The family has lost a devoted husband and precious father. The community has lost a friend in time of need. We desire to bow in humble submission to the will of a gracious God, and

say, "Thy will be done", for we feel our loss is his eternal gain.

Done by Order of the Church, In Conference.

Elder L. L. Yopp, Moderator
L. H. Southerland, Clerk

RESOLUTION OF RESPECT

In as much as Our Dear Lord has seen fit to take our Dear Brother, W. E. Creech, from us, we feel our loss is His eternal gain. Brother Creech was a strong believer in salvation by the grace of God and had a sweet hope of eternal rest and remained a faithful member as long as he was able to attend his church.

Brother Creech was born May 16, 1878 and died February 13, 1963 making his stay on earth almost 85 years. He joined Creech's Church at the water on the first Sunday, September 3, 1916 and was baptized by Elder J. T. Collier.

He leaves to mourn his death, his widow, Nettie Eason Creech, and three daughters and several grandchildren.

His funeral was conducted at Creech's Church by his pastor Elder J. B. Williams and was laid to rest in the Church Cemetery.

Therefore, be it resolved: First, that God does all things well, so may we extend to the family our heart-felt sympathy in their troubles and may He enable them to say, "Thy Will be done."

Second, that three copies of this resolution be made; one for publication in Zion's Landmark, one to the family, and one for the church records.

Done by order of conference at Creech's Church May 4, 1963.

Written by:

C. Aaron Creech

Moderator: Elder J. B. Williams

Clerk: J. E. Creech

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 - POSTMASTER

Change Of Address Forms #3579

Should Be Sent To...

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

